

*The Egerton*

# A REPLIE

VNTO M. HARDINGES

ANSVVEARE:

By perusinge whereof the discrete, and diligent Reader may  
easily see, the weake, and vnstable groundes of  
the Romaine Religion, whiche of late  
hath beene accompted  
Catholique.

By Iohn Iewel Bishoppe  
of Sarisburie.

3. Esdræ. 4.

*Magna est Veritas, & præualet.*

Greate is the Trueth, and preuaileth.

*Ex Edicto Imperatorum Valentini & Mariani.  
in Concil. Chalcedon. Actione. 3.*

*Qui post semel inuentam veritatem aliud querit, Mendacium querit, non veritatem.*

After the Trueth is once founde, vvho so euer  
seeketh further, he seeketh not for the Trueth,  
but for a Lie.

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the signe of the Blacke Oliphante,  
by Henry VVykes.

Vicesimo Ianuarij.

Anno. 1566.

VVith special Priuilege.





Vnto the Christian Reader.



**P**Erusinge a certaine booke lately set forth in the name of M. Harding, and weighing the substance, and parcelles of the same, good Christian Reader, I called to minde these woordes spoken sometime by Socrates the Philosopher, touching his Accusers, in his owne defence before the Iudges: My Lordes, in vvhhat sorte your affections haue been stirred vwith mine Accusers eloquence, vvhile ye heard them speake, I cannot tel. But vvel I vvote, for mine ovvne parte, I mee selfe, vvhom it toucheth mooste, vvas almost perswaded to beleue, that al, they saide, vvas true: yea, although it vvere against mee selfe. So handesomely thei can tel their tale: and so likely, and so smoothly they conueigh their maters. Euery vvorde, they spake, had appearance of truth. And yet in good sooth they haue scarcely vttered one vvorde of trueth.

Plato in Apologia Socratis.

Thus then saide Socrates of his Accusers. Euen so may I say now of M. Harding. For bothe in trueth of mater, and also in probabilitie of vtterance, they are muche alike. Aristotle, touching the darckenesse, and doubtfulnessse of natural worldly thinges, saith thus, Quædam falsa probabiliora sunt quibuscumque veris: Certaine falsheades (by meane of good vtterance) haue sometimes more likelyhoode of Trueth, then Trueth it selfe. For Trueth is many times brought in simple, and naked, in poore araye. But Falsheade must needes apparel, and attire her selfe with al her furnitures. Thus, many times wee are deceived, and embrace Falsheade in steede of Trueth. And this is the miserie of the Simple. For neither are they hable to teache them selues, nor haue they, wherewith to discern their teachers. There was neuer neither errour so horrible, but the Simple haue receiued it; nor poison so deadly, but the Simple haue drunken it. In this sorte S. Hierome saith, Infidelitie vvas sometime published, emonge the Simple, vnder the name of Faith: And Antichriste shalbe adoured, and honoured in steede of Christe.

Hieronym. contra Luciferianos.

Touchinge the state, and issue of the mater, where as I, vpon iust occasion offered, and onely in regarde of the trueth, sometime saide in great audience, that in any of these cases here mooued, our Aduersaries are not hable to allege, either any one sufficient clause, or sentence out of the Scriptures, Councels, or Ancient Fathers, or any certaine vsage, or example of the primitive Church, M. Harding hath here alleged, and published, not onely one, or other, but, as he him self saith, and as it is thought of many, great numbers of suche Authorities of Scriptures, Councelles, and Doctours, bothe Greeke, and Latine, and many anciente, and euident examples to the contrary. The places are noted: the woordes are cleare: It cannot be denied: and, as it is supposed, al the worlde is not hable to answere it. It seemeth now an vndoubted trueth, that as wel these, as also al other the Doctrines, and Orders of the Church of Rome, haue beene deriued directly from Christe him selfe, and his Apostles: and haue continued the space of

fifteene



TO THE READER.

In Concil. Chalcedon. Action. 1.

fifteene hundred, and thertie yeeres at the least. Therefore some haue wished, my woordes had been more warily qualified, and vttered with more circumspection. Euen this is it, that Aristotle saide, The shevv of trueth beareth often more likely hooode, then truth it selfe. There is no way so easy, to beguile the Simple, as the name, and countenance of Ancient Fathers. The Arian Heretiques alleged for them selues the Ancient Father Origen: The Nestorian heretiques alleged the Councel of Nice: the Donatian Heretiques alleged S. Cyprian: the Pelagian Heretiques alleged S. Ambrose, S. Hierome, and S. Augustine: Dioscorus the Heretique alleged Gregorius, Cyrillus, and Athanasius: and complained openly in the Councel, euen in like sorte, and as iustly, as M. Hardinge dooth now: Ego defendo dogmata Sanctorum patrum. Ego illorum habeo testimonia, non obiter, nec in transcurso, sed in ipsorum libris posita. Ego cum Patribus eiicior. I mainteine the Doctrine of the Holy Fathers. I haue their vvitneses, not vttered by chaunce, or by the vvaye, but vvritten in their bookes. I am excommunicate, and cast out, and banished vvith the Fathers. If the Diuel can shew him selfe, as the Angel of light: and if False Prophetes can come in the name of Christe: muche more may some others come in the name, and vnder the coloure of certaine Fathers.

But, good Christian Reader, for thy better vnderstanding, least happily thou be deceiued, it may please thee to know, that these Authorities, alleged here by M. Harding, are neither new, nor strange, nor vnknown to any man of meane learning: but haue beene bothe often brought in, and alleged by others, and also weighed, and examined, and thorowly confuted longe agoe. In deede M. Harding hath added of him self some bevvie of his eloquence, and maiestie of woordes: and yet not so much, nor suche, but it may easily be answered, although not with like eloquence, whereof in these cases there is no neede, yet at leaste with more trueth.

I trust, by indifferent conference hereof, thou shalt soone see the Ancient Fathers, Some that neuer were, by M. Hardinge surmised, and countrefeited: Some vntruely alleged: Some corruptely translated: Some perversly expounded: Some vnaptly, and guilefully applied: Their woordes sometimes abridged: sometimes enlarged: sometimes altered: sometimes dissembled: Fabulous, and vnknown Authorities newly founded: Childish Argumentes fondly concluded: To be shorte; infinite Vntruethes, and known Vntruethes boldely auouched. In consideration hereof S. Augustine crieth out, O rerum Natura obscuritas: quantum tegmen est Falsitatis? O the Darkenesse of Natural things. VVhat a couerte haue lies to lye in: Therefore Socrates saith, VVee may not beleue euery Argumente, that is shevved vs, vpon the sight. But must open it, and seache it, and looke it through. For oftentimes it seemeth other wise, then it is. It seemeth stronge without, and is weake within.

Kinge

August. de Morib. Maniche. l. 2. ca. 16.

*King Agésilas*, when he vnderstoode his *Enimies* of policie, to coouer the smallnesse, and weaknes of their bodies, had bomebasted, and embossed out their coates with greate quarters, that they might seeme bigge, and mighty men, and that his souldiers therewith were muche dismaide, after he had ouerthrowen, and slaine them in the fildes, pulled of their coates, and stript them, and left them naked: and, when he had caused his Souldiers to beholde the poore, lither, sclender, wearishe bodies, nothing like that, they seemed before, then saide he vnto them: Lo, these be they, of vvhom ye stood so muche afraide: these be their greate bodies: these be their mighty boanes. Euen so, good Reader, if thou stande in feare of these *M. Hardinges Authorities*, and *Argumentes*, and thinke them terrible, and inuincible, for that they are embossed, and wrought out by arte: take them, rippe them, open them, searche them, weighe them, strippe them naked, shake them out, conferre them with the places, from whence they were taken: consider the Causes, and the Circumstances, what goeth before, what commeth after: marke the Storie of the time: examine the Iudgemente of other Fathers: and thou shalt marueile, wherfore thou stoodest so muche afraide, or euer thoughtest them to be inuincible.

It were aboue al things to be desired of God, that his Heauenly Trueth might passe forth without these contrarieties, and quarrels of iudgements: and many godly wise men are muche offended, to see it otherwise. But thus it hath been euer from the beginning. Cain was against Abel: Esau against Iacob: The Kingdome of Darknesse was euer against the Kingdome of Light: The Scribes, and Phariseis were greeued with Christe: Celsus, Porphyrius, Iulianus, Symmachus were greeued with the Glorie of the Gospel. Christe him selfe is the stoane of offense, laide to the Resurrection, and ruine of many. But through these offenses, and contentions the Trueth of God breaketh out, and shineth more glorious.

Blissed therefore be the name of God, that hath offered this occasion. For I haue no doubt in God, but of this necessarie conflict, through his mercie, there shal issue some sparkle, to the glorie of his holy name. For as Moses Rodde deuoured the Roddes of the Sorcerers, euen so wil the Trueth of God deuoure Errour. Darknesse cannot stande before the light. Tertullian saith, *Scriptura diuina Hæreticorum fraudes, & furta conuincit, & detegit*: The Holy Scripture discloaseth, and confoundeth the subtleties, and robberies of Heretiques. And *Nehemias* saith, *Great is Veritie, and preuaileth*.

3. E. dr. 4.

But *M. Hardinge* threatened afore hande, that mine Answer (be it true, be it false) shal soone be answered. How be it, if he wil not dissemble, but deale plainly, and laye out the whole, and answer the whole, as he seeth, I haue deakte with him, perhappes it may require him some longer time. But if he dismembere my sayings, and culle out my woordes, and take choise of my sentences, without regarde, what goeth before, or what cometh after: or, if he sende vs ouer suche pretie Pam-



TO THE READER.

Lettes, as he lately printed together, and ioined with the Turkish Newes of Malta, I warne him before hande, I may not vouchesaue, to make him answere. Notwithstanding, before he addresse him selfe to his seconde Booke, I would counsell him, first, to consider better the ouersightes, and scapes of his former Booke: and further, to thinke, that, what so euer he shal write, it wil be examined, and come to trial. And let him remember, it is not sufficient, to cal vs Sacramentaries, and Heretiques: or to condemne our Bookes for pelfe, and trasshe, and fardles of lies, before he see them. For these thinges wil now no lenger goe for Argumentes. But before al thinges, let him write no moe Vntruethes: For thereof he hath sente vs yenough already: Let him nomore wraast, and racke the Scriptures: Let him nomore neither misallege, nor misconstrue, nor corrupte, nor alter the holy Fathers: Let him nomore imagin Councels, and Canons, that he neuer saw: Let him nomore bring vs, neither his Amphilochius, nor his Abdias, nor his Hippolytus, nor his Clemens, nor his Leontius, nor any other like childishe forgeries: nor his Gheasses, nor his Visions, nor his Dreames, nor his Fables: Let him nomore bringe one thinge for an other: And, to be shorte, let him bring no moe Contradictions in his owne tales, nor be founde contrarie to him selfe. Other wise, the more he striueth, the more he bewraieth his owne cause.

Now, good Christian Reader, that thou maiste be the better hable, bothe to satisfie thine owne Conscience in these cases, and also to vnderstande, as wel, what is saide, as also, what is answered of either partie, I haue laide foorth before thee M. Hardinges Booke without any diminution, fully, and wholly, as he him selfe gaue it out. And to euery parcel thereof, accordinge to my poore skil, I haue laide mine Answer: whether sufficient, or insufficient, thou maiste be Iudge. To thee it is dedicate: and for thy sake it is written.

Here muste I say vnto thee, euen as S. Hierome saithe to his Reader in the like case: Quæso, Lector, vt memor Tribunalis Domini, & de iudicio tuo te intelligens iudicandum, nec mihi, nec Aduersario meo faueas: neue personas loquentium, sed causam consideres: I beseeche thee, good Reader, that, remembringe the Iudgementseate of the Lorde, and vnderstandinge, that as thou doost iudge, so thou shalt be iudged, thou fauer neither mee, nor mine Aduersarie, that vriteth against mee: and that thou regarde not the personnes, but onely the cause.

God geue thee the Sprite of Vnderstandinge, that thou maiste be hable to iudge vprightly: God geue thee eyes to see, that thou maist beholde the comfortable, and glorious face of Gods Trueth: that thou maist know thee good, and merciful, and perfit wil of God: that thou maiste grow into a ful perfit man in Christe, and no lenger be blown away with euery blast of vaine Doctrin: but maiste be hable to know the Onely, the True, and the Liuing God, and his onely begottē Sonne Iesus Christe: To whom bothe with the Holy Ghost be al Honour, and Glorie for euer, and euer: Amen.

From London, the. vi. of Auguste. 1565.

John Iewell Sarisburiē.

Aduersus  
error. iohā.  
Hierosoly-  
mitani.



# AN ANSWERE TO M. Hardinges Preface.



**I** misliketh you muche, M. Hardinge, that in so many, and sundrie cases by mee moued, wherein standeth the greatest force of your Religion, I shoulde saie, You, and others of that parte are vtterly boide, not onely of the Scriptures, but also of the Olde Councelles, and Ancient Fathers, and that in suche an Audience, I should so precisely, & so openly discouer the wantes, and weakenesse of your side. And therefore, The greater my heape riseth, the lesse, saie you, is mine aduantage.

Whereunto I may easily replie, The larger is mine Offer, the more will your discrete Reader mislike the insufficiencie of your Answer: and the more enlarged is your libertie, the lesse cause haue you to complaine.

Wise men, ye saie, woulde more haue liked greater Modestie. Vntruly, the men, that you cal Wise, woulde haue thought it greatest Modestie, to haue dissembled, and saide nothinge. But what may the same Wise menne thinke of your Modestie, that hauinge so often made so large, and so liberal offers of so many Doctours, are not hable in the ende to shewe vs one?

Neither looke wee so fiercely, nor shake wee the swearde so terribly, as you repute vs. This was euermore your, and your felowes special, and peculiar commendation: Who besides your fierce, and cruel lookes, and besides the shakinge, and terroure of your swearde, haue also hewen, and cutte, and slaine, and filled your handes with the bloude of your Brethren.

Wherefore, ye shoulde not take it in suche griefe, that, onely for distinctions sake, by so Civile, and courteous a name wee cal you our Aduersaries. For, findinge you armed with Swearde, and Fiere, and embreyed with our Bloude, wee might wel haue spared you some other name. That I saide, Ye haue no suche assurance of the Ancient Fathers, as ye haue bozne vs in hande, and as your frendes vpon your credite haue beleued, I saide it not, neither of Ambition, as you expounde it, nor of Malice: but forced thereto by your importunitie, and with greates griefe of minde.

Wherefore ye did mee the greater wronge, to saie, I came vnting, as Goliath, and throwinge forth my glooue, like a chaulenger, and proclaiminge defiance to al the worlde. In these woordes, M. Hardinge, Wise menne may finde some wante of your Modestie. For, who so auoucheth the manifest, and knowne Truth, and saith, that you bothe haue bene deceiued your selues, and also haue deceiued others, ought not therefore to be called Goliath. And, notwithstandinge you haue aduentured your selfe, to be the Noble Dauid, to conquere this Giante, yet for as muche as ye haue neither Dauids slinge in your hande, nor Dauids stonnes in your scrippe, and therefore not likely to wooke greates maisteries, ye may not looke, that the Ladies of Israel with their Lutes, and Timbrelles will receiue you in triumphe, or singe before you, Dauid hath conquered his tenne thousandes. He rather is Goliath, that setteth his face againste the Heauens, and his foote in Emperours neckes: and openeth his mouthe awolde, to vtter blasphemies: That soundeth out these woordes into al the worlde, I cannot erre: I haue al lawes, bothe Spiritual, and Temporal in my breste: I am aboue al General Councelles: I may Iudge al men: but al the worlde may not Iudge mee, bee I neuer so wicked: I am Kinge of Ringes, and Lorde of Lordes: I can doo, what so euer Christe him selfe can doo: I am al, and aboue al: Al power is genen to mee, as wel in Heauen, as in Earthe.

Ye knowe, whose woordes these be,

Extra. De Con-  
stit. Licet.  
De Electio. &  
Elect. potestate.  
significasti.  
9. que. 3. Nemo.  
De Maioritate.  
& Obedientia.  
vnam sanctam.  
In glosa.  
In Concil. Lat.  
by ran. sub luto.



by whom they are spoken, by whom they are defended, and to whom they are applied. This seemeth to be the very expresse, and liuely Image of Goliath: That Goliath, I saie, whom nowe you see kinocate in the foreheade, and fallinge downe, not with force of worldly power, but onely with that litle rough despised stoane of Goddes euermoringe; and heavenly Word. Touchinge that moste woorthy, and learned Father, sometime your Pastor, D. Peter Martyr, whom ye would seme somewhat to commend, not for his Doctrine, from whiche you haue so suddainely fallen awaie, but onely for his modestie: it cannot be doubted, but he, beinge at Poissy in that woorthy assemble, in the presence of the Kinge, and of other the Princes, and Nobles of that Realme, bothe did, and spake, that might stande with the trueth of the cause, and also might wel become his owne personne. But beinge demaunded his iudgement in these cases, he would haue answered, euen as wee do, and woulde muche haue marvelled, that any learned man would saie the contrary. Not longe sithence ye made the Pulpites ringe, that your Masse, and al other your whole Doctrine, was assured vnto you by Christe, and his Apostles, and that for the same ye had the vndoubted continuance, and succession of fiftene hundred yeres, the consent of al the olde Councils, Doctors, and Fathers, and al Antiquitie, and the vniuersal allowance of al the worlde. Thus ye doubted not then to saie, without feare of controlment of God, or man. Many thousandes thought ye deaile simply, and woulde not deceiue them: and therefore were easily leade to beleue you.

In this case Christian deuotie, and Charitie required, that the trueth, and certaintie of your tales shoulde be opened, that the simple might vnderstande, ye had deceiued them, and that of al that your so large talke, and countenance of Antiquitie you were, as you wel knowe, vtterly hable to auouche nothinge. Where as it so muche offendeth you, that I shoulde so precisely auouche the Negatiue, and require you to prouoe your Affirmatiue, whereof ye woulde seme so wel assured, it may please you to consider, that S. Gregorie writinge against John the Bishop of Constantinople, that had intituled him selfe the vniuersal Bishop of the whole worlde, reasteth him selfe likewise vpon the Negatiue. His wordes be these: Nemo decessorum meorum hoc superbo vocabulo vti consensit: Nemo Romanorum Pontificum hoc singularitatis nomen assumpsit. None of my Predecessours euer consented to vse this arrogante name: No Bishop of Rome euer tooke vpon him this name of Singularitie. S. Augustine, when he had reckened vp al the Bishoppes of Rome, before his time, added thereto by a Negatiue, In hoc ordine successionis, nullus Donatista Episcopus inuenitur: In this order of Succession there is founde no Bishop, that was a Donatiste. Yet neither S. Augustine, nor S. Gregorie was euer condemned for Goliath. By the like Negatiue, you, M. Hardinge, your selfe saie, although vntruely, as ye do many other thinges besides, that neither M. Iuel, nor any one of his side is hable to shewe, that the publique seruice of the Church in any nation, was euer for the space of fixe hundred yeres after Christe, in any other tongue, then in Greeke, or Latine. And yet wee may not therefore cal you, either Goliath, or Theristes, or by any other like vncourteous name. You saie, I take presumptuously vpon mee, to haue readde al thinges, and to be ignorant of nothinge: onely bicause I saie, you in these cases can allege nothinge. And why so? Can no man discric your wantes, and disclose your vntuethes, without presumption? You say, ye haue the consent of al Doctors, of al ages, and of al times, of your side: shal wee therefore saie, that you vaunte your selfe of your knowledge: or, that you knowe al thinges, and are ignorant of nothinge? You saie, Ye haue al the Doctors. I saie, and true it is, Ye haue not one Doctor. The difference of these sayings standeth onely in this, that the one is true, the other vntue: That your Affirmatiue cannot be proued: By Negatiue

Lib. 4. epist. 32.

August. epist. 165.

In the 3. Article, and in the 3. Division.

ssue cannot bee repproued. But, touchinge baunte of readinge, and knowledge, there is no difference.

Howe be it, soz as muche as, this Negatiue so muche offendeth you of our side, let vs hardly turne it of your side: And let vs saie so, as it may beste like you, to haue vs saie: That it cannot appeare, by any sufficient claufe, or sentence, either of the Scriptures, or of the Olde Doctours, or of the Ancient Councelles, or by any Example of the Primitive Church, either, that the Priesthe then receiued the Holy Communion togeather with the people: or, that the Sacrament was then ministred vnto the people vnder bothe kindes: or, that the publique Prayers were euer saide in the Vulgare, or knownen tongue: or, that the whole people thereto saide, Amen, within the space of fife hundred yeres after Christe. Let vs saie further, that Christe him selfe, and al his Apostles saide Priuate Masse, and receiued the Holy Sacramente seuerally alone: That al the Ancient Fathers ministred the halfe Communion onely vnder One kinde: That al the Common Prayers were euerywhere saide in a strange Learned Tongue, vtterly vnknownen vnto the People. This offer is free, and liberal. And what can you desire more? But perhaps it shameth you to saie so muche. For, al be it some of you haue often saide it, yet the vntueth thereof is manifest, and sheweth it selfe.

Onely ye wishe, I had vsed some greater Modestie. And woulde you, that I shoulde haue saide, Ye haue one Ancient Doctoure directly, and plainly of your side, and so in that place, and in that ptesence, soz Modesties sake, to haue auouched open vntueth, as you, and others had donne before? D. M. Hardinge, in these cases a meane waie is no waie. Accursed is that Modestie, that doth vneth the Trueth of God. Chrysostome saith, Veritatem negat, qui cam non liberè prædicat. He is a renouner, of the Trueth, that doth not freely to saie the Trueth. ii. quest. 3. Noli.

We saie, I haue soughte vp certaine smal questions of light importance, wherein the Ancient Doctours haue not traueiled: as not daring to enter into maters of greater weight. Howe be it, it seemeth ouer muche for you, to limite, and appointe eche man, what he shoulde preache at Pauls Crosse. Neither is it muche material, whether these maters be Create, or Smal: but, whether you, by colour of the same, haue deceiued the people.

But woulde ye haue vs nowe at laske beleue, that your Masse, your Transubstantiation, your Real Ptesence, your Adozation, your Sacrificinge of the Sonne of God, and your Supremacie of Rome be so smal maters? We tolde vs not longe sithence, there were no other maters so greate, as these. And may we thinke, that your Religion is nowe greater, nowe smaller: and increaseth, and vadeth: and wareth, and waneth, as dothe the Moone? Merily Pope Nicolas woulde haue toyned your Transubstantiation to the Crede, and woulde haue made it the Thirteenth Article of our Faith. And Pope Boniface the eight saith, that to be subiecte to the Church of Rome, is of the necessitie of Saluation. And Pope Nicolas saith, Who so euer denieth the Authoritie, and preeminence of that See, is an Heretique.

Notwithstandinge, owe Create, or Smal these maters be, it forceth not. In dede, you had learned them in very smal time: and, as nowe, ye auouche them with very smal proues. And, howe smal, and lighte so euer you woulde nowe haue them to appeare, yet for the same, ye haue made no smal adoo. Nothing ought to be taken for smal, wherewith so greate multitudes of Goddes people maie be deceiued.

The maters, wherewith Christe charged the Pharisees, were not so Create. Yet Christe saith vnto them, Ye strayne a gnat, and swalowe a Camel. S. Pauls saith, A little leauen soureth a whole lump of dough. A beare is smal, yet wee

*Extra de Matia  
vna & Obedi  
vnam Sanctam  
Diff. 22. Omnes*

*Matthe. 23  
1 Corin. 5*

scade,



The Canon.

AN ANSWERE

Gregor. lib. 6.  
epist. 30.

Ibidem

Luke. 16.

Extra. Io. 22.  
Cum inter. In  
Glosa.  
Dist. 96. satis  
evidenter.

Gregor. lib. 7.  
epist. 63.

Durand. libro  
4. parte 2.

reade, it hath choikte a bigge man. Plato saith, Robberie is no lesse in a smal mater, then in a Greate. The Ciniphes were but smal: yet are they reckened emonge the greate plagues of God. They that firste beganne to mainetaine that arrogante presumptuous title, of vniuersal Bishop, whiche now the Bishop of Rome chalengerth wholly to him selfe, saide, it was but a smal mater. But Gregorie saith, Alia sunt friuola, & innoxia: alia sunt friuola, & noxia: Some thinges are smal, and doo no hurte: some thinges are smal, and doo greate hurte. And comparinge the same with the pride of Antichriste, who shoulde cal him selfe, Deus, (that is to saie, God) He saith thus, Si spectes quantitatem vocis, duæ sunt Syllabæ: Si pondus iniquitatis, est vniuersa perniciēs. Yf ye weigh the quantitie of the woordes, it standeth in two syllables: If the weight of the wickednes, it is an vniuersal destruction.

Though these maters were smal, yet the Antruethes, and Errours, that thereof haue risen, are not smal. Remove the same, and your greatest Religion wil fal to nothinge. To conclude, if these maters be Greate, they are the moze worthy to be considered: if they be smal, there is the lesse hurte in leauinge of them, and the moze wilfulnesse in defendinge of them: Merily the whole worlde is weary of them. Christe saith, Qui in modico iniquus est, & in maiori iniquus est. He that is wicked in the smal, is also wicked in the Greate.

You saie, Vve flee, and forbear the Iudgements of the Learned, and shake out these thinges with greate admiration onely emongest the simple. As Alexander the Kinge of Macedonia made him selfe a God, and had muche talke of his Father Iuppiter emonge the Barbariens: but emongest the Greekes, that were wise, and hable to iudge, and knewe him wel penough, he was contente to talke of other maters. This comparison, M. Hardinge, is odious, and fauoureth ouer muche of your choicer. Wee hunte not for any Admiration, or opinion of Godheade emonge the people. Wee preache not our selues, but Christe Iesus.

But thus the Phariseis saide of Christe him selfe: These rascalles are accused, they haue no learninge, they knowe not the Lawe. Emongest them wil he be. There he reigneth like a Prince: There he seeketh to be made a God. Here mighte I esteemes put you in remembrance of him, that hath so longe abused, and mocked the whole worlde, bothe Princes, and Subiectes: as wel learned, as vnlearned: accomptinge them al, as wilde, and barbarous: and hath suffered him selfe openly to be proclaimed, and published by the name of God. The woordes be knowne, Dominus Deus noster Papa: Our Lorde God the Pope. And againe, Constat, Papam à pio Principe Constantino Deum appellatum: Et Deum ab hominibus iudicari non posse, manifestum est.

Alexander stode in some awe, and reuerence of the Wisse: but this man despiseth bothe Wisse, and Unwise: Learned, and Unlearned, and al the worlde.

It was somewhat out of season for you, in this place to intreate of the Validitie of your Canon, & so earnestly to labour, to proue it faultlesse, before any man had begonne to touche it, or to proue it faultie. It is supposed, that some parte thereof was diuised by Leo: and afterwarde augmented by Gelasius: and after that by one, whome S. Gregorie calleth Scholasticus: and after againe by Gregorius him selfe: and that at laste, aboute righte hundred, and fiftie yeres after Christe, it was brought to some perfection, and made vp by Pope Sergius. As now, it is moze closely pronounced, and moze reuerently vsed, then either the Epistle, or the Gospel.

But, whether there be any faulte therein, or none, I leaue that to you, M. Hardinge, to be better considered by your selfe. Your Doctour Durand saith thus, Cum Sacerdos orauerit pro Hostia Transubstantianda, canit Transubstantiam Patri obuiat, orat pro ipsius acceptione: When the Priest hath praied for the Transubstantiation



stantiation of the Hoste, and hath offered the same beinge Transubstantiate vnto God the Father, afterwarde he praieth, that God wil fauourably accepte it.

S. Paule saith, Christe is the Mediatour betwene God, and Man. But here by your Canon contrarywise, the Priest is made a Mediatour betwene God, and Christe.

1. Timor. 2.  
The Priest is a  
Mediatour by  
betwene God,  
and Christe.

And you your selfe, M. Hardinge, at your Masse, and in the highest Secretes of your Canon, desire God the Father, to looke fauourably vpon Iesus Christe his owne Sonne, at your request. Your wordes be plaine, and euident: No interpretation, or shifte is hable to saue them. Powe yf it be meete, you shoulde intreate God the Father to be mercifull vnto Christe his Sonne, and to beholde him fauourably for your sake, then maie you saie, there is no faulte in al your Canon.

You seeme to complaine, that I leaue out prayer for the Deade, and Inuocation of Saintes: And that thinge you amplifie largely with many wordes. And yet I thinke, you woulde not haue vs beleue, that these pointes of your Religion be greater, then your Sacrifice, or then your Masse.

Merily, touchinge the first, I hearde once, when you your selfe blew downe the Paper Wallles, as ye then called them, and utterly quenched al the Painted Fiers of Purgatorie. For the other, S. Chrysostome saith: Homines vrantur Atrienfibz. In Deo nihil est tale. Sine mediatore exorabilis est: Menne vse Posters, and Officers. But in God there is no such thinge. He is easy to be intreated, yea without a Mediatour. Againe he saith: Nihil tibi opus est Patronis apud Deum. Neque enim tam facile Deus audit, si alij pro nobis orent, quam si ipsi oremus, etsi pleni sumus omnibus malis: Thou needest no Attourney to speake to God. For God dooth not so soone heare vs, when others prae for vs, as when wee prae for our selues: Yea although wee be full of al sinne. S. Ambrose likewise saith: Isti se non putant reos, qui honorem nominis Dei deferunt Creaturae, & relicto Domino, conseruos adorant. Nam & ideo ad Reges per Tribunos, & Comites iur: quia hominibus est Rex, & nescit, quibus debeat Republicam credere. Ad Deum autem, quem nihil latet, omnium enim merita nouit, ad promerendum suffragatore non est opus, sed mente deuota. Vbiunque enim talis loquutus fuerit ei, respondebit illi: These menne thinke, they doo no ill, geuinge the honour of God vnto a Creature, and leauinge the Lorde, adorne their felow seruantes. For therefore wee haue accesse to Kinges by Knightes, and Marshalles, for that the Kinge is a mortal man, and knoweth not, to whom he may commit his Kingdome. But God knoweth al mennes merites, and there is no thinge priue from him. Therefore to obtaine his fauour, wee neede no Spokesman, but a deuoute minde. Where so euer such a one shal speake, God wil answere him.

In a Sermon  
preached in S.  
Maries Church  
in Oxforde.  
Chrysostom. De  
Poeniten. hom. 4.  
Chrysostom. De  
profectu Euan-  
gelij.  
Ambros. in. l.  
cap. ad Roman.

Where as ye vntreuly say, we laie on loades of sclanders, to deface the Church, you maie remember, that there were sometime that charged S. Steven, S. Paule, and Christe him selfe in like sort, for that they seemed, likewise to speake vnrerrently against the Church. And against the Prophete Hieremie, they cried out, euen as you do now, The Temple of God: the Temple of God.

Hieremi. 7.

But he defaceth not the Church, that defaceth the defacers of the Church: and twipeth of the soile of your Errours, that her face maie shine, and appeare more glorious. When Christe moorned ouer the Cittie, and Temple of Hierusalem: or when he saide, Ye haue made my Fathers house a denne of theenes: And when Esai saide, O howe is this bewtiful Cittie (that then was the Church of God) become an harlot? Or, when the Prophete Hieremie saide, Who wil geue abundance of Water vnto myne eyes, that I maie moorne due, and night for the sinnes of my people, we maie not thinke, that Christe, Esai, & Hieremie were defacers of the Church. He hindereth not healthe, that sheweth the disease. He despiseth not the Church, that setteth Christe before the Church. The Church is our Mother: But Christe saith,

Esai. 1.  
Hieremi. 9.



AN ANSWERE

Matth. 23.

saith, VVho so loueth his Father, or Mother more then mee, is not meete to be my Disci-  
ple. He despiseth not his Mother, that lamenteth the Captiuitie of his Mother,  
and deliuereth her from the handes of theues.

Matth. 25.

But wee haue set vp Aultar against Aultar: Or rather, as you saie, Wee haue ouer-  
throwen Aultars, and al together: And so haue erected a Pewe Church, a Pewe  
Gospel, and a Pewe Religion of our owne. Worthy, M. Hardinge, wee haue ouer-  
throwen nothinge, but that Goodes good wil was, should be ouerthrowen. Chriſte  
saith, Every Plante, that my Heauenly Father hath not planted, shall be rooted vp. An Aul-  
tar we haue, such as Chriſte, and his Apostles, and other holy Fathers had,  
whiche of the Grækes was called *ιερα τετραπεζα*, The holy Table: And of the Latines,  
*Mensa Dominica*, The Table of the Lorde: And was made, not of stone, but of  
Timber: and stode, not at the ende of the quere, but in the iniddest of the People, as  
many waies it may appeare: And other, or better Aultar, then Chriſte, and these  
holy Fathers had, we desire to haue none: and specially any such Aultar, as hath  
benne purposely sette vp against the Aultar of Chriſte.

Matth. 26.

Leo in Epist. ad  
Palestinos.  
Nazianzenus.  
In Apologetico.

But you of your side, haue saide, Here is Chriſte, and there is Chriſte: And so haue  
erected vp, not onely Aultar against Aultar: and Church against Church: but  
also Chriſte against Chriſte. So Leo seemeth to saie of you: *Ecclesie nomine arma-  
mini: sed contra Ecclesiam dimicatis*: Ye arme your selues with the name of the Church:  
And yet ye fight against the Church. So saith Nazianzene, Ye strive for Chriſte, against  
Chriſte him selfe.

But you seeme, to set light of mine age, and to dishable my knowledge in Dui-  
nitie: as though it were mutche pertynente vnto these maters, either to calculate  
myne age, or els to examine the order of my studie. I maie saie with Origen:  
*Gracias ago Deo, quod ignorantiā meam non ignoro*: I thanke God, that I am not igno-  
rante of myne ignorance. But, what so euer want either is, or is surmised to be in me,  
it ought not to preiudice the Trueth of God.

Anno Domini  
1551. anno  
Eduardi. 6.  
quinto.

And yet I see no greate cause, why any man should take so greatly to disad-  
uantage me in respectes of myne age, or studie. For it is wel knowen, that I, al-  
though vntoowethy of that degre, proceeded Bachelare in Dinitie in the Uniuer-  
sitie of Oxforde one whole yere, and more before M. Hardinge. In daide, I graunte,  
I could not reade al the Councelles, & olde Fathers of the Church, bothe Grækes,  
and Latines, in seven daies, as M. Hardinge coulde. And yet, so mutche had I  
readde, that I marvelled, M. Hardinge woulde euer enterpryse, so mutche to abuse  
the names of the holy Fathers.

But knowledge oftentimes is baine, and puffeth vp the minde. God make vs  
learned to the Kingedome of God, that we maie humble al our knowledge to the  
obedience of Faith.

It reioiceth me mutche, that ye saie, ye loue me, and in respectes of our olde  
friendship, and loue haue thus written to me. Howe be it, our olde priuate fren-  
ship needid not so many publique witnesses. Ye saie, ye wil folowe the later parte  
of Chiloes Counsell: *Oderis, inquam amaturus*: Hate so, as afterwarde thou maist loue.

Witwene whiche your two saieinges, of hatenge, and louinge, I knowe not  
howe, you include a plaine contradiction: Onlesse ye wil saie, Ye can hate, and  
loue in one respectes bothe together. But I take it in the best sense, wherein, I  
doubt not, but ye meante it.

Liberalis. cap.  
16.

Howe be it, touchinge your friendly aduise, I maie answere you likewise,  
with an other parte of Chiloes Counsell: *Oblequendum est amico vsque ad aras*:  
A man maie folowe his friends Counsell, so it be not; either against God, or against his Con-  
science. The people of Alexandria saide vnto Timotheus: *Esi non communica-  
mus tecum, tamen amamus te*: Although wee Communicate not with you, yet wee loue  
you

TO M. HARDINGES PREFACE.

you notwithstandinge. Wee promise to deale herein, without either gal, or bitterneſſe: For that, as you ſaie, Glukes, Drippes, and Scoffes, Bittes, Cuttes, and Girdes (theſe be your woozdes) become not your ſtage. And doubtleſſe, ſutche kinde of dealinge, as it is moſte commendable in it ſelfe, ſo it ſeemeth moſte ſittinge for them, that traueils in Goddes cauſes. Chriſte ſaith, Learne of mee, for I am meeke, and gentle.

Matthe. II.

But whose woozdes then be theſe, M. Hardinge? From what Spirit haue they proceeded? Upon what ſtage were they ſpoken? Theſe woozdes, I ſaie, wherewith ye ſeeme ſo muche, & ſo often to ſolace your ſelfe, and to reſreache your Spirit: Coliaſh, Therſites, Raſſhe, Preſumptuous, Vvicked, Vnlearned, Ignorant, Pecuiſſe, Lucians, Scoffers, Coggers, Foilters, Pearre, Inſolent, Vaunters, Braggers, ſectaries, Schiſmaticques, Heretiques, Sacramentaries, New maſters, New Fonglers, Faſſe reporters, Sclaunders of the Church, Terrible ſeducors, The Enemies of the Sacrifice, The Enemies of the Church, The Miniſters of the Diuel, Sitters in the Chaire of Beſilene, Monſters, Heathens, Publicanes, Turkes, Infidels, Antichriſtes, and Forcerreners of Antichriſte?

Termes vſed commonly by M. Hardinge through his whole Booke.

Theſe woozdes be yours, M. Hardinge, not onely, for that they be uttered by you, but alſo, for that they pertaine directly, and properly vnto your ſelfe. With theſe, and other like pearles ye haue thorowly beſet your whole Booke, that it might the moze glitter in the eye of your Reader. Herewith your ſtage is fully freight. Some man woulde thinke it were Verus Comedia. So faithfull ye ſeeme to be in keepinge your promiſe. If ye utter ſutche woozdes of pure loue, and frendſhip, what then may wee looke for, if ye once beginne to hate? They ſay, the Scoorpion embraſseth louingly with his ſecte: but ſmiteth his poiſon with his taile. Thus ye ſuffer the tempeſtes of your affections ſometime to blowe you out, and to tolle you of from the ſhoare. In a man of profeſſed granitic reaſons had benne moze conuenient, then reproches. But the eloquence might better beſideme ſome of your ponger Jannizers: who, as their frendes ſay here, haue not yet learned to ſpeake otherwiſe.

As for theſe woozdes, and theſe ſtages, they may not wel chaſe vs awaye from the Goſpel of Chriſte. It is not needeful for vs, to heare your good reportes: but it is moſt needeful for vs, to ſpeake the Trueth.

The aduerttiſement, that you allege out of Salomon (There is a way, that vnto a man ſeemeth right: but the ende thereof leadeth vnto damnation) is common, & toucheth vs bothe, as wel you, as me: or rather, ſomewhat moze you, then mee. We were once deceiued beſore, by your owne confeſſion. But they, that haue indifferently wighed the cauſes, and ſuddaineſſe of your change, haue thought, ye are as much, or rather muche moze deceiued now.

Parke, I beſeeche you, M. Hardinge, what ye were lately, and what ye woulde now ſeeme to be: what way ye trode then: and what way ye treade now. The difference is no leſſe, then is betwene Light, and Darkeneſſe: Life, and Deathe: Heauen, & Hel. So greates a change woulde require ſome good time of deliberation.

But if ye be thorowly changed, as you ſay, and if ye be ſouched in deede, either with the zeale of God, or with the loue of your brethren, be not then aſhamed to telle vs, what thinges God hath donne for you. Let your Reader vnderſtande, that you your ſelfe ſometime were that man, of whom Salomon ſpeaketh: That you ſometime were in a way, that ſeemed right, and yet the ende thereof leadde to damnation: That you ſometime bent your whole harte, and ſtudie to deſace the Church of God: That you preached ſo many peres togeather directly contrarie to your conſcience: That you ſometime wittingly, and willingly, and of purpoſe, and malice, deceiued Goddes people: That you ſometime were the Miniſter of the Diuel, a Turke, an Heathen, an Infidel, a Forcerrenner of Antichriſte: and, that

\*

from



from this rueful state ye were suddainly changed, not by readinge, or conference of the Scriptures, or Ancient Fathers, but onely for that ye saue, the Prince was changed.

Augustin. De  
Gene. contra  
Mariche.

Thus must ye deale, *M. Harding*, if ye deale truly. So wil your friendes thinke, ye dissemble not now, as you did before: but are moued onely of true zeale, and pure conscience. Certainly either, as wee saie, ye are now deceived: or, at the least, as your selfe must needs graunte, not longe thence, ye were deceived. And *S. Augustine* saith: Hoc est erroris proprium, vt, quod cuiq; displicet, id alijs quoque oportere existimet displicere: This is the very nature of Error, that, what so euer misliketh any man, he thinketh al others shoulde likewise mislike the same.

Suche is the miserie of Adams children: their harte is euermore inclined vnto ill, and errour. Hereof false prophetes oftentimes take occasion to saie, Good is Il, and Il is Good: Light is Darkenesse, and Darkenesse is Light. And oftentimes the people is wilfully leade awaie, and cannot abide to heare sounde Doctrine: but turneth their eares to heare fables.

Psalm. 142.  
Iohan. 14.  
Iohan. 8.

Therefore *Salomons* counsel is wise, and good. And for that cause wee truste not our owne eyes, to chosse our wale: but wee cal vnto God with the Prophete *Dauid*, O Lorde, shew vs the way, that wee may walke in: Wee saie vnto him, that saith, I am the way, the Truth, and the Life: I am the Light of the Worlde: who so foloweth mee, walketh not in Darkenesse, but hath the Light of Life. And wee thanke God, that with his Daiespringe from aboue hath visited vs, and directed our fete into the way of peace: into the same way, that *Christe* hath shewed vs, and the holy Apostles, and ancient Catholique Fathers haue trodden before vs.

Hieron. in pra.  
sa. in Abdiam.

Touchinge your exhortation to humilitie, and the denieal of my learninge, whiche, I trust, of your part, proceedeth from a mocke, and humble sprite, I may safely denie that thinge, that I neuer auouched. It cannot shame mee to saie, that *S. Hierome* saide: Dicam illud Socraticum, Hoc tantum scio, quod nihil scio: I wil say, as *Socrates* sometime saide, This thinge onely I know, that I know nothinge. In these cases, as I seeke no praise, so I feare no repproche. What so euer wante is in mee, there be others, that can supplie it. How be it, I neuer vnderstoode, but Veritie, and Humilitie might wel stande togeather.

Where you saie, what so euer skill, or knowledge I haue, or had, I haue euermore bente it onely to the repproche, and sclaunder of the Church, it is no greates maisterie, *M. Harding*, to speake il. But I trust, God him selfe, that iudgeth iustly, iudgeth otherwise. If there be in me, I saie not, any talent, but onely any mite of a talent, my praier vnto God is, and euer was, it may be bestowed wholy to the honour, and comforte of his Church.

2. Corin. 11.

And yet may not you, *M. Harding*, neither sette such a scoare by your selfe, nor so mutche abase, and discredite others, as though besides you, & your seloues, there were noman mete to be counted learned. When the Jewes, in contempte of al others, boasted them selues to be the onely stocke, and Bloud of Abraham, *S. Paule* by an humble kinde of presumption doubted not in al respectes to compare with them in this wise: He he was they be: and so am I. Ifraelites they be: and so am I. The seede of Abraham they be: and so am I. Againe he saith, Thus doo I, and thus wil I doo, that in the thinges, whereof they glorie, they may be founde to be, as wee are.

1. Corin. 15.

I wil force this comparison no further. Suche contention is but vaine. *M. Harding*, this saieinge is common vnto vs bothe: By the grace of God wee are, that wee are. O that his grace be not in vs in vaine.

For my parte, bothe at your requeste, and also without your request, I vtterly denie my learning. And touchinge my Bishoprike, if that in any parte happen to greene you, I denie it too: I denie mine estimation: I denie my name: I  
denie

denie me selfe. Onely the Faith of Christ, and the Trueth of God I cannot denie. Or with this Faith, or for this Faith, I truste, I shal ende. I cannot withstande the Spirit of God. I cannot saie, the consente of al the Auncient Catholique Fathers was an heape of errours, and a linke of Heresies. Although you M. Hardinge, coulde denie al together at an instante, and vpon the suddaine, yet heare with others, that cannot so easily doe the same.

Touchinge D. Fisher, I scoffed neither at him, nor at any others. Onely I laide out the imperfection of certaine their Argumentes: whiche if they were weak, and many waies faultie, the faulte was not mine: I made them not. D. Fishers Argumente was this: Wee are sure, there is Purgatorie: Ergo, the Popes Pardons be good, and auaileable. I shal be forced in perusinge your Booke, to disclose many like infirmities, and folies in your Argumentes, M. Hardinge. Yet notwithstandinge I wil not scoffe. But happy are you, that may cal vs Gospellers, Newe Maisters, Patriarkes, & I know not what, and to write, what you liste, without scoffinge. In the ende of your foretalk, whiche is befoze the shewing of your Booke, ye thinke al the worlde singeth Sanctus, Sanctus, and receiveth you with Ozanna. And therefore ye wil euery bodie to comie, and subscribe. How be it, it seemeth, this request is very suddaine, and out of season. You shoulde firste haue shewed vs, bothe whereunto wee shoulde subscribe, and also your Authorities, and Reasons, wherewith ye would force vs to subscribe. But the olde learned Father Tertullian saith thus of the Valentinian Heretiques: Habent artificium, quo prius persuadent, quam doceant. Veritas autem docendo suadet, non suadendo docet: These Heretiques haue a kinde of cunnings, and a policie, whereby they perswade vs firste, and teache vs afterwarde. But the Trueth perswadeth vs by teachinge: and not teacheth vs by persuadinge.

Polydor. de In-  
uent. rer. li. 8. c. 1.

Tertull. aduer-  
sus Valentinian.  
lib. 1.

King Agestilus, the better to embolden his Souldiers to the fight, with a certaine iuice wrote this worde, Victorie, in the palme of his hande: and afterwarde beinge at his Scrutce, as the manner then of the Heathens was, he laide his hande so written closely, and secretely vpon the harte of the Sacrifice, & so printed it with the saide worde, Victorie: and immediatly shewed the same vnto his Captaines, and Souldiers, as if it had beene written by the Goddes. The simple Souldiers, not vnderstanding this policie, and thinkinge the whole mater had in deede beene wrought by miracle, grewe ful of courage, not doubtinge, but their Goddes, that had written, Victorie, would also geue them Victorie.

By like policie, and to like purpose, it seemeth, you, M. Hardinge, would beguile your Reader: and, that you lacke in strength, would winne by policie: and, that you wante in Reasons, would gaine in wordes: that the simple may thinke you haue the Victorie, bicause you haue written, Victorie, with your penne.

But you are not yet equal with the credite of Pythagoras. It is not sufficient for your scholars to say, Ipse dixit: M. Hardinge hath saide it. Every man wil not thinke it is so, bicause you can write it, or Printe it, or saie, it is so. As for me selfe, I wil saie with S. Hierome, Cupio discere, & Discipulum me profiteor, dummodo doceant: I would faine learne, and make a vowe to be their Scholar, so they would teache mee. Firste ye shoulde haue geuen vs leaue, to haue perused your whole Booke. And when wee had wel weighed your vnture Allegations, your baine Constructions, your fewe petite Doctours, your Corruptions, your Forgeries, your Dreames, your Fables, and the huge multitude of your vntuethes, then hardly ye shoulde haue called vs, to subscribe.

How be it, M. Hardinge, this is no force sufficient to subdew the worlde. It was not thought, ye had beene so weakely appointed. It is not yenough for you, thus obiously to vphraide vs in your anger, and to calle vs fewe Maisters,

and



AN ANSWEARE TO M. HARDINGES PREFACE.

and Heretiques. That lesson might haue serued you longe agoe, befoze ye were espied. It behoueth you now, to haue some stronger argumentes, specially fightinge against God.

For my parte, notwithstandinge I were thorowly perswaded longe befoze, yet am I nowe some deale the moze satisfied by these your traueiles. For, touching your wante of Scriptures, Councelles, Doctours, and Examplis of the Primitive Church, I am wel, and fully confirmed by the splendernes of your prouises.

And I doubt not, but some of these, that now be aboute you, beinge, I trust, not frowardly carried awaie with wilful malice, but hauinge the feare of God, and a reuerente zeale to do the beste, although perhaps not knowledge sufficiente, to iudge, what is best, after they shal vnderstande some parte of your dealinge herein, wil by Goddes Grace beginne, somewhat to foze thinke them selues of their tourney, & to caste some doubtles of your credite. S. Augustine saith, *Iuris forensis est, ut qui in precibus mentitus sit, illi ne profit, quod impetrauit*: The Lawe is this, that, who so hath made a false suggestion, shal lose, what so euer he haue gotten by the same.

S. P. Hardinge, Credite without trueth, is no credite. Your worke is ouerweake: It hath no fundation: It cannot stande. Chrysostome telleth you, *Sutche is the Nature of Error: It vadeth of it selfe, and wil come to grounde without resistance*. Remember the place, ye sometime stode in: Remember, from whence ye are fallen: Remember the causes of your fall. It is no shame to rise againe. God is able to restore you. The wise man saith, *There is confusion, that bringeth grace, and glorie*. God hath endued you largely with great giftes. Turne the same to the obedience of the Faith of Christe. As there is wisdom in seekinge the Victorie, so there is wisdom in geuinge place. Followe the same Counsel, ye geue others. Denie your owne learninge: denie your owne estimation: denie your selfe. Geue the Glorie vnto God.

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Faultes escaped in the first  
Impression.

Pagina. 276. line. 16. Sententiet, Reade thus, sentiet.

Pag. 384. line. 6. The Seuenth Division, Reade. 6. diuision.

Pag. 425. line. 46. The. 3. Division, Reade: The. 4. Division.

Pag. 429. line. 42. The. 28. Division, Reade: The. 26. Division.

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# OF PRIVATE MASSE.

## THE FIRST ARTICLE.

The B. of Sarisburie.

If any learned man of our aduersaries, or if al the learned men that be aliue, be hable to byng any one sufficient sentence out of any olde catholike Doctour, or Father, or out of any old general Councel, or out of the holy Scriptures of God, or any one example of the Primitiue Church, whereby it may clearly, and plainly be proued, that there was any priuate Masse in the whole worlde at that time for the space of six hundred yeres after Christe. &c. The conclusion is this: As I sayd befoze, so say I now againe, I am content to yelde, and to subscribe.

M. Hardinge. The First Diuision.

Every Masse is publike, concerninge bothe the Oblation, and also the Communion, and none priuate. For no man offereth that dreadfull sacrifice priuately for himselfe alone, but for the whole Church of Christ in common. The Communion like wise of the sacrament, is a publike feast by Christ through the ministerie of the Priest in the same (1) prepared for every faithful person: from partakinge whereof none is excluded, that with due examination hauing before made him selfe ready, demandeth the same. And so beinge common by order of the first institution, and by (2) wil of the ministers, it ought to be reputed for common, not priuate.

That others doo so commonly forbear to communicate with the Priest, it is through their owne default and negligence, not regardinge their owne saluation. VVherof the godly and careful rulers of faithful people haue sithens the time of the primitiue Church, alwaies muche complained.

The B. of Sarisburie.



HERE appeareth smal hope that M. Hardinge will deale plainly in the reste, that thus maketh his firste entrie with a caull. For where as the mater is knowen, and agreed vpon, it is great folie to pyke quarel vpon the woordes. Every Masse (saith he) is common, and none priuate. If it be so, then hath he already concluded fully on our side. For if there be no priuate Masse at al, then was there no priuate Masse in the primitiue Church, which was my firste assertion.

But M. Harding, as may be geathered by his manner of proses, is not yet wel resolved, neither what is priuate, nor what is Masse. For in the. 22. article of his booke, intreatinge of the accidentes of breade and wine, to the intent to auoide the grosse absurdities that followe Transubstantiation, he saith, These matters were neuer taught in open audience, but priuately disputed in the schooles, and set abroad by learned men in their priuate wyrynges. There he calleth that thinge priuate, that is disputed in open audience, in the hearinge of sixe hundred, or moe, and is sette abroad to the knowledge of the worlde: And here the thinge that is done by the priest and his boie alone in a corner, he calleth common. Thus he maketh wordes to sounde, what him liketh, sometime common to be priuate, sometime priuate to be common, at his pleasure.

And as touchinge Masse, sometime he maketh it the Sacrifice: sometime the Communion: sometime the prayers: and so semeth not yet wel to knowe, vpon what grounde to stande.

His firste reason is this: The Sacrifice of the priest is common: therefore the

A

Masse

The. 1. vnto the  
for there is no  
suche prepara-  
tion.

The. 2. vnto the  
there appeareth  
no suche wil in  
the Minister.

Pag. 181. b.

M. Hardinge  
maketh comon,  
priuate: and  
priuate, comon.



These reasons be  
answered af-  
terwarde more  
at large.

Masse is common. Here might be demanded, who gaue the priest authoritie, to make this Sacrifice: and without authoritie how can he make it: But if his Sacrifice be common, why deeth he geue it these priuate titles, This for the lyvinge: This for the dead: This for a frende: This for him selfe:

His seconde reason is this: It is a feaste, and therefore it is common: and thus he salueth one errour with an other. For if it be a feast, how is it receiued by one alone: If it be receiued by one alone, howe can it seme to be a feast: But he saith, it is prepared for al. Merely it is but smal provision to serue so many. The priest himselfe knoweth this is vnttrue. He prepareth for him selfe, and not for others: He speaketh to him selfe, and not vnto the congregation: He receiveth him selfe alone, and not with his brethren. Therefore in this respect we must needs saie, the Masse is priuate, and not common.

The thirde reason touchinge the will of the Minister, is very vncertaine. For neither can the priest by his willinge alter natures, or make that thinge common, whiche is priuate: nor can any man certainly knowe, what thinge the priest willet. For what if his will be to worke Perromancie, or Sorcerie, as it is reported of Pope Hildebrande: Or what if his will be to poison some bodie, as Henry the Emperour was poisoned in the Communion bread: Pope Sixtus in the chalice: Or what if his will be to worke fained miracles, as Liza saith, many are wrought in the open Church by the Priest to moke the people. Doubtles if the priestes will may be knowen, either by his wordes, or by his doinges, or by his gesture, or by his provision, or by the quantitie of his breade & wine, or by his whole vsage and practise, it may soone be scene, his will is to make a priuate banquet, and not a common.

These be very weake foundations to builde vpon. Of the same M. Hardinge might rather, and farre better haue gathered the contrarie. For if it be the common sacrifice of the whole Church, it shoulde be offered by the whole Church, as S. Ambrose saith: Vt multorum oblatio simul celebretur: That the oblation of many may be made together.

If it be a common feast of the whole Church, it shoulde be receiued commonly of the whole Church. And therefore S. Hierome saith. Dominica cena omnibus debet esse communis. The lordes supper must be common to al, and that not for these simple shittes that M. Hardinge, and his fellows haue diuised. S. Hieromes reason is this: Quia dominus omnibus Discipulis qui aderant, aequaliter tradidit Sacramenta. Bycause the lord gaue the Sacramentes equally to al the Disciples that were present. These wordes be plaine, Equally, and To al the Disciples. And therefore saith S. Hierome, accordinge to this example the Lordes supper must be common.

M. Hardinge. The. 2. Diuision.

Therefore in this respect we doo not acknowledge any priuate Masse, but leaue that terme to Luthers schoole where it was firste diuised, and so termed by saithan him selfe, seekinge how to withdrawe his Nouice Luther from the looke, and estimation of that most blessed sacrifice, by reasoninge with him against the same in a night vision, as him selfe recordeth in a litle booke whiche he made De Missa angulari & vnctione Sacerdotali.

The B. of Sarisburie.

This tale against that godly man Doctour Luther, is scornful, and sclaunderous, blased abroad by Pigghius, Hosius, Staphylus the renegade, and lutche others, onely of wilful malice, and hatred of the truth, and therefore not worthy to be answered. Doctour Luther sheweth what terrible tentations the Diuel laieth to trappe man withal, takinge occasion sometime of wel doinge, sometime of euil: sometime of truth, sometime of falseheade. And for example he sheweth that the

Diuel

Hermannus  
Contractus.

Helianus Lyra  
in. 14. cap. Da-  
nielis.

Ambro. I. Cor. II.

Hieron. I. Cor. II.

The. 3. vntuth.

2. Concil.  
Valen. Cap.  
4. Concil.  
Triburien.  
Decretal.  
lib. 3. tit. 47  
C. 2. c. 68.  
secrat. dist.  
1. ex A. gu.  
quod quida  
Gregor.  
tribunat.  
Gregor. ex  
Regist. li. 2.  
ad Casteriu  
c. 9. b. 3.  
Parte Sum-  
mar. q. 83.

**D**iuell on a time assaulted him, not in visible forme, but by dreadfull suggestions in his conscience, as it were thus calling him to remembrance: *these many yeeres thou hast saide Masse, thou hast shewed vp breade and wine to be worshipped as God, and yet now thou knowest it was a creature, and not God. Thereof folowed Idolatrie, and thou weare the cause thereof.* All these things he sawe to be true by the testimonie and light of his owne conscience, and therefore confessed he had offended, and yelved him selfe vnto God. The Diuels purpose was to leade him to despaire: but God mercifully deliuered him. And this is Doctor Luthers whole, and onely meaninge in that place, that no man of him selfe is hable to withstande such assaults, and tentations of the enemye, but onely by the power and merite of God. This (good reader) is that schoole of Satan: This is that woonderful Tragedie, whereat M. Hardinge maketh such horrible exclamations. If he thinke it so haynous a matter for a godly man to be vexed by the Diuel, perhaps he wil also finde some faulte with Christe, that was caried by the Diuel into the mount: or with S. Paule that had the Angel of Sathan to buffet him: or with a great numbze of his poztasse Sainctes, whose legendes are ful of visions of Diuels, with other like childish fables. As for Luther, the doctrine that he taught in his schoole touching this pointe, is the very Gospel of Christe, and therefore it increaseth, and entrencheth into the hartes of men, and the lies and sclanders of the enemyes shal neuer be hable to preuaile against it.

M. Hardinge. The 3. Division.

2. Concil.

Valen. Cap.

4. Concil.

Triburien.

Decretal.

lib. 3. tit. 41

C. 2. c. 65.

secrat. dist.

lex A. 80.

quod quida

Gregor.

tribunor.

Gregor. ex

Regist. li. 2.

ad Casteriu

c. 9. b. 3.

Parte Sum-

ma. q. 83.

Yet wee denie not but the Fathers of some auncient Councils, and suchens like wise S. Thomas, and certaine other scoole Doctours haue called it sometimes a Private Masse, but not after the sense of Luther, and his scholers, but only as it is contrary to Publike, and solenne, in consideration of place, time, audience, purposes, rites, and other circumstances. The varietie and chaunge of which, beinge thinges accidentarie, cannot varie or chaunge the substance or essentiall nature of the Masse. M. Iuel an earnest professor of the new doctrine of Luther, and of the sacramentaries, calleth, as they doo, that a Private Masse whereat the priest hauinge no companie to communicate with him, receiueth the sacrament alone.

The B. of Sarisburie.

M. Hardinge by a Rhetorical Correction, vpon better aduise, putteth him selfe in remembrance, that there is mention made of Peculiar & Private Masses, as he saith, in certaine auncient Councils, and in the schoole Doctours. He might haue named Stephen Gardiner, and Albertus Pigghius, that wrote the defence of Private Masse, & he him selfe acknowledgeth abuses, & errors in the same. Yet wil he not, I trow, confesse, that either of them bothe was the Disciple of Sathan.

Here M. Hardinge standeth vpon termes, and saith, The Masse is called Private in respect of place, time, audience, and other circumstances. And euen such be their Private Masses for the most parte, saide in side Churche, alone, without companie of people, onely with one boye to make answere, so private, that the people of God is thereby deprived, and robbed of al comforte. And thus it seemeth Thomas understandeth the private Masse. For thus he saith: In Missis priuatis sufficit, si vnus sit praesens, scilicet, Minister, qui populi totius personam gerit: In private Masses it is sufficient, if there be one present, I meane, the Clerke, that standeth in steede of the whole people.

Touchinge the allegations in the margin, the Schoole Doctours are al of very late yeeres: The place of S. Augustine is forged, and not S. Augustines: the place of S. Gregorie nothinge to purpose, not once naminge Private Masse: the Councilles that are called so auncient, were al at the least seuen hundred yeeres after Christe, and so without the reach of my compass.

But to agree vpon termes, and not to lie the name of Masse, although it be very seldome, and for the most parte neuer founde in the olde Catholike writers: that we call the Common or Publike Masse, whereas the Priest, and people receiue the holy Communion togeather, which was the auncient order of the A-

Matth. 4.

2. Corinth. 12.

In the Bishops booke.

Alber. Pigghius in locis Communi. De Priuat a Missa.

Par. 3. q. 83. ar. 9.

Publike Masse.

posses



Private Masse.

3. Par. 9. 183. ar.

4. In explana-  
tione Missæ Ro-  
mæ.

Dominica In-  
dica.  
Galat. 6.

I. Corin. II.

Albertus Pig-  
ghius de priua-  
ta Missa.

The. 4. vtruth.  
For the olde Fa-  
thers neuer com-  
monly called it  
so.

poetles, and holy Fathers in the primitive Church. But whereas the Priest receiveth the Sacraments him selfe alone, without distribution made unto others, that we call the Private Masse, yea although the whole parish be present, and looke upon him. For a thinge may be private, although it be done by the publike Minister, and for the people, and in the middes of at the people. And thus Thomas of Aquine seemeth to take these wordes Private, and Common. First (saith he) the people is prepared to receive by the Common prayer of all the people, which is the Lordes prayer: and also by the Private prayer, which the Priest offereth specially for the people. Here the prayer is called private, notwithstandinge it be made by the priest, for the people, and in the middes of the Congregation.

M. Hardinge. The. 4. Division.

Against this private Masse, as he termeth it, he inveigheth sore in his printed sermon which he preached at Pauls crosse the seconde Sunday before Easter in the yeere of our Lorde. 1560. as he intituleth it: shunninge the accustomed name of Passion Sunday, least (as it seemeth) by usinge the terme of the Catholike Church he should seeme to favour any thinge that is Catholike. In which sermon he hath gathered together as it were into one heape, all that ever he could finde written in derogation of it, in their booke, by whom it hath been impugneth.

The B. of Sarisburie.

Parke (gentle reader) how small occasions this man taketh holde at, contrary to this promise, to serve his intemperate humour of speakinge euill. What, thinketh he, that all folke are Heretiques that name the daies other wise, then they be named in his Booke? So may he some condemne the Grekes, and (the Church of Rome onely excepted) all other Christians throughout the worlde: who, as I reckon, neuer had the name of Passion Sunday in their Calender, or use of speakinge. So may he condemne all such as call Parascene Good friday, or the Italians, that contrary to the Booke call the first weeke in Lente the Carnehale. In deede þe Booke calleth that day not onely Passion Sunday, but also the Sunday Iudica, and taketh the one name to be as Catholike, as the other. God be thanked we are not ashamed of Christs Passion, as hauinge nothinge to gloze in but onely the Crosse of Christe, & his Passion: neither doe we refuse your fantasies because they be Catholike, as you surmise, but because they be your owne, diuised by your selfe of late daies, many of them contrary to Gods holy worde, and are not Catholike.

In questiues I made none, neither doe we use the Pulpit to that purpose, but soberly, and farre other wise, then M. Hardinge seemeth to use his penne. I spake of the abuses of Christs last Supper, hauinge thereto occasion of these wordes of S. Paule: The thinge that I receiued of the Lorde, the same haue I deliuered vnto you: who in his time seemeth to finde faulte with the Corinthians for the same. Neither is the Supper of Christe so privileged, but it may be abused, as appeareth by the very confession of our aduersaries, who denie not, but that there be abuses, and errors copen into the private Masse.

M. Hardinge. The. 5. Division.

Although he pretende enemie against private Masse in worde, yet in deede who so ever readeth his sermon, and discerneth his sprite, shall easily perceiue, that he extendeth his whole witte and cunninge vtterly to abolishe the vnbloudy and daily sacrifice of the Church, (4) commonly called the Masse. Vvhich as the Apostles themselves affirme in Clement their scholer and fellow, being vnbloudy, hath succeeded in place of the bloudy sacrifices of the olde lawe, and is by Christs commandement frequented, and offered in remembrance of his passion and death, and to be used at times vntill his comming. But what so ever he, or all other the forerunners of Antichriste, speake, or worke against it, all that ought not to overthrowe the faith of good and true Christian men, hauing for prooffe therof beside many other places of holy scripture, the figure of Melchisedech, that was before the lawe, the prophetic of Malachie, in the lawe, and lastly, and most plainely, the institution

Pro sacri-  
ficio cruen-  
to, rationa-  
le & incru-  
entum ac  
mysticum  
sacrificium  
instituit,  
quod in  
mortem  
of domini per

Symbolo  
corporis  
sanguinis  
ipsius  
bratu  
mens  
stitutio  
Apostol  
rum li  
cap. 23  
Abdix  
Historia  
Apostol

Concilio  
Constan  
nopol.  
Trullo,  
Cap. 32.  
pistol.  
Burdeg  
Constit  
positio  
3. Cap.  
In Eccl  
Hierarc  
Cap. 3.  
Act. 17.  
Lib. 4.  
tra her  
Cap. 32.

In my  
gogicis  
rationib



Symbola  
corporis &  
sanguinis  
ipsius cele-  
bratur. Cle-  
mens con-  
stitutionū  
Apostolica-  
rum lib. 6.  
cap. 23.  
Abdiaz li. 7.  
Historia  
Apostol.

Concilium  
Constanti-  
nopol. in  
Trullo,  
Cap. 32. E-  
pistol. ad  
Burdega. li.  
Constit. A-  
postolicarū  
3. Cap. vi.  
In Ecclef.  
Hierarch.  
Cap. 3.  
Act. 17.  
Lib. 4. con-  
tra heret.  
Cap. 32.

In mysta-  
gogicis o-  
rationibus.

of Christe in the new Testament. Which be left to the Apostles, the Apostles to the Church, and the Church hath continually kept and used through the whole world until this daie.

Touchinge Doctours they haue with one consent in all ages in all parties of the world, from the Apostles time forewarde, bothe with their example, and also testimonie of writings, confirmed the same faith. They that haue bene brought up in learninge, and yet through corruption of the time stande doubtful in this point, let them take paines to trauel in studie, and they shal finde by good au-  
thent witness of the Priests and Deacons of Achaia, that (6) S. Andrew the Apostle, touching the sub-  
stance of the Masse, worshipped God every day with the same seruice as priestes now doo, in celebra-  
ting the external sacrifice of the Church. They shal finde by witness of Abdias first Bishop of Baby-  
lon, who was the Apostles scholar, (7) and saw Christ our saviour in flesh, and was present at the pas-  
sion and martyrdome of S. Andrew, that S. Matthew the Apostle celebrated Masse in Ethiopia a litle  
before his Martyrdome. They shal finde by reporte of an ancient Councel general, that S. James  
wrote a Liturgie, or a forme of the Masse. They shal finde that Martial is one of the LXXII Dis-  
ciples of Christe, and Bishop of Burdeaux in Fraunce, sente thither by S. Peter, serued God in like  
sorte. (8) They shal finde in Clement the whole order and forme of the Masse, set forth by the Apostles  
them selues, and the same celebrated by them after our lorde was assumed, before they went to the  
ordering of Bishops, priestes, and the vii. Deacons, accordinge to his institution, and the same right  
so declared by Cyrillus Bishop of Hierusalem In Mystagogicis orationibus. They shal finde the  
same most plainly treated of (9) and a forme of the Masse, much agreeable to that is used in these daies  
in writinge set forth by S. Dionysie, whom S. Paule converted to the faith, of whome it is mentioned  
in the actes of the Apostles, who had conference with S. Peter, Paule, and Iohn, the Euangelist, and  
much acquaintance with Timothe.

\* Thus doo I geue the good Christen reader, but a taste as it were of proofes without allegation of  
the wordes, for confirmation of thy faith concerninge the blessed Masse out of the scriptures, Apo-  
stles, and Apostolike men. (10) I doo further referre the to Iustinus the Martyr and Philosopher, to Ire-  
naeus the Martyr and Bishop of Lyons, who liued with the Apostles scholars. To the olde Bishop and  
Martyr Hippolytus, that liued in Origenes time, who in his oration De consummatione mundi,  
extant in Greeke, maketh Christe thus to saye at the general iudgement vnto Bishops. Venite Pon-  
tifices, qui purē mihi Sacrificium die nocteq̃ obtulistis, ac pretiosum corpus & sangui-  
nem meum immolastis quotidie. Come ye Bishops that haue purely offered sacrifice to me daie  
and night, and haue sacrificed my precious Bodie and Blood Daely. (11) Finally I referre them in steede  
of many to the two woorthy fathers Basile, and Chrysostome. whose Masse be left to the posteritie  
at this time extant. (12) Amongst al Cyrillus Hierosolymitanus is not to be passed ouer lightly, who at  
large expoundeth the whole Masse used in Hierusalem in his time, the same which now we finde in  
Clement, much like to that of Basile, and Chrysostome, and for the Canon and other principal partes,  
to that is now also used in the Latine Church.

As for the other Doctours of the Church that folowed the Apostles, and those Apostolike men, many  
in number, excellent in learninge, holy of life, to shew what may be brought out of their woorkes for  
proue of this matter, that the oblation of the Body and Bloude of Christ in the Masse is the sacrifice of  
the Church, and proper to the new Testament, it woulde require a whole volume: and therefore not  
beinge moued by M. Iuelles challenge to speake specially thereof, but as it is priuate after their mea-  
ninge, and many good treatises in defence of this sacrifice beinge set forth already in print: at  
this present I wil say nothinge, thinkinge hereof as salust did of Carthago that great Citie, that it  
were better to keepe silence, then to speake fewe.

The B. of Sarisburie.

God graunte vnto al his people the spirite of wisdom and vnderstandinge,  
that they may be hable to discerne the spirites, whether they be of God or no, that  
they may take heede of false Prophetes, and geue eare to the voice of the Prince of  
Pastours, and ste the voice of strangers, and beware of blinde guides, that so often  
haue decetued them.

Here M. Hardinge a litle ouermuch inflameth his choler, and whom he listeth  
he calleth the enemies of the sacrifice, and the forerunners of Antichriste, and

The. 5. vnto truth,  
For Christ spea-  
keth not one  
woorde of any  
Sacrifice.

The. 6. vnto truth,  
For S. Andrew  
saide the Commu-  
nion, and not the  
Masse.

The. 7. vnto truth,  
For this Abdias  
neuer saue  
Christe in the  
Flesh: It is a  
very Legende of  
lies.

The. 8. vnto truth,  
For there is no  
manner tokē or  
shew of priuate  
Masse.

The. 9. vnto truth,  
For it is the ve-  
ry forme of the  
Communion,  
and nothinge  
like the priuate  
Masse.

\* Faith confir-  
med with our  
woordes. S.  
Paule saith,  
Faith cometh  
by hearinge.

The. 10. A bur-  
then of va-  
truthes.

The. 11. vnto truth,  
For they con-  
taine the very  
order of the  
Communion.

The. 12. vnto truth,  
For it is the ve-  
ry expresse or-  
der of the Com-  
munion. It is no  
priuate Masse.

Esai. 11.

1 Iohan. 4.

Matth. 7.

Iohan. 12.

Matth. 23.

Forerunners of  
Antichriste.



Act. 7.  
Matth. 26.

what not: even with the same spirit that the Phariseis sometime saide: Steuen had spoken against the holy Temple: or Chyſte had uttered blasphemie againste God. I wil not answere heate with heate, but in such kinde of eloquence wil rather geue place.

Ad Constantia  
August. epist.  
78. li. 4.  
Ad Maurinum  
Imperat. lib. 7.  
epist. 197.  
Iohan. 1.  
Actorum. 4.

As touching the matter, M. Harding knoweth that S. Gregorie calleth him the forerunner of Antichyſt, not that saith, Chyſte hath made a ful sacrifice for sinne once for al vpon the Crosse, but that vaunteth him selfe aboue his brethren, as did Lucifer, and nameth him selfe an vniuersal Bishoppe over the whole Church of Chyſte. Such a one S. Gregorie calleth the forerunner of Antichyſt.

And, where as he calleth vs at his pleasure the enemies of the holy Sacrifice, woe were vnto vs, if we had not that Sacrifice. We knowe, that Chyſte is that lambe of God, that hath taken away the sinnes of the worlde, and that there is no name or Sacrifice vnder heauen, wherby we can be saued, but onely the name, and Sacrifice of Iesus Chyſte. And bicause we know that this Sacrifice is sufficient, therefore we flie to no Sacrifice made by man.

Commonly cal-  
led the Masse.

The sacrifice, saith M. Harding, commonly called the Masse. But why sheweth he not, of whome it is so called: Merily neither the Hebrewes in their tongue, nor the Grekes in their tongue, nor Chyſte, nor his Apostles, nor Tertullian, nor S. Cyprian: nor Origen, nor Lactantius, nor S. Hierome, nor S. Augustine in any booke vndoubtedly knowen for theirs, nor his owne doctours, Clement, Abdias, Hippolytus, euer vsed the name of Masse. Therefore it is maruel, that he woulde say the Sacrifice is so commonly called the Masse. If it might haue pleased him to say, that he him selfe, and his fellowes so cal it, he had done right.

But here is brought in a whole troupe of doctours in a ranke: Melchisedech: Malachias: Clemens the Apostles fellowe: the Deacons of Asia: Abdias the Apostles Disciple, and Bishop of Babylon, that saw Chyſte in the fleath: S. Anzetur: S. James: Martialis: Dionysius, who had conference with Peter, Paule, & Iohn: Irenaeus, Iustinus Martyr, Hippolytus Martyr, Basile, Chrysostome, Cyril of Ierusalem, & al the reste of the Doctours in al ages, & in al partes of the worlde. And who would not be affraide to seee such an armie come againste him? How be it (gentle reader) be of good cheare. Al this is but a camifado: These be but visardes: they be no faces. They are brought in like Drummers for a shew, and say nothinge. That M. Harding lacked in weight, he would needes make vp in tale: and so vseth this onely as a smother befoze the fight: and as a streame blowne by with winde & weather carrieth with it matche frothe & filth by the very rage & dyſte of the water: euen so M. Harding in this place flowinge, & wanderinge over the bankes with Copia verborum by the violence & force of his talke carrieth a great deale of errour, and vnturthe alonge befoze him.

For confirma-  
tion of faith.

Notwithstandinge, thus hath he geuen the good Chyſtian reader, as he saith, a taste of his proues without allegation of any wordes for confirmation of the faith concerninge the Masse. Miserable is that faith, that in so weightie matters can be confirmed with bare names by hearinge nothinge. I maruel that M. Harding euer durst either to allegee such authorities, as he knoweth the moste hereof be, or thus openly to mocke the worlde. For byiedly to touche Melchisedech, Malachias, & the institution of Chyſte, what weight can there appeare in these reasons, Melchisedech brought forth breade & wine to banquet Abraham, & his armie being wearie of the chase: M. Malachias prophesied that al the nations of the worlde should be turned vnto God, & should offer vnto him a pure Sacrifice: M. Chyſte ordeined his last Supper amongst his Disciples, & badde them do the same in his remembraunce: Ergo: there was priuate Masse in the Church. Who euer made any such argumentes in any schole: what wil M. Harding make folke beleue, y Melchisedech, Malachias, or Chyſte, said priuate Masse: Or dwth he thinke y these reasons must be taken, bicause he speaketh the wordes

Genes. 14.

Malachias. 1.

Matth. 26.

But



But he will saie, Melchisedech, and Malachias, signified the Sacrifice of the newe Testament. Wee denie it not. But did they signifie a Sacrifice done by one man alone, in a strange language, the people lookinge on him, and noman knowinge what he meaneth? Why may we not thinke rather, they signified the Sacrifice of the holy Communion, whereas the whole people doth lifte vp their hands, and hartes vnto Heauen, and pray, and Sacrifice together, reioysinge in the Crosse of Chryste, and so celebratinge the lordes death vntil he come: for the Sacrifice that is prophesied by Malachie, as it is expounded by Tertullian, S. Hierome, and other holy Fathers, is the Sacrifice of prayer, & contrite harte, as hereafter in the sequentienth Article it shal further appeare.

Touching the witnesses here alleged, first I marvel that M. Hardinge woulde euer brynge them forth, but mutche moze that he woulde thus sette them out, with such circumstances of commendation, as that they saw Chryste in y<sup>e</sup> fleashe, or that they were the Apostles selowes. For he knoweth wel, that many of them are litle woorthye of such credite, as partely beinge euer doubted of, and suspected to be written, not by them, whose names they beare, but by Heretiques, to whom M. Hardinge seemeth nowe to flie for ayde: partely also obscure, vnknown, vnacquainted, not readde, not seene, not harde of in the worlde before this time. But most of al I marvel that he woulde euer hasard his cause on these witnesses, who, as he him selfe very wel knoweth, wil speake against him. And therefore he hath here cunningly suppressed their wordes, & hath onely made a mustre of their names, but woulde suffer them to say nothinge.

And that thou (good Reader) maist haue a taste hereof, and see the faithfulness of these mennes dealinge, let vs first consyder Clemens, who, as it is reported here, was the Apostles selowe. The title of the booke seemeth to be De Apostolicis traditionibus: that is, Of orders taken, and diuised by the Apostles of Chryste, for the better gouernement of the Church. A woorthy booke no doubt, and in all ages to be had in great price, if men had been perswaded, it had been written in dede by Clement. But S. Hierome by the reporte of Eusebius, maketh mention onely of one Epistle of Clementes, that he thought woorthy to be receiued, whiche Epistle notwithstandinge is not nowe to be founde. One other Epistle of Clementes he speaketh of: but he saith it was neuer allowed by the Church. And further S. Hierome saith: Certaine other bookes there are reported to be abroad in the name of Clement, as the disputation of Peter and Appion, whiche bookes were neuer in vse amongst our fathers, neither contene they pure, and Apostolical doctrine. Thus mutche S. Hierome.

Now whence then commeth M. Hardinges Clement? It was founde very lately in the Ile of Candie, by one Carolus Capellius a Venetian, writte in Greeke, and in these countreys, neuer hearde of, nor seene before.

Here the reader, be he neuer so simple, yet must he thinke thus mutche with him selfe. Clemens was Bishop of Rome, as it is thought, nexte after S. Peter. And were the Bishop of Romes bookes, & such bookes, so strange, so holy, and of such weight, kept in Candie, so farre of from Italie, in an Ilande in the sea, and not in Rome: written in Greeke, and not in Latine? And coulde such a woorthy worke diuised by all the Apostles, and set forth by the Apostles selowe, be laide vp in secrete for the space of a thousande, five hundred yeres and moze, and noman misse it? Thus mutche the reader may sone consider with him selfe, be he neuer so simple.

But what if this booke were neuer written by S. Clement: what if it were written by no honest man: what if it were written by an Heretique? Verily it was a common practise in olde times, to sette wicked bookes abroad vnder the names, and titles of the Apostles, and other godly Fathers. Leo sometime Bishop of Rome writeth thus: Apocripha Scriptura, quæ sub nominibus Apostolorum

Clemente.

Hieronym. de Ecclesiasticis scripturis.

Bookes counterfeited in S. Clementes name.

Petrus Crabbe in I. tomo Concil.

rum



Abdias.

Decretal.

Leon. I.

Can. 15.

Dist. 14. sancta  
Romana.

Petrus Crabbe.  
1. tomo. Concil.

Bessarion de Sa-  
crament. Eucha-  
ristia.

Abdias.

Abdias.

Abdias.

Abdias.

Abdias.

Abdias.

Abdias in vita  
Matthaei.

8

THE FIRST ARTICLE

rum multarum habent seminarium falsitatum, non solum interdicendae, sed etiam penitus auferendae, atque ignibus tradendae sunt. Secrete Scripturae, quae bearinge the names of the Apostles, containe a nuncerie, and occasion of mutche falseheade, are not onely to be forbidden, but also vterly to be taken away, and to be committed to the fier. By this we see, that the Apostles names were borrowed sometimes to auoutche the refics, and wicked Doctrine.

As touching Clemens, Gelasius writeth thus, and so; that he was Bishop of the same see, it is the moze likely he should know the truth: Pauca quae ad memoriam venerunt, & Catholicis viranda sunt, decreuimus esse subdenda. In primis Ariminensem synodum a Constantino Caesare Constantini filio congregatam mediante Tauro praefecto, ex tunc, & in aeternum, confitemur esse damnatam. Item Itinerarium nomine Petri Apostoli, quod appellatur sancti Clementis, libri octo Apocryphi: We have thought good (saith Gelasius) to note certaine bookes, whiche are come to knowledge, and ought to be avoided of Catholike people. First the Councel holden at Arminum, gathered by Constantinus the Emperour, the sonne of Constantinus, by merne of Taurus the lieutenant, from thence forth, and for ever we iudge woorthy to be condemned: like wise the Journal of Peter the Apostle bearinge the name of Clement, eight bookes, are secrete (vnlawful) writings. Thus we see diuers bookes of Clement condemned by name, and but one Epistle onely allowed for good, & this volume here alleged by P. Harding containing eight bookes, as it is noted by Peter Crabbe, fully agreeing in number of bookes with the other condemned by Gelasius. To be shorthe, Cardinal Bessarion alleging parcel of the same booke of Clement, that hath bene hidden so longe, writeth thus of it. Licet haec Clementis verba inter Apocryphas Scripturas commemorari soleant, placet tamen eis inpraesentiarum tanquam veris assentiamus: Albeit the woordes of Clement be accompted amongst secrete (vnlawful) writings, yet for once we are content to receive them as if they were true. Thus P. Hardinges Clement is disallowed by Eusebius, and by S. Hierome, mistrusted by Bessarion, condemned by Gelasius, kepte sooth comminge in close ppyson for the space of a thousande, & five hundred yeres: yet muste we now without refusal stoupe vnto him, and take him as the Apostles fellow.

One other of these witnesses is Abdias, and he is brought in with al his titles: the Bishop of Babylon, planted there by the Apostles: one that was conuersant with Christe, and hearde him preache, and sawe him in the fleshe: and was present at the martyrdome of S. Andrew: with al other circumstances that may gather credit amonge the simple. Of this Abdias somewhat must be spoken, and so matche the moze, for that his name is so glorious. He was sought out, and founde, and set abroad of very late yeres, under the name of Abdias, by one Wolphgangus Zazius, a man that taketh greate paynes to force men to beleue it is the very selfe same Abdias, that he maketh him selfe to be: and therefore he saith, he was one of the lxxij. Disciples, ordred Bishop by the Apostles, and that S. Luke the Euangelist writinge the Actes of the Apostles borrowed many whole stozies worde by worde out of him. Then was S. Luke verie vnthankful, that neuer once made mention of his Authoz.

But who so euer, or what so euer this Abdias were, his owne wordes do so belate him, that a blinde man may see it was not he. He maketh manie shamelesse lies, that he was present with Christe, and at the moste parte of the Apostles doynges, and yet were the Apostles then accordinge to Christes commaundement gone into the whole worlde, some into Italie, some into Asia minor, some into Scythia, some into India, some into Ethiopia, and were many thousand myles asunder.

In his fable of Iphigenia he saith, that the people tooke her brother Broz beinge then Christened by S. Matthew, and made him kynge, and that he reigned afterwarde in Ethiopia the space of. lxxij. yeres: and further maketh

mention



mention of Egesippus, that lived aboute one hundred, and thre score yeres after Christe: If Abdias were alive at this while, he mighte be likened to Iohannes de temporibus, who, as the French Booke recordeth, lived in Fraunce aboute three hundred yeres. A lier muste be circumspecte, and mindeful what he say. If he saue Christe in the fleashe, it is not likely he ever saue Egesippus, that was so longe after Christe: If he saue Egesippus, it is not likely he ever saue Christe. Thus if he reporte truth in the one, he lieth in the other: and so, whether he lie, or saie truth, he cannot be Abdias.

Touthinge the substance of his booke, it is nothinge els, for the more parte of it, but a bayne penishe tale, laide out with falsheade, wicked doctrine, and curious conference, and talke with Duels: thinges farre unmete for that grauitie, and spaciouse of the Apostles of Christe, as it maye some appeare vnto the Reader.

It may be gathered by S. Augustine in sundrie places, that some parte of this booke was written by certaine Heretiques, named the Panichees, and auctored by them as the very true storie of the Apostles. For he reporteth the Fables of S. Thomas: of S. Mattheu: of S. Andrew: of the Lion that slewe the man, that had striken S. Thomas: of the Dogge that brought the same mannes hande vnto the table: of Maximilla wife vnto Egis: and other like tales even in such order, as they be sette forth by this Abdias.

Against one Adimantus he writeth thus: They (that is the Panichees) reade Secrete Scriptures, whiche they them selfe saye are pure and perfecte: in whiche Scriptures it is written that S. Thomas cursed a man, and that afterwarde a Lion slewe him at. And in another place he saith, Attendite, qualia sint, quæ scribuntur de Maximilla uxore Egeis: illam noluisse viro debitum reddere: donasse, & supposuisse Euciam ancillam, & alias similes fabulas: Beholde what thinges they be, that he writen of Maximilla wife vnto Egis: that she (beinge once Christened) woulde no more yelde due tie vnto her husbnde, but sette Euchia her mayde in her owne place, and other like Fables.

All these, and such like tales thus disallowed by S. Augustine, are reported by M. Hardinges Abdias in great sooth. I thought it not amisse to speake hereof the more at large, for that I saue a booke so full of tales, so lately founde out, without any good shewe of Credite, to be lathered vpon the Apostles disciple, and sente into the Worlde with such a countenance. S. Augustine seemeth in diuerse places to haue geuen his iudgement of the same. Writinge against the aduerfarie of the lawe, & Prophetes he hath these wordes. He hath brought forth witness out of Secrete Scriptures, vnder the names of the Apostles, John and Andrew, whiche writings if they had been theirs, they had ben receiued of the Church. The like iudgement hereof seemeth to be geuen by Gelasius, who also saith that such writings accordinge to an auncient custome, and by a singular prouision, were not reade in the Church of Rome, for that they were thought to be written by Heretikes.

Thus is this Abdias a booke, as it is apparent, full of manifeste lies, and as it may be supposed by S. Augustine & Gelasius, written and fauoured by Heretikes, and refused of the Church: vpon such a one, good Reader, M. Hardinge wil haue thee to stay thy faith.

As for the rest of these newe witnesses, although I minde to take no great exception againste them: yet M. Hardinge knoweth there is scarcely one of them, but may be doubted of.

Martialis was lately founde in France in the Citie of Remouica, in an archie of stone vnder the grounde, so corrupte and defaced, that in many places it coulde

Cagurnus.

Paulus Amy-  
lius.

August. contra

Fausium, l. II.

Et lib. 22. ca. 80.

August. contra

Adimantium.

cap. 16.

August. de fide

contra Mani-

cheos, cap. 30.

Augusti. contra

Aduersarium

Legis, &amp; Pro-

phetarum, ca. 20

Dist. 15. sancta

Romana.

Martialis.



not be readde, and was neuer seene in the woꝛlde at any time before.

*Dionysius.  
Erasmi contra  
Parisienſes.*

Dionysius although he be an ancient writer as it may many waies wel appeare, yet it is iudged by Erasmus, John Colet, and others many graue, and learned menne, that it cannot be Attopagita S. Paulus disciple, that is mentioned in the Actes.

*Liturgia Iacobi.*

S. James Liturgie hath a special prater for them that live in Monasteries: and yet it was verie rathe to haue Monasteries builde in al S. James time.

*Liturgia Chrysostomi, Editā a Claudio du Sanctes.*

Chrysostomes Liturgie prayeth for Pope Nicolas by these woordes, Nicolai Sanctissimi, & vniuersalis Papae longa sint tempora. Wee praise God sende Nicolas that moste holy, and vniuersal Pope a longe time to lyue. But Pope Nicolas the firste of that name, was the seconde Pope after Pope Iohane the woman, in the yere of our Lozde eight hundred, fiftie, and seuen, almost fūe hundred yeres after Chrysostome was deade: and likewise in the same Liturgie there is a prater for the emper, and victorie of the Emperour Alexius. And the firste Emperour of that name was in the yere of our Lozde a thousande and foure score, after the decease of Chrysostome seuen hundred yeres. Nowe it were very mutche for M. Hardinge to say, Chrysostome prayed for men by name seuen hundred yeres before they were boꝛne. I trowe that were prophesyinge, and not prayinge.

*Pope Iohane.*

Thou seest, Christian reader, what Doctors here be brought, as M. Hardinge saith, to grounde thy faith, and saluation vpon. If he coulde haue brought any better, I trowe, he woulde haue spared these. But such doctrine, such Doctors. These doubtful authorities, I trust, will sette many consciences out of doubt.

*Folio. II. a li. m. 41.*

Now, not withstandinge it be somethinge troublesome, yet shal it not be from the purpose, for trial of these mennes faithfull dealing, to examine some of M. Hardinges owne witnesses, and to heare what they will depose. Al these, as it is saide, auouch the Sacrifice, otherwise called the Masse: and not onely these, but also al others of al ages, and times, and that in a manner in the selfe same order and forme, that now is vsed.

*Dumbe witnesses.*

Here M. Hardinge mutche abuseth bothe his owne learninge, and also the trust and credite, that many haue in him. For he knoweth wel, that the Apostles had neither the forme, nor the order, nor the name of Masse.

Now be it, if al these beare witness to the Masse, why speake they not? Why come they sooth so dumbe? What: haue they nought to say in this behalfe: or is their woꝛde not woꝛth the hearinge? Or are they so olde, that they cannot speake? Or must we nedes beleue M. Hardinge without euidence?

*M. Hardinge also legeth witnesses against him selfe.*

But what if neither Clement the Apostles fellow, nor Abbas, nor S. James, nor Basile, nor Chrysostome, nor any other of al these here alleged, speake one woꝛde of Masse? What if they haue not so mutche as the name of Masse? What if they testifie plainely againste M. Hardinges Masse? What if they testifie fully and roundely with the holy Communion? It were great shame for M. Hardinge to lye from his owne witnesses: and verie mutche for me to stande to be tried by them, that are brought in such a thronge to depose against me.

*Liturgia Iacobi.*

And to beginne firste with S. James, the order of his Liturgie, whiche M. Hardinge calleth Masse, standeth thus. Sacerdos ait: Nullus eorum, qui orare non possunt, nobiscum ingrediatur. Diaconus ait, Cum timore, & fide, & dilectione accedite: Populus responder, Benedictus, qui venit in nomine Domini. Deinde impertit Clero: Cum autem antiphona Diaconi discos, & calices, ad imperiendum populo, Diaconus ait, Domine benedic: Whiche woordes may be turned thus: The Priest saith: Lette not one of them, that may not pray, enter in with vs. The Deacon saith, With reuerence, and faith, and loue appoche ye neare. The people

ple answere th, Blessed is he, that commeth in the name of the Lorde. After this he ministrerth vnto the Clergie. But when the Deacons take vp the Disshes, and Cuppes to ministrer vnto the people, the Deacon saith, Lorde Blisse. Here by the order of S. James Masse the people answere the Priest in their owne tongue: prouision is made for the whole congregation in Disshes, and Cuppes: they be called to receiue the Communion: and they doo receiue al togeather. Nowe lette M. Hardinge be iudge whether S. James beare recoorde to the Priuate Masse, or to the Communion.

vvitnesles  
againste  
him selfe.

Disshes and  
Cuppes.

Abdias although he repozte many vnttrue tales, yet he reporteth not one woorde of Priuate Masse, but mutche to the contrarie. Writtinge the life of S. Thomas, and shewing in what sorte he ministrer the holy Communion, he saith thus: Eucharistiam diuisit his, quos supra memorauimus, id est, populo: He diuided the Sacramente vnto the people, of whome we spake before. And againe in the life of S. Mathew, who, as M. Hardinge beareth vs in hande, without al question saide Masse in Ethiopia, he writeth thus, Cumque respondissent, Amen, & mysteria Domini celebrata essent, & Missam suscepisset omnis Ecclesia: When they had answered, Amen, and the mysteries of the Lorde had beene celebrate, and the whole Church had receiued the Communion. Where the whole Church answereth the Priest, and receiueth the Communion togeather, I reckon M. Hardinge wil hardly cal that a Priuate Masse.

Abdias in vita  
S. Thomae Apost.

Abdias in vita  
S. Matthaei Apost.

Iustinus Martyr an other of M. Hardinges witnesses, in his seconde Apologie vnto the Emperour Antoninus, declaringe the Innocencie of the Christian people, that then liued vnder greate persecution, and shewing the manner of their assemblies, writeth thus: Before the ende of our prayers wee kisse eche of vs one an other, Then is there brought vnto him that is the chiefe of the Brethren, Breade, and a Cuppe of Wine and water mingled togeather: whiche hauinge receiued, he prayseth God, and giueth thanks a good space: and that donne, the whole people confissemeth his prayer, sayinge, Amen. After that, they that amonge vs be called Deacons, geue vnto euery of them, that be presente, parte of the Breade, and likewise of the VVine, and VVater that are consecrate with thankesgeuinge, and carie the same home vnto them, that happen to be absente. Here is a full Communion, and no Priuate Masse.

Iustinus Martyr  
in 2. Apologia.

ἐπευχόμενοι.

Dionysius an other of the witnesses, and, as M. Hardinge saith, the Apostles scholar, openeth the whole order of the Ministration in his time, writtinge namely, and purposely of that mater. The Priest, saith he, beineth the holy Psalmodie, and the whole bodie of the Church singeth with him. Then followeth in order the readinge of the holy Scriptures, whiche is done by the Ministers: After that the Catechumeni, that is, they that are newly come vnto the Religion of Christ, and are not yet baptized, and Energumeni, that is, suche as are molested with euil sprites, and suche others, as are intoynd to penance, are commaunded forth. And so there remaine suche, as are meete to haue the sight and Communion of the holy thinges.

Dionysius. Eccl.  
claf. Hierarchia  
cap. 3.

It followeth: And shewing forth the giftes of the holy Sacramentes, he goeth to the Communion him selfe, and likewise exhorteth others. And a litle after that, The Priest, vncoueringe the Breade, that came couered, and in one cake, or loafe, and diuidinge the same into many portions, and likewise diuidinge the vnitie of the Cuppe vnto al, Mystically, and by way of a Sacrament, he fulfilleth, and diuideth vnitie.

τὰς ἀσπένδας  
τὰν θείων  
γινώσκοντες  
ἀλλήλους.

συμβολικὰς.

It followeth againe, Then the Minister receiuinge him selfe, and distributinge the holy Communion vnto others, in the ende concludeth with holy thankesgeuinge togeather with al the whole holy company of the Church. I beleue, M. Hardinge him selfe wil

τὰς θεαρχίας  
κονωνίας με-  
ταδόντες.



M. Hard.

witnesse  
against  
him selfe.

*Liturgia Basilie.  
Et sic communi-  
cant omnes.  
Liturgia Chry-  
sostomi.*

*Ignatius ad  
Philadelphien.*

*Hippolytus  
Martyr.*

*Ἐκείνῳ γὰρ,*

*2. Theſſaloni. 2.  
Reuelabitur he-  
mo peccati.*

THE FIRST ARTICLE

say, here is yet but bare witnesse for his Private Masse.

In the Liturgie of S. Basile, which is also brought for a witnesse in this mater, The Priestesse saith thus, Al we receiuinge of one Breade, and of one Cuppe, &c. It foloweth. The Priest diuideth the holy Breade into fower partes: the quere singeth the Communion, and so they communicate al.

Another witnesse is Chrysostome: His Liturgie, or as M. Hardinge delisteth to speake, his Masse is thus ordred: After that the Priestesse hath communicate with the Ministers, then the great doore is sette open: The Priestesse sheweth forth the cuppe vnto the people, sayinge, with the feare of God, and faith, and loone, ap- proche ye neare. The Deacon saith, Come ye neare in peace: The people answereth: In the name of the Lorde. Againe, The Deacons receiue the Communion. Afterwarde the Mysteries be caried vnto a place, where the people must commu- nicate.

Ignatius another witnesse, writinge vnto the people of Philadelphia, hath these wordes: Vnus panis pro omnibus fractus est & vnus calix omnibus diuidebatur. One breade was broken for al, and one cuppe was diuided vnto al.

What needeth it me to discourse further of the reste: By these fewe I doubt not it may soone appeare, howe faithfully these men allege the Catholike Fa- thers, onely amasinge the reader with naked names. Here wee see, sutch as can not communicate, are commaunded sooth: The whole Church prayeth, singeth, and receiueth the holy Sacramentes altogether. Sutch Masses they be, that the olde Catholike Fathers canne witnesse of. And of other Masse they knowe none. M. Hardinge him selfe confesseth that in the Primitive Church the people receiued the Communion every day.

Yet not withstandinge, for his Private Masse he allegeth the names of Do- ctours of the Primitive Church. And so like a craftie Apothecarie, in his markes or papers he hath the Masse: but in his bores he hath the Communion.

But he wil say, he alleged al these Doctours by way of digression, to an other purpose, to proue the Sacrifice. Firſt there is very smal proue in sutch wit- nesses as say nothings: and besides that, it is a simple kinde of Rhetorike to vse so large digressions from the mater, before ye once entre into the mater: And as touching the Sacrifice, if you haue any at al, you haue it onely of the institution of Christ: otherwise you haue none. But wee are sure, we haue Christs institu- tion. Therefore it folloiweth, wee haue the Sacrifice that Christ appointed.

Touching Hippolytus, the Bishoppe and Martyr, that, as M. Hardinge saith, liued in Origens time, and is now extant in Greeke, it is a very litle booke, of smal price, and as smal credite, lately sette abroad in printe, about seven yeres past: before neuer acquainted in the worlde. Sutch he M. Hardinges aunient authorities for his Masse. It appeareth it was some simple man that wrote the booke, bothe for the Phrases of speache in the Greeke tongue, whiche commonly are very childeish, and also for the truthe, and weight of the mater. He begin- neth the firſt sentence of his booke with, enim, whiche a very childe would scarce- ly doo. He hath many vaine gheasses of the birthe, and life of Antichrist: He saith, and soothely auoucheth, that Antichriste shal be the Diuel, and no man, and shal onely beare the shape of a man: Yet S. Paule calleth Antichrist the Man of sinne. Besides this, he hath a further fantasie, that Antichriste shal subdewe the kinges of Egypte, Abyrica, and Ethiopia, and that he shal builde vp againe the Temple of Hierusalem: And that S. John that wrote the booke of Apocalyps, or Reuelations, shal come againe with Elias, and Enoch to reprove Antichriste.

And

And al this saith he without either warrant of the Scriptures, or authoritie of the Church. And writinge that booke namely vpon the Prophete Daniel, he allegeth the Apocalips of S. John, in the steede of Daniel, whiche is a token either of greate ignorance, or of marueilous obliuion. For he saith, that the Soules of menne were from the beginninge: whiche is an Heresie; with other dreames and phantasies many moe. This is M. Hardinges Catholique doctour. Concerninge the place of him here alleged, *Venite pontifices, qui purè mihi sacrificium, die nocteq; obulistis, ac pretiosum Corpus, et sanguinem meum immolastis quotidie.* If he wil precisely builde vpon the wordes, then muste al other Priests stande backe, and haue no place in Heauen, but Bishoppes onely. For although they offer vp, as M. Hardinge saith, the daily Sacrifice, yet it is wel knowen, accordinge to the nature, and vse of the worde, they are Priests onely, and not Bishoppes. If he wil make reckeninge of this worde, *Quotidie*, Dayly, then where shal the Bishoppe of Rome, and his Cardinales stande, that scarcely haue leasure to Sacrifice once throughe the whole yere? And if it be Chryste him selfe that they offer vp vnto the Father, as they say, Howe is the same Chryste offered vp vnto Chryste him selfe? How is Chryste bothe the thinge that is offered, and also the partie vnto whom it is offered? But there is no inconuenience to a man in his dreame. And if it be the Masse that Hippolytus here speaketh of, how is it offered bothe day and night? For Hostiensis saith, It is not lawfull by the Canons to saye Masse in the nighte season, sauinge onely the night of Chyistes Natiuitie.

Hostien. in sum-  
ma De celebra-  
tione missarum.

But the meaninge of Hippolytus seemeth to be this, that al faithfull people in this respect be Priests, and Bishoppes, like as S. Peter also calleth them, and that euery of them by faith maketh vnto God a pure Sacrifice, and bothe daye and night, as it were, reneweth, and applieth vnto him selfe, that one and euerlasting Sacrifice of Chyistes pretious Bodie, once offered for al vpon the Crosse. Thus are the wordes of Hippolytus plaine, and without cauil, and thus shal Chyistes callinge be verie comforteable.

1. Petri. 2.

M. Hardinge. The. 6. Diuision.

Now this presupposed, that the Masse standeth vpon good and sufficient groundes for the stay of al true Christen mens beliefe: lette vs come to our special purpose, and say some what of Priuate Masse as our aduersaries call it.

The B. of Sarisburie.

The groundes, he here speaketh of, be his Doctours, such as he hath already brought forth, laide vp in greate secretie, and hidden from al the worlde by the space of one thousande yeres and moe, and nowe of late founde out by chaunce: some in Ilandes in the Sea: some in Arches vnder the grounde: some so defaced with moulde and canker, that it was harde to ghesse their meaninge: some full of impudent lies, and fables, one parcel not agreeing with another: some diuised and written by Heretiques, and euer mistrusted and condemned of the Church, yet euery of these, as M. Hardinge wel knoweth, fully reportinge the holy Communion, and manifestly testifieinge against Priuate Masse. These be M. Hardinges greatest groundes. Powe Iudge thou, gentle Reader, what woorthy buildinge may stande vpon the same. Doubtlesse this beginninge is verie ample.



Private Masse  
proceeded first  
of the neglig-  
gence, and mis-  
doinge of the  
people.

The chiefe cause, why they storne so muche at priuate Masse, is, for that the Priest receiue the Sacrament alone: whiche thinge they expresse with great villanie of woordes. Now in case the people might be stirred to suche deuotion, as to dispoise them selues woorthily to receiue their house euery day with the Priest, as they did in the Primitiue Church, when they looked hourly to be caught, and done to deathe in the persecution of Paynimes, that they departed not hence sine viatico, without their viage prouision: what should these men haue to say? In this case perhappes they would finde other defaultes in the Masse, but against it in this respecte onely that it is priuate, they should haue nothinge to say at al. So the right of their cause dependeth of the misdoinge of the people, whiche if they would amende, these folke should be driuen either to recante, or to holde their peace. To other defaultes of the Masse by them vntruely surmised, answere shalbe made hereafter. Now touching this.

Vvhere no faulte is committed, there no blame is to be imputed.

That oftentimes the Priest at Masse hath no comparteners to receiue the Sacrament with him, it proceedeth of lacke of deuotion of the peoples parte, not of enuie or malice of his parte.

Lacke of deu-  
otion cause of  
Priuate Masse.  
The. 13. Vn-  
truth. For they  
inuite noman.

The feast is common: (13) al be inuited, they may come that liste, they shalbe receiued that be disposed and proued: None is thrust away that thus cometh, it may be obtruded to none violently, ne offered to none rashly: wel, none cometh. This is not a sufficient cause, why the faithfull and godly Priest, enflamed with the loue of God, feelinge him selfe hungrie and thirstie after that heavenly foode and drinke, should be kepte from it, and imbarred from celebratinge the memorie of our Lordes death accordinge to his commaundement, from his dutie of geuinge of thanks for that great benefite, from takinge the cuppe of saluation, and callinge vpon the name of God: for these thinges be doone in the Masse.

The B. of Sarisburie.

God be thanked, both our life, and manner of teaching, notwithstanding these slanderous reportes, is voide of villanie. If there had been any defecte in vs, this man of his courtesie should not haue supplied it with an other villanie.

M. Hardinge co-  
fessech that in  
the Primitiue  
Church there  
was no Priuate  
Masse.

Here M. Hardinge graunteth, that the people in the Primitiue Church receiued the holy Communion euery day, and so consequently vnawares he confesseth, that in the Primitiue Church was no Priuate Masse, which, as he saith, came in afterwarde by the negligence, and vndeotion of the people. It is great pittie, that so good a thinge, as it is supposed, should haue no better beginninge. One special principle of these mennes doctrine is, to imbarre the people from reading, and vnderstandinge of the Scriptures, and to suffer them to know nothinge: for that, as some of them haue saide, they be Dogges, and Swine, and therefore should not precious stones be laide before them. Yet now must their negligence be the rule of Christes Religion. This is laide as the grounde, and fundation of the whole cause, and therefore it ought the better to be considered.

M. Hardinge  
articulo 15. diu.  
7. folio 155. b.

Eckius, Piggbius, Hostius, and others haue often cried out amayne in their booke, and Pulpites, Where was your Religion before Luther first begane to Preache? So may we likewise say, And where was your Priuate Masse, whiche is the crowne of your kingedome, before your people firste begane to grow negligent, and to wante deuotion? Some haue saide, the Church is gouerned by the Pope: some, by the general Councels: some, by the holy Ghost. M. Hardinge saith better, it is not amisse, if the Church be gouerned by the negligence, and vndeotion of the people.

Charitie, say they, is colde, and the people is carelesse. But therefore hath God appointed Pastours, and Ministers to ouerse and control the people, and not to suffer them to perishe in their negligence. Were it a mater of tiethes, or other paymentes, the people should be called vpon, and not suffered in any wise to be negligent: neither should their negligence stande for excuse. How much lesse should be

it be



It be suffered, when the case toucheth God? The Bishoppes, and Fathers in the seconde Council holden at Bracara in Spaine decreed thus: If any man resorte vnto the Churche, and heare the Scriptures, and for negligence or wantonnesse withdrawe him selfe from the Communion of the Sacrament, and in the reuerende mysteries doo breake the rule of discipline: wee decree that such one be put out of the Catholike Churche, vntil he haue doone penance, and shewed the fruites of his repentance, that hauinge obtained pardon, he may be receiued againe to the holy Communion.

Thus the godly Fathers in olde time did not flatter, and fauour the peoples negligence in this case, as M. Harding, and his selowes do: but exhorted, warned, reprimoued, rebuked them, called them malepert, and impudent, that woulde be present, and not receiue: and excommunicated them for their negligence. But these men contrarywise turne away their faces from their bretheren: and suppress their voice, and wil not be hearde: and speake nothinge, but in an vnknown tongue: and finde no fault with the people, but rather make them beleue that they receiue for them, and applie Chyestes death vnto them by their Masse, and that the verse hearing thereof is sufficient for them, and meritorious: and thus, as muche as in them lieth, they increase the negligence of the people, and discourage them from the holy Communion.

The people is taught nothing, they vnderstande nothing, they heare nothing, and, sauing onely a few childish, and vnseemly gestures, they see nothing, neither comferte, nor memoire of Chyeste, nor benefite of his passion. And this is the cause of their negligence: therefore they stande thus backe, and withdraw them selues.

How be it, what needeth M. Hardinge thus to charge the people with negligence, and vndeouotion? The Pope him selfe, and his Cardinales doo scarcely communicate once in the yeere, but are as negligent, and as vndeouote therein, as the moste parte of the people.

The feast (saith M. Hardinge) is common: all are invited: they shalbe receiued, that be disposed, and proued. If this feast be common, it must needs be common to verie few: for the promise is very litle to serue many. What al be called in the Latine Masse, it is a greate, and manifest vntruethe. For neither the Priest, nor the Deacon, either by worde, or by gesture calleth them: nor haue they any preparation for them, if they were called. Yet are these men not ashamed to say, They shalbe receiued, that be disposed, and proued.

Every man ought humbly to prepare, and dispose his harte, before he presume to heare or receiue any thinge, that toucheth God. For God is Spirite, and we are flesh: God in heauen, and we in earth. Pythagoras being but an Heathen was wonte to say: Non loquendum de Deo, sine lumine: we ought not to speake of God, without light, that is, without premeditation, and good aduisement, whoso it is, of inhom we speake. And the Paganes in their sacrifices were wonte to remember their priest with these wordes, Hoc age, the meaninge whereof was, Dispose thy minde, it is God, vnto whom thou speakest. The wise man saith, Before thou pray, prepare thine harte, and be not as a man, that tempteth God. Likewise in olde times they, that were called Catechumeni, were warned afoze hande to prepare their hartes, that they might worthily receiue Baptisme, as it is decreed vnder y name of Clement, whose wordes be these: Let him prepare him selfe in al thinges, that after three monthes ended, vpon the holy day he may be Baptized. S. Augustine also exhorted the Catechumeni, likewise to dispose their mindes against the time of their Baptisme. Thus ought every man to examine, and prepare him selfe, before he heare Gods worde: before he presume to open his mouth to pray vnto God: before he receiue the Sacrament of Baptisme: and namely before he come to the holy Communion. And therefore the Priest geneth warning vnto the people, with these wordes, Liste vp

Concil. Bracar. 1  
Cap. 84  
Pro luxuria sua.

Chrysostom. in  
Epistolam ad E-  
phesios homil. 3.

The cause of the  
peoples negli-  
gence.

The Pope and  
his Cardinales  
as negligent as  
the people.

Preparation of  
the minde, be-  
fore the Com-  
munion.

Ecclesi. 18.

Clemens Epist. 3.

Augustin. tract.  
10. c. 11. in  
Iohan.



Augusti de bono  
perseueranti.e.  
lib.2.ca.13.

a sent. lib.4 dist.  
17.

b Inno.3. in Con.  
Lateran. ca.21.  
Hugo de pore-  
state Ecclesie.

Chrysostom. De  
Poenitentia.  
Amoetugov  
eswto  
Amoetugov.  
Chrysostom. in  
Psal. 50. ho. 2.  
Chrysostom. De  
Lex. ar. hom. 4.  
De poeniten.  
dist. 1.  
Quidam deo.

Chrysost. ad po.  
Antiochen. hom.  
61.  
Ambrosi. de Sa-  
cramentis li. 6.  
Cap. 4.

Leo Epist. 81.

Esai. 24.  
Bonifacius  
De Con. dist. 1.  
Psa. 4.  
Bernardus de  
conuersione  
Pauli.  
Bernardus in  
Concilio Re-  
mensi.

your hartes: whiche wordes, as S. Augustine saith, were commonly vsed in the holy Mysteries.

But I thinke D. Hardinge here by these wordes *prepare*, and *dispose*, meaneth Priuie Confession, whiche many haue vsed as a racke of mens consciences to the mainteinance of their tyrannie. a Peter Lombard saith, without it there is no way to Heauen. b Innocentius the thirde commaundeth, that who so euer is not confessed, neither be suffered to come into the church beinge alieue, nor to be buried when he is dead. Hugo writeth thus, I am bolde to say, who so euer commeth to the Communion vnconfessed, be he neuer so repentant, and sore for his sinnes, certainly he recei- ueth vnto his iudgement. So violent the late writers haue been in exactinge thinges of their owne diuises. Otherwise the olde Fathers, notwithstanding sometime they speake of Confession, yet they require it with moze modestie, and manie of them require no suche thinge at al.

Chrysostome saith, Let the Conte (where thou yeldest thy selfe gilty) be without wit- nesse: Let God alone see thee. And againe, If thou be ashamed to shew thy sinnes to any man, then vtter them euery day in thy harte. I saie not, doe, confesse thy sinnes vnto thy fe- low seruante, that may vpraye thee with them: But confesse them vnto God, that is hable to cure them. And againe, thus he imagineth God to speake vnto a sinner, *Mihi soli dic peccatum tuum priuati, vt sanem vlcus*. Open thy sinne priuately to me alone, that I may heale thy wounde. And Theodorius sometime Archebishop of Can- terburie saith, *Græci, & totus Oriens confitetur soli Deo*. The Grækes, and al they of the Caste, confesse them selues onely to God. Thus muche I thought good to touche hereof, lest it should be thought there is none other way for a man to proue and dispose him selfe, but onely by Auricular Confession. The meaning of these wordes of S. Paule, Let a man examine him selfe, standeth in two pointes, in Faith, and Repentance. Faith containeth the truth of our beleefe: Repentance concerneth the amendement of our life. Whiche kinde of examining endureth al our life longe. But to saie, o, thinks, we are al examined, and disposed one onely day in the yere, and that of custome, not of holinesse, and not one day before, nor one day after, it is childishe, it is superstitious, it is Jewishe, it is no persua- sion niete for the people of God. If Chrysostome were alieue, he woulde crye out, O presumptionem: O consuetudinem: O what presumption: O what a custome is this? And S. Ambrose woulde say, If thou be not worthy euery day to receiue, then art thou not worthy once in the yere.

But graunt it, that charitie and deuotion is fainte in the people: May we yet thinke, that the same resteth whole and sounde in the Clergie? Or that the deu- otion of the priestes abundeth moze now, then it did in the primitive Church? For then the Priest ministred the holy Communion but once in a day, onlesse the mul- titude of the Communicantes had been so greate, that it required double Minis- tration. But now the Priest may say two, thre, or moe Masses in one daye, y<sup>e</sup> although he haue no man to receiue with him. I woulde it were not as the Pro- phet saith, *Qualis populus, talis Sacerdos*, As the people is, such is the Priest. Werely Bonifacius talkinge of the change of the holy Cuppes, whiche in the olde times had been Treen, and in his time were made of Golde: then, said he, we had Treen Cuppes, and Golden priestes: but now we haue golden Cuppes, and Treen Priestes. S. Ber- narde complaineth thus of the state of the Clergie in his time, O Lorde wickednesse hath proceeded from the elder Judges thy Vicars, whiche seeme to rule thy people. Wee cannot now say, As the people is, so is the Priest: for the very people is not so (wicked) as is the Priest. And the same S. Bernarde in the Synode holden at Reims in Fraunce, in the presence of the Pope, spake these wordes, *Nunc non habemus mercenarios pro pastoribus: nec lupos pro mercenariis: sed pro lupis habemus Diabolos*.

Now

Now haue wee not Hierlinges (to rule the flocke) in steede of shepherdes: nor Woolues in steede of Hierlinges: but in steede of Woolues wee haue Diuels.

Iohannes Vitalis, a Cardinal of Rome like wise complaineth, And of the Priestles of this age (saith he) The Prophet Esaieth hath written thus: The Pastours them selues are voide of vnderstandinge, they haue al folowed their owne way, euerie one euen from the highest to the lowest. Wherefore if wante of deuotion, and loosenesse of life may breed negligence in the people, why may not the like wante, and as greate losse, breed the like negligence in the Priestles? And if negligence be excuse sufficient, to warrant the people to Communicate but once in the yeere, why may not the same negligence cause the Priestles to say Masse but once in the yeere: For it is not the looue of God, as you surmise, neither the hunger, or thirst of Heauely foode, that maketh the Priest say Masse, but order of fundation, custome, here, or wages for his labour.

Iohan. Vitalis  
Cardinalis, in  
speculo.  
Esai. 90.

Now let vs viewe the weight of M. Hardinges reasons: The people is negligent and vndeuous: Ergo, the Priestle may say Masse alone. This argument is verie weake. But the next that is gathered of the same, is mutche weaker: The people is negligent now: Ergo, there was priuate masse in the Primitiue Church. For this onely was my denial: and this hath M. Hardinge taken in hande to proue. It is called Petitio principii, where as one weake thinge is proued by an other, as weake as it. So might M. Hardinge say: The people wil not heare the woorde of God: Ergo, the Priestle may goe into the Pulpit, and Preache alone. For Chistes supper (as S. Augustine saith) is a Sermon, and the Priestle therein Preacheth, and vttereth the death of the Lorde.

Augustinus De  
Trinit. li. 3. ca. 4.

Againe, if onely the negligence of the people haue enforced Priuate Masse, how then came it into Colleges, Monasteries, Cathedral Churches, y<sup>e</sup>, euen into the very holy Church of Rome, where as he sutch numbres of Clerkes, Vicars, Punks, Priestles, and Prebendaries, that the Emperour Iustinian was faine to stae the increase of them, al idle, al in studie and contemplation, al voide from wooldy cares, al confessed, al in cleane life, al prepared? Wherefore haue they Priuate Masse? Ye wherefore haue they so many Masses severally, at diuers Altars, and many of them at one time? Wherefore doe not they Communicate together, as it appeareth they did in the Primitiue Church? Doubtlesse this groweth not of the negligence of the people.

Ambros. Collat.  
prima, vt deter-  
minatus sit nu-  
merus Clerico.

As for the people, they are not so negligent, nor vndeuous, as M. Hardinge here chargeth them. They are Gods people, glad to be instructed, and desirous to folowe, and where so euer the Gospel is receiued, readie to geue testimonie thereof, and to increase the same by the holy Communion of Chistes Body and Blood, in greate companies, and whole congregations al together.

But what il lucke is this, that they whom M. Hardinge so often condemneth for Heretikes, can be so deuoute: and he, and his Catholikes thus remayne without deuotion. Let the people be taught: let them heare the holy Ministration in their owne tongue, that they may vnderstande the holy Mysteries, & feele comforte, and swetnesse in the same: let them see examples of diligence in the Clergie: then wil they be no longer negligent. Then shoulde M. Hardinge perforce geue ouer his priuate Masse, as sauinge that the whole right of his cause hangeth onely of the negligence, and misdoinge of the people.

M. Hardinge. The. 8. Diuision.

But the enemies of this holy Sacrifice say, that this is against the Institution of Christe. God forbid, the Institution of Christe shoud not be kepte.

But it is a worlde to see, how they crie out for the Institutiō of Christe, by whom it is most wickedly

Reddy



The. 14. Vn-  
trueth. The Sa-  
crifice is special-  
ly named in the  
Communion  
booke. And in  
the Masse it  
selfe, Consecra-  
tion is not na-  
med.

The. 15. Vn-  
trueth: For S.  
Basil thinketh  
the number is  
parte of Christes  
Institution:  
Exercitationis  
ad pietatem Ser-  
mone. 4.

\* The Apostles  
used, and orde-  
ned the Com-  
munion of a  
number, and  
neuer any pri-  
uate receiuinge  
of the Priest  
alone.

The. 16. Vn-  
trueth. Christe  
appointed a  
number, al-  
though no cer-  
teine fixed  
number.

1. Corin 11.  
Ye shal shew  
foorth the  
Lords Death.

Consecration.

kedly broken. For where as in Christes institution concerning this sacrament, three things are contained, whiche he him selfe did, and by his commandement gaue authoritie to the Church to doo the same, the consecration, the oblation, and the participation, wherein consisteth the substance of the Masse: they hauing quite abrogated the other two, (14) and not so mutche as once naminge them in their booke of seruice, now haue lefte to the people nothing but a bare Communion, and that after their owne sorte: With what face can they so busely crye for Christes institution, by whom in the chief pointes the same is violated?

Of consecration, and Oblation although mutche might be saide here agaynst them. I wil at this time say nothinge. Concerninge Participation, the number of Communicantes together in one place that they iangle so mutche of, as a thinge so necessarie, that without it the Masse is to be reputed vnlawful, (15) is no parte of Christes institution. For Christe ordeined the sacrament, after consecratio and Oblation done, to be receiued, and eaten. And for shewende he saide: Accipite, manducate, bibite, Take, eate, drinke, herein consisteth his institution.

Now as for the number of Communicantes, how many should receiue together in one place, and in what place, what time, sitting at table, (as some woulde haue it) standinge, or kneelinge, fastinge, or after other meates: and whether they should receiue in their handes, or with their mouthes, and other the like orders, manners, and circumstances: al these thinges pertain to the ceremonie of eatinge, the Obseruation whereof dependeth of the Churches ordinance, and not of Christes Institution. And therefore S. Augustine writinge to Ianuarius saith: Saluator non praecepit, quod deinceps ordine sumeretur, ut Apostolis, per quos dispositurus erat Ecclesiam, seruaret hunc locum: Our sauour gaue not commandement in what order it should be receiued, meaninge to reserue that mater \* vnto the Apostles, by whom he woulde directe, and dispose his Church.

Vwherefore the receiuinge of the sacrament beinge the Institution of Christe, and the manner, number, and other rightes of Receiuinge, (16) not fixed nor determined by the same, but ordred by the Churches disposition: whether many, or few, or but one in one place receiue: for that respect, the Ministration of the Priest is not made vnlawful.

The B. of Sarisburie

It liketh M. Harding to cal vs wicked, and the enemies of the Sacrifice: and to say, we iangle of the Institution of Christe, and yet our selues breake Christes Institution. I must here protest in the name of manie: We are not enemies of the Sacrifice, and Crosse of Christe, but of the errours, abuses, and sacrilege of the Masse, whiche now are mainteined to the open derogation of the Sacrifice, and Crosse of Christe.

As touching Christes Institution, so great not, good Christian Reader, that M. Hardinge confesseth, there are three things therein contained, whiche, as he saith, Christe him selfe did, and by his commandement gaue authoritie to his Church to do: the Consecration: the Oblation: and the Participation. Here he leaueth quite out the Annunciation of Christes Death, thinking perhaps, it is no mater essential of Christes Institution. Of these three (he saith) we haue broken two: the Consecration, & Oblation: and so haue onely a bare Communion.

But whereby may it appeare to M. Hardinge, that we haue thus broken Christes Institution: Is it because we Communicate together with the people: or because we Minister the Sacrament vnder bothe kindes: or because we shew forth the Death of Christe: or because we do, that Christe did, and commaunded vs to doo?

Concerning Consecration, he dooth great wronge to charge vs with y breache thereof, before he him selfe, and others of his side be better resolved wherein standeth Consecration. For Scorus, and Innocentius tertius, and certeine others say, that this worde Benedixit, He blessed, worketh Consecration. The common opinion is, that it is wrought by these wordes, This is my Body: Some thinke, that

Epist. 12.



that Chyſte ſpake theſe wordes twiſe, firſt ſecretely to him ſelfe, and afterward openly, that the Apoſtles might underſtande him. Cardinal Beſſarion Biſhoppe of Tuluſum, writeth thus, The Latine Church folowing Ambroſe, Auguſtine, and GREGORIE, thinketh that Conſecration ſtandeth in theſe wordes, This is my Body: But the Greeke Church thinketh the Conſecration is not wrought by theſe wordes, but by the Prayer of the Priſt, whiche ſolloweth afterwarde: and that accordinge to S. James, S. Chryſoſtome, and S. Baſil. By theſe it appeareth, that they them ſelves of that ſide, are not yet fully agreed vpon their owne Conſecration.

How be it, by what ſo ever wordes Conſecration is made, it ſtandeth not in the abolishinge of natures, as M. Hardinge teacheth: nor in precise, and cloſe pronouncing of certaine appointed wordes: but in the converting of the natural Elementes into a godly uſe: as wee ſee in the water of Baptiſme. For Chyſte ſaide not, ſay ye this: or by theſe wordes goe and Tranſubſtantiate, or change natures: But thus he ſaide, Doo this in my remembrance. And ſo, the Breade that wee breake, is the Communication of Chyſtes Body: and as often as wee eate of that Breade, wee doo declare and publiſhe the Lordes death. This is wel noted and opened by S. Auguſtine. Put the wordes of God (ſaith he) vnto the Element, and it is made a ſacrament. For what power is there ſo greete of the water (in Baptiſme) that it toucheth the Body, and waſſheth the harte, ſauinge by the workinge of the wordes? Not becauſe it is ſpoken, but becauſe it is beſeued: and this is the worde of Faith, whiche, wee preache. The worde of faith, which wee preache, ſaith S. Auguſtine, not the worde whiche wee whiſper in ſecrete, is the worde of Conſecration.

With what honeſt countenance then can M. Harding ſay, y wee haue no Conſecration: wee pronounce the ſame wordes of Conſecration y Chyſte pronounced: wee do the ſame, y Chyſte had vs doo: wee proclaim the death of the Lord: wee ſpeake openly in a knowne tongue, and the people underſtandeth vs: wee Conſecrate for the Congregation, & not onely for our ſelfe: wee haue the Element: wee ſolgne Gods worde vnto it: and ſo it is made a ſacrament: Yet ſaith M. Harding we haue no Conſecration. And can he thinke, y a Priſt of his ſide doth Conſecrate, y whiſpereth his wordes cloſely, and that in a ſtraunge tongue, in ſutche ſorte as no man heareth, or underſtandeth him: y oftentimes him ſelfe knoweth not neither the wordes of Chyſte, nor the ſenſe of the wordes: nor the uſe, nor y ende of the ſacrament: that exhorteth neman: that ſpeaketh to no man: that, if he doe Conſecrate, dooeth Conſecrate onely for him ſelfe, and not for others: that dooeth neither that Chyſte did, nor that Chyſte commaunded to be done: If wee Conſecrate not, can he thinke that ſutche a one dooeth Conſecrate?

And where as he ſaith further, that wee haue no manner of Oblation in our Communion, he ſhould not him ſelfe ſpeake manifeſt vnto truth, hauing taken vpon him, as he ſaith, to reſorme ſallhead. For he knoweth wee offer vp vnto God in the holy Communion our ſelves, our ſoules, our bodies, & almes for the poore: praſſes and thankes geuing vnto God the Father for our Redemption: and prayer from a contrite harte, whiche, as the olde Catholike Fathers ſay, is the Sacrifice of the New Teſtamente. To conclude, wee offer vp as mutche as Chyſte commaunded vs to offer. In deede wee offer not by Chyſtes Body to be a propitiatorie Sacrifice for vs vnto his Father. For that Sacrifice is once wrought for al vpon the Croſſe, and there is none other Sacrifice leaſte to be offered for Sinne.

But ſaith M. Hardinge, wee make no mention of any Sacrifice in al our Miniſtration: Therefore wee breake Chyſtes Inſtitution. This reaſon impeacheth Chyſte him ſelfe, as wel as vs: for Chyſte him ſelfe in his whole Miniſtration ſpake not one worde of any Sacrifice, nomore then wee do. Therefore by M. Hardinges Logike, Chyſte him ſelfe brake his owne Inſtitution.

Thom. & Bonavent. in 4. Sent.  
Beſſarion de Sacramento Eucharistiæ.

In the tenth Article.

1. Corinth. 10.

1. Corinth. 11.

Auguſtinus in

Iohan. tractatu.

80.

Accedat Verbum

ad Elementum.

Et fit Sacramentum.

sum.

Tertull. contra

Marcionem, li. 9.

Quæſtiões

Iudeos.

Eusebius de De-

monſtratione,

lib. 1.

Hebreos. 10.



Hereof he concludeth, that wee haue nothinge but a bare Communion: whiche Conclusion is as true, as the Premises. Goddes name be blessed, wee haue a holy Communion, to the great comforte of the ghoſt. But in *M. Hardinges* Masse there is neither Communion, nor any other consolation at all: but onely a number of light, and bare gestures, and Ceremonies, sette vniuersally for so graue a purpose. But what shoulde moue this man, thus scornfully to teast at the holy Ministration, and to cal Chyſtes ordinance a bare Communion? Others cal it the Myſtical Supper: others the holy Distribution: bare, or naked, no man I trowe, durſe euer to cal it, but *M. Hardinge*. One of his ſtone Doctours comparinge Conſecration, and Communion together, ſaith thus: Communio ſacra maior eſt in effectu ſanctificatis, quam Conſecratio. The holy Communion in effectu of holineſſe, is more then Conſecration. And againe, Conſecratio eſt propter Communio- nem. Ergo, Communio maius eſt Conſecratione. Conſecration is for Communion: Therefore is Communion greater then Conſecration.

A litle befoze *M. Hardinge* ſaids, in Chyſtes Inſtitution thre thinges are con- tained, Conſecration, Oblation, Participation. Immediately after, as a man that had ſodainely forgotten him ſelfe, he ſaith, The number of the Communicantes toge- ther in one place, that they iangle ſo muche of as a thinge ſo neceſſarie, is no parte of Chyſtes in- ſtitution. It is no marvel though he can ſo agree with the old Catholike Doctours, that falleth thus out ſo ſodainely with him ſelfe. For if Participation be not neceſſarie, howe is it a parte of Chyſtes Inſtitution? If it be a parte of Chyſtes Inſtitution, howe is it not neceſſarie? He woulde ſaue conuey Chyſtes Inſtitu- tion, and his Maſſe bothe vnder one colour. But they are Contraries, the one of them be wraſteth the other. As for the Prielt, he taketh no parte of the Sacrament with others, whiche is the nature, and meaninge of this worde Participation, but receiueth al alone. Thus it appeareth by *M. Hardinges* owne confeſſion, that Priuate Maſſe hauinge no Participation of the Prielt with others, and therefore no Participation at al, is no parte of Chyſtes Inſtitution.

I graunte, certaine circumſtances, as faſting, ſitting, ſtanding, kneeling, and other like Ceremonies aboute the holy Ministration, are leſſe to the diſcretion of the Church. But this is a very ſimple argument, Certaine Circumſtances may be al- tered: Ergo, the Prielt may receiue alone. Chyſte him ſelfe hath already determined the caſe. For al be it he haue appointed no certaine number of Communicantes, yet hath he by ſpeciall wordes appointed a number. For theſe very wordes, Take ye: Eate ye: Drinke ye al: Dinde ye amonge your ſelues: Doo ye this in my remembrance: ye ſhal ſet forth the Lordes death: Theſe very wordes I ſay, can not be taken of one ſingular man, but neceſſarily impoſte a number.

Per ſaith *M. Hardinge*, *S. Auguſtines* wordes be plaine, Saluator non præce- pit, quo deinceps ordine ſumeretur: Vt Apoſtoli, per quos diſpoſiturus erat Eccleſiam, ſeruari hanc locum. Chyſte gaue no commandement, in what order it ſhoulde be receiued: to the intente he might leaue that mater to his Apoſtles, by whome he woulde diſpoſe his Church. Therefore ſaith *M. Hardinge*, The number of Communicantes is at libertie, and the Prielt may receiue alone.

*S. Auguſtine* in that place ſpeaketh not one worde of any number, but onely of the time of receiuinge, whether it might ſerue conuenient to Miniſter the Com- munion after ſupper, as Chyſte did to his Diſciples, & ſome bleſt then to ſow, as ap- peareth by the wordes that folow, Nam ſi hoc ille monuiſſet, vt poſt cibos alios ſemper acciperetur, credo quod eam morem nemo variaret: For if Chyſte had commanded that the Sacrament ſhoulde euer be receiued after other meates, I beleue no man woulde haue chan- ged that order. It is wronge dealinge to bringe one thinge for another: to allege number in ſtede of time: and of *S. Auguſtines* wordes to conclude that *S. Au- guſtine*

*M. Hardinge*  
leaſteth at the  
ordinance of  
Chyſte.  
*Alexander De*  
*Hales* 4. q. 35.  
mem. 2.  
*Ibid.* folu. 2.

*M. Hardinge*  
hath forgotten  
him ſelfe.

*Matthæ.* 26.  
*Luke.* 22.  
*1. Corinth.* II.

*Auguſt. epiſt.* 118  
ad Ianuarium.

*Auguſt. in eade*  
*epiſt. ad Ianua-*  
*rium.* 118.

gustine neuer meante. For that S. Augustine requireth a number of Communicantes, it appeareth by that immediatly in the same place, he allegeth the wordes of S. Paule, Quapropter fratres, cum conuenitis ad manducandum, inuicem expectate, Wherefore brethren when ye meete together to eate the Communion waite one for another: Whiche wordes M. Hardinge thought best cunningly to dissemble. In other places S. Augustine like as also S. Hierome and others, witnesseth that the whole people daily receiued together, and generally in treatinge of the holy Communion, he speaketh euermore of a number, and neuer of one alone.

Now where as M. Hardinge saith, Christe leaue suche matters to the determination of the Church, and to that purpose seemeth to allege, as others doe, these wordes of S. Paule, Cetera cum venero disponam, Touchinge the rest, I wil take order, when I come, This kinde of Doctrine vnto the olde Fathers seemed very dangerous. For S. Augustine saith, Omnes insipientissimi Heretici, qui se Christianos vocari volunt, audacias figmentorum suorum hac occasione Euangelicæ sententiæ colorare conantur, ubi dominus ait, Adhuc multa habeo vobis dicere, sed ea non potestis portare modo. The moste peeuish Heretikes that be, that woulde faine be called Christians, doo colour the bolde enterprises of their fantasies, by occasion of this saying of the Gospel, whereas the Lorde saith: yet haue I many thinges to say vnto you, but ye are not hable now to heare them.

But if the Church haue determined this matter for Private Masse, as M. Hardinge saith, in what Council, at what time within five hundred yeres after Christe, and in what place was it determined? Who was witness of the doinge? Who was President? Who was present? This is it that the Reader woulde faine learne. And M. Hardinge thinketh it best to proue it by silence. How be it, it is already confessed, that Private Masse came in, not by Christe, or by any of his Apostles, or by the authoritie of the Church, but onely by the vnderuotion, and negligence of the people.

It is wonderfull to see, how handsome constructions these men make of these wordes of S. Paule, Touchinge the rest I wil take order when I come. For vpon these wordes they builde their Private Masse, euē in suche forme as it is now vsed in. As if S. Paule shoulde saye thus, At my commynge I wil take order, that ye shal haue Masse in a straunge tongue: that ye shal receiue alone: that ye shal not looke, and waite one for another, notwithstanding any my former commaundement: that ye shal not neede to meete together: that one shal receiue for al the rest: and so at my comming I wil vndoo, what so euer hitherto I haue ordeined.

I may not now dissemble the value of M. Hardinges argument: Christe (saith M. Hardinges) he ordeined the sacrament after Consecration and oblation done to be receiued and eaten, Ergo the number of Communicantes together is no parte of Christes Institution.

What, thought M. Hardinge that none but children and foles shoulde reade his booke? For how losely hange these partes together? The Sacramente must be receiued after Consecration: Ergo, The number of Communicantes is not necessarie. There is not one pæce hereof that either is true in it selfe, or agreeth with other.

For touching Consecration, if he wil precisely folow the wordes of the Euangelistes, whiche wrote the storie, Christe first tooke the Breaðe: and blessed it: and brake it: and gaue it, and saide, take ye: eate ye: and afterwarde, this beyng saide, and done, he added the wordes of Consecration, This is my Body. Thus the Euangelistes witnesseth contrarie to M. Harding, that the receiuyng was firste, and the Consecration afterwarde.

Concerning the force of M. Hardinges argument, it concludeth directly against him selfe. For if Christe Instituted the Sacrament to the intende it shoulde be first

1. Corin. II.  
Inuicē expect.  
August. de Ser-  
mone Dom. in  
monte. 12. In  
Iohani. tract. 26  
Hierony. ad Lu-  
cium. Idem in  
Apolog. aduer-  
sus Iovinianū.  
1. Cor. II.  
August. in Iohā.  
tractatu. 97

Matthe. 26.  
Luke. 22.  
1. Corin. II.

M. Harding co-  
cludeth against  
himselfe.



Bessarion de sacramen. Eucharistia.

Biel. lect. 26.

Biel. lectione. 38.

Consecrate, & then receiued of a companie, it must needs follow, & receiuinge with company is parte of Christes Institution: as it is also auouched by Cardinal Bessarion the Bishop of Tusculum. His wordes be these, Hoc iple ordo rerum poscebat: primum Consecrate, deinde Frangere, postea Distribuer: quod nos in presentia facimus, This the very naturall course of thinges required: first to Consecrate, then to Breake, and after to Distribute: whiche thinge wee also doo at this day. And Gabriel Biel, Consecratio ad vsum, qui est manducatio, tanquam ad finem quodammodo proximum ordinatur, Quia Christus accepit panem, benedixit, & dedit discipulis, vt manducarent: Consecration is ordeined for a vse, whiche is the eating, as it were for an ende. For Christe after he had taken the Breade, Blessed it, and gaye it to his Disciples to eate.

And againe, Consecratio non est semper finis Consecrationis, sed potius vsus fidelium. Ad hoc enim consecratur Corpus & Sanguis Christi, vt fideles illis vrantur manducando: Consecration is not the ende of Consecration, but rather the vse of the faithfull. For to that ende is the Body and Bloud of Christe Consecrate, that the faithfull may vse them in eatinge. Thus M. Hardinge frameth argumentes against him selfe.

M. Hardinge. The. 9. Diuision.

But if they allege against vs the example of Christe, saying that he receiued not it alone, but did communicate with his twelue Apostles, and that wee ought to follow the same: I answer that wee are bounde to follow this example, Quoad substantiam, non quoad externam ceremoniam, For the substance, not for the outward ceremonie, to the whiche pertaineth the number and other rightes, as is aforesaid. Christes example importeth necessitie of receiuing onely, & the other rightes, as number, place, time &c. be of congruence and order. In whiche thinges the Church hath taken order, willinge; and chargeinge, that al shal communicate that be woorthie and disposed. And so it were to be wished, as oftentimes as the Priest dooth celebrate this high sacrifice, that there were some, who woorthely disposed, might receiue their rightes with him, and be partakers sacramentally of the Body and Bloud of Christe with him. But in case suche doo lacke, as wee haue seene that lacke commonly in our time, yet therefore the continual and Daily sacrifice ought not to be intermitted. For since this is done in the remembrance of Christes oblation once made on the Crosse for the redemption of al mankind, therefore it ought daily to be celebrated throughout the whole Church of Christe, for the better keeping of that greate benefite in remembrance: and that though none receiue with the Priest. And it is sufficient in that case, if they that be present, be partakers of those holy Mysteries spiritually, and communicate with him in Prayer and thankes giuinge, in Faith and deuotion, hauinge their minde and will to communicate with him also sacramentally when time shal serue.

The B. of Sarisburie.

Here is greate paine taken, to proue that Christian men in the Administration of Christes Supper, are not bounde to follow the example of Christe: al learning also shewed to beguile the simple with a vaine distinction of Substantia and Accidens. S. Hilarie writtinge of the lewde dealinge of the Arrians vsed in rackinge of the Scriptures, saith thus of them, Aut ita scribuntur fides, vt volunt: aut ita vt volunt, intelliguntur: Their Faithes must either be so written as they wil: or els they must be construed, and taken as they wil.

Hilar. ad Constantiu Augustu.

The question that lieth between vs, standeth not in this point, whether wee ought to do euery thing that Christe did: but whether wee ought to do that thing, that Christe bothe did himselfe, and also commanded vs to do, and was afterwards practised by the Apostles and holy Fathers & had the Spirit of vnderstandinge, and knew Christes meaning, and was neuer broken until the negligence and vndeotion of the people, as M. Hardinge confesseth, brought in the contrary.

Christe saide not, Do this in Hierusalem: or in this parlar: or after supper: or at this table: or being so many together: or standing: or sitting: but he saide thus

M. Hard. refuseth Christes example. The. 17. v. truth. For number is not onely of congruence, but also of Institution. The. 18. v. truth. The Church of Rome hath taken no such order. \*A weake reason. This is onely M. Hard. gloss

thus, Doo ye this, that is, take ye Breade, blesse it: bzeake it: geue it, in my remembrance. This is not a Ceremonial Accident: but the very ende, purpose, and substance of Christs Institution. And therefore S. Paule saith, The Breade that wee bzeake, is the participation of the Lordes Body: And al wee are one Breade, and one Body, as many as are partakers of one Breade. Matthe. 26.  
Luke 22.  
1 Corin. 10.

Yet saith the P. Harding, Wee are bounde to folowe Christs example in thinges that be of the substance of the sacrament, not in thinges that be of order and congruence. Here vnawares he seemeth to confesse, that his Masse, what so euer substance it beare, yet is void both of good order, and also of congruence. But what wicked wilfulness may this be: To Minister the Sacramentes of Christe, as Christe him selfe did, and commaunded to be done, is called an Accident Ceremonial, that may wel be changed: But for the Priest to speake in a strange unknowen tongue: to turne his face from the people: to Minister vnto him selfe alone: and to vse an infinite sorte of childishe ceremonies, whiche neither Christe, nor his Apostles euer either vled, or thought of, al these are holden for thinges substantial, and of importance, and be defended as necessary, and may not be changed. But the power haue these men, to chaunge Accidente into Substance, and Substance into Accidente, when they list.

The Church (saith the P. Harding) hath charged and ordered that no man that is woorthy and disposed, shalbe refused. O miserable is that Church, where as no man, no not so much as one, is wel disposed. Here in fewe wordes he condemneth the whole Church of Rome, euen the whole Colledge of Cardinall: amongst whom, as he saith, there is not one wel disposed, and woorthy: and therefore they al with drawe them selues from the Communion. But Chrysostome saith, If thou be not woorthy to receiue the Communion, then arte thou not woorthy to be present at the Prayers. Therefore P. Harding should bzeake his vnwoorthy people from the Church, and not suffer them to heare his Masse. Chrysostom. ad  
popul. Antio-  
chenum. hom. 61.

They imagine that any man, be he neuer so greate a sinner, may pray to God, & haue free access to the Throne of Mercie. Onely they thinke a sinner may not receiue the holy Communion. But it is written, Let him departe from his wickednesse, who so euer calleth vpon the name of the Lord. Who so euer is a member of Christe, and may boldly cal God his Father, may also be bolde to receiue the Communion. Hebra. 4.  
2 Timoth. 2.

If P. Harding wishe in dede that the people would prepare them selues, and Communicate with the Priest, as he pretendeth, why doth he not exhort, and moue the people: Why doth he not prouide for them: Why doth he rather defende his Sole Receiuinge contrary to his owne wishing, and contrary to the example of Christ, as he him selfe confesseth: Doubtlesse there are many godly men amonge the people, & oftentimes moze vertuously disposed a greate deale, then the Priest. Neither is it of their vnwoorthinesse, that they abstaine so often: nor of their woorthinesse, that they receiue once in the yeere: but onely of custome.

But if the people be slacke, yet must the Priest doo the Daily Sacrifice, saith the P. Harding, that is, he must offer by Christe vnto his Father for the sinnes of the worlde. Herein appeareth the wanton folie of this people. That they may doo, and are commaunded to doo, they will not doo: but that they cannot doo, that they will needes doo. The mater beinge so weighty, and not yet thoroughly beleued, it had bene good for P. Harding to haue made prouise thereof by the authoritie of S. Augustine, S. Hierome, or some other olde Catholike Doctour, within the compasse of five hundred yeeres: but he bringeth forth onely an Article, or Decree of his owne makinge. Sith this is doone (saith he) in the remembrance of Christs oblation once made on the Crosse for the Redemption of mankind, Therefore it ought daily to be celebrated throughout the whole Church.



# Daily Sa- crifice.

Daily Sacrifice.  
Daily Bread.

De verb. Dom.  
in Euang. secun-  
dum Lucam.  
Serm. 28.  
Hieron. in. 1. ad  
Corin. cap. 6.  
Germanus in  
Ecclesi. verum.  
Theoria.

Irenaeus, li. 4.  
cap. 34.

Tertullian ad-  
uersus Iudaeos.

Articulo. 2. di-  
uisi. 23 fol. 44 b.

Sexta Synod.  
Constantin. ca. 52.  
Concil. Laodicē.  
can. 49.  
Ambro. in 1. ad  
Timo. ca. 2  
Non quotidie.

24

## THE FIRST ARTICLE

Least any error grow hereof, it is to be noted, that these wordes, Daily Sa-  
crifice, and, Daily Breade, are sometimes vsed in the holy Fathers, and bothe ap-  
plied vnto the Bodie of Christe: but farre otherwise, and to other purpose, then  
M. Hardinge meaneth, as it shal sone appeare. The olde Fathers cal that the  
Daily Sacrifice, that Christe made once for al vpon the Crosse: for that as Christe  
is a Priest for euer, so doth the same his Sacrifice last for euer: not that it is day-  
ly, and really renewed by any mortal creature, but that the power and vertue  
thereof is infinite in it selfe, and shal neuer be consumed. So saith S. Augustine,  
Tibi hodie Christus est, tibi quotidie resurgit. To thee this day is Christe: and to thee  
daily he riseth againe. So likewise saith S. Hierome Quotidie nobis Agnus occiditur,  
& Pascha quotidie celebratur: Vnto vs every day the Lambe is slaine: to vs every day the  
Easter Feast is kepte. And in like sorte writeth Germanus a later writer, Panis  
quotidianus est Christus, qui est, & ante fuit, & manet in saecula: Our daily Breade is  
Christe, & he is now, and was before, and endureth for euer. Thus in Christes be-  
halfe is that moste precious Sacrifice euermoltinge.

Likewise the same one Sacrifice is euermoltinge, not onely in it selfe, for that  
the vertue thereof is daily effectuall in vs, and endureth for euer, but also of our  
behalfe, in that wee doo daily offer vp vnto God our Sacrifices of praises and  
thankesgiving for that so mercifull, and wonderful worke of our redemption.  
And this kinde of Daily Sacrifice, beside a greate number of other olde Doctours,  
the goodly Father Irenaeus hath taught vs to make: His wordes be these, Sic &  
nos quotidie offerre vult munus ad Altare frequenter sine intermissione. Est ergo Altare  
in Coelis. Illuc enim preces & oblationes nostrae diriguntur. Euen so hath God wil-  
led vs daily to offer vp our Sacrifice at the Altar without ceasinge. Therefore our Altar is  
in heauen: for thither our prayers and oblations are directed. Thus is that Sacrifice once  
offred vpon the Crosse rightly called our Daily Sacrifice, in like phrase of speache,  
as is this of Tertullian, Nos sabbatum non septimo quoque die celebramus, sed  
omni die, Wee keepe the sabbath not every seventh day, but every day. But M. Har-  
dinges saith, that is, that the Ministration of the Sacrament is the Daily  
Sacrifice, includeth a manifest vntruth. For afterwarde he graunteth him selfe,  
that vpon Good Friday there is no suche oblation made, and that (as he saith)  
by the order of the Apostles. And againe he knoweth, that the Grecians in the  
Lente time neuer vsed to Consecrate, but onely vpon Saturdays, and Sundays:  
as it appeareth by the firste Council holden at Constantinople, and by the Coun-  
cel of Laodicea. And of the vse of the Latine Church therein in his time, S. Am-  
brose writeth thus: Omni hebdomada offerendum est, etiam si non quotidie peregrini:  
incolis tamen vel his in hebdomada: Every weeke wee must celebrate the oblation, al-  
though not every daye vnto strangers, yet for the inhabitantes, ye sometimes trise in the  
weeke. I trowe M. Hardinge wil not say, that the thinge that is one day left vn-  
done, or that is onely done vpon the Saturdays and Sundays, or, as S. Am-  
brose saith, twice in the weeke, is not withstanding done every day.

Yet it is wel to be thought, that bothe S. Ambrose, and other learned Bishops  
in the Latine Church, and the Fathers in the Council of Constantinople and  
Laodicea for the Greeke Church, vnderstande, what was the Daily Sacrifice.

Verily that Sacrifice, that Christe once made vpon his Crosse, endureth for  
Good Friday, and al daies in the Lente, and every day in the yere, and for euer: and  
therefore is iustly called our Daily Sacrifice.

### M. Hardinges reasons.

Christes death must be kepte in remembrance. Ergo, The Priest is bounde to say daily Masse  
although there be noman to receiue with him. Alas, how holdeth this poore argu-  
ment

ment: *Q* how may we make it good? Is there none other meane to remember Chyistes death, but onely by sayng Pryuate Masse? *Q* is not every one of y<sup>e</sup> people bounde to remember the same, as deeply, and as often as the Pryeste? It is a very simple sequele, onely vpon remembrance of Chyistes Death to founde the Masse. Doubtlesse the Masse, as it is now vsed, utterly b<sup>o</sup>toneth, and defaceth al manner remembrance of the Death of Chyiste.

But to put a litle more weight to this seely reason, where as *M. Harding* saith: The Priest ought daily to sacrifice, ye although there be noman to receiue with him, I will say further in his behalfe: If this Sacrifice be so necessarie, as it is supposed, then is the Pryest bounde to sacrifice every day, ye although he him selfe receiue not. For the Sacrifice, and the Receiuinge are sundrye thinges, as it is also noted in a late Councel holden at Toledo in Spaine. *Quidam sacerdotes vno die plurima offerunt Sacrificia, & in omnibus se oblationibus à Cōmunionē suspendunt.* Certaine Priestes there be, that every day offer many Sacrifices: and yet in eury Sacrifice withholdes them selves from the Communion. Thus hath *M. Hardinge* founde his daily Sacrifice, and losse his Pryuate Masse.

*De Con. dist. 2.  
Relatum est.*

#### An other reason.

The receiuinge with companie is no substantiall parte of Chyistes Institution, Ergo, wee are not bounde therein to folowe Chyistes example. First this Antecedent is false, as it is already p<sup>ro</sup>oued. And if it were no parte of the substance of Chyistes Institution; Yet are we neuerthelesse bounde to his example, bicause he hath commaunded vs so to doo.

If Chyistes example haue no more weight of our side, let vs turne the same to *M. Hardinges* side, and see how handsomely it will conclude: Chyiste ministred the Communion to his Disciples altogether. Ergo, the Priest may receiue alone.

Consider, good Reader, what credite these men deserue to haue, that are thus faine to thynne, and lie the example of Chyiste. *S. Paule* to reuise the Corinthians, thought no way better then to cal them backe to Chyistes ex<sup>am</sup>ple. For thus he saith, That I receiued of the Lorde, the same haue I deliuered vnto you. Likewise saith *S. Hierome*: *Dominica Cœna omnibus debet esse Communis: quia ille omnibus discipulis suis qui aderant, æqualiter tradidit Sacramenta.* The Lorde Supper must be common to al. And that he p<sup>ro</sup>ueth by Chyistes example, Bycause Chyiste gaue the Sacramentes equally to all his Disciples that were present.

*1. Corinth. II.*

*Hieron. in  
1. Corin. II.*

But whose example foloweth *M. Hardinge*, when he saith his Pryuate Masse? When did either Chyiste, or any of his Disciples, or any one of the olde Catho<sup>li</sup>ke Doctours, minister in that sorte? If he folow none of these, let him not blame others, if they refuse to folow him.

#### *M. Hardinge. The 10. Diuision.*

*M. Iuel*, and many other of that side, thinke to haue an argument against Pryuate Masse of the woorde Communion, as though the sacrament were called a Communion in consideration of many receiuers together. And therefore in his sermon oftentimes he maketh an opposition betweene Pryuate Masse and the Communion, and alleging diuers places where mention is of a Communion, inferreth of eache of them an argument against Pryuate Masse. But this argument is weake and viterly vnlearned, as that whiche proceedeth of ignorance. (19) For it is not so called, bicause many, or as *M. Iuel* teacheth, the whole Congregation cōmunicateth together in one place: but bicause of the effecte of the sacrament, for that by the same wee are ioined to God, and many that be diuers, be vnited together, and made one Mystical Body of Chyiste, whiche is the Church, of whiche Body, by vertue and effecte of this holy sacrament, al the faithfull be members one of an other, and Chyiste is the head. Thus diuers ancient Doctours doo expounde it: And specially *Dionysius Ariopagita*, where speakinge of this

*The. 19. vn-  
truth. For of  
Communica-  
ting together,  
it was called  
Communion.*



*Sacrament he saith: Dignissimum hoc Sacramentum, sua prestantia reliquis sacramentis longe antecellit, atq; ea causa illud merito singulariter Communio appellatur. Nam quamuis vnumquodq; Sacramentum id agat, vt nostras vitas in plura diuisas in vnicum illum statum, quo Deo iungitur, colligat, attamen huic Sacramento Communio vocabulum precipue ac peculiariter congruit: This most woorthie Sacrament is of such excellencie, that it passeth al other sacramentes. And for that cause it is donely called the Communion. For al be it euery Sacrament be suche, as gathereth our liues that be diuided a sunder many wayes into that one state, whereby we are ioigned to God, Yet the name of Communion is fit, and conuenient for this Sacrament specially, and peculiarly, more then for any other. By whiche wordes, and by the whole place of that holy Father, we vnderstande that this Sacrament is specially called the Communion, for the speciall effecte it woorketh in vs: whiche is to ioigne vs nearely to God, so as we be in him, and he in vs: and al wee that beleue in him, one Body in Christe. And for this in dedee wee do not Communicate alone. For in as muche as the whole Church of God is but one house, as s. Cyprian saith: Vna est domus Ecclesie, in qua agnus editur: There is one house of the Church wherein the Lambe is eaten: And s. Paule saith to Timothe, that this house of God, is the Church of the liuinge God: who so euer doeth eat this Lambe woorthely, doeth Communicate with al Christian men of al places, and countreies, that be in this house, and doo the lyke. And therefore s. Hierome a Priest, shewinge him selfe lothe to contende in writinge with s. Augustine a Bishop, calleth him a Bishop of his Communion. His wordes be these: Non enim conuenit, vt ab adolescentia vsq; ad hanc ætatem, in Monasterio cum sanctis fratribus labore desudans, Inter Epi, aliquid contra Episcopum Communiois mea scribere audeam, & cum Episcopum, stolas Augu- quem ante cepi amare, quam nosse. It is not meete (saith he) that I occupied in labour from my youth vntill this age, in a poure Monastrie with holy brethren, I shoulde be so bolde as to write any thinge against a Bishop of my Communion: and that Bishop whom I began to loue, or that I knew him. Thus wee see that s. Hierome, and s. Augustine were of one (20) Communion, and did Communicate together, though they were farre a sunder: Thone at Bethlehen in Palestina, thother at Hippo in Aphyrica. Thus there may be a Communion, though the Communicantes be not together in one place.*

*Ecclef. Hierarch. ca. 2.*

*De cœna Dñi. 1. Tim. 3.*

*Inter Epi. stolas Augustini. Epi. stol. 14.*

*The. 20. vnterth Rising of the ambiguitie, or douteful taking of this worde Communion.*

*The B. of Sarisburie.*

Where as of the nature of this worde Communion, which is moste commonly vled in al the olde fathers, I toke occasion to say that the Priest ought to communicate with the people, for y other wise it cannot iustly be called a Communion. *Sp. Harding* maketh answer, as a man wel broking his owne learning, That this reason is weake, and vnlearned, as proceeding altogether of ignorance. Here to leaue al contention of learning, and onely to haue regarde vnto the truth, If the very nature of this worde Communion, impoerte not a thinge to be common, as it is supposed, muche lesse may it, as I iudge, impoerte a thinge to be priuate.

*Communion.*

It is named Communion, saith *Sp. Harding*, of the effect that it woorketh in vs, because by the same we are ioigned vnto God: not because many Communicate together in one place. And for proufe hereof he allegeth the authoritie of Dionysius: wherein he dooth great wrong to that good olde father, alleging his authoritie for the Masse, that neuer spake woorde of the Masse.

It is graunted of al without contradiction, that one ende of al Sacramentes is to ioigne vs vnto God: as Dionysius saith here of the holy Communion, & Paule likewise of the Sacrament of Baptisme: ye are al the children of God by faith in Christe Iesus: for as many of you as are Baptised in Christ, haue put on Christe. And Chrysostome saith: That by Baptisme we are made Bone of Christs Bones, and fleshe of Christs fleshe.

*Gala 3. Chrysostom. in Epistol ad Ephe. Homi. 20. 1. Cor. 12. Contra Faustina Manichei. li. 19 cap. 11.*

An other ende is to ioigne vs al together. And so likewise writeth s. Paule of Baptisme: Nos omnes in vnum corpus Baptizati sumus: Al wee are Baptised into one Body. And therfore saith s. Augustine, In nullum nomen Religionis seu verum, seu falsum, coagulari homines possunt, nisi aliquo signaculorum, vel Sacramentorum visibilium



bilium consortio colligentur: Men can not be brought into any name of Religion be it true, or false, vntlesse they be ioyned together with the bande of visible Signes, or Sacramentes.

And not withstandinge Dionysius speaketh plainly of bothe these endes, yet it pleaseth M. Hardinge in his allegation onely to name the one, and to conceale the other: and by the affirmation of the one, vntreuly to conclude the denial of the other. And as touching the later of these two endes, the same Dionysius in the same Chapter that M. Hardinge here allegeth, writeth thus: Sancta illa vnus, & eiusdem Panis, & poculi communis & pacifica distributio, vnitatem illis diuinam, tanquam vna enutritus, prescribit: That holy, common, and peaceable distribution of one Breade, and one Cuppe, preacheth vnto them a heauenly vnitie, as beinge menne fedde together. And Pachymeres the Greke Paraphrast expoundinge the same place hath these wordes: τὸ γὰρ ὁμοῦ λατοῦ καὶ ὁμοῦ ποτοῦ ἐστὶς μυστήριον αἰνέει τοῦ κυρίου αἰνέου. For that common dicte, and consent farther bringeth vs into the remembrance of the Lordes supper. What so euer M. Hardinge haue saide, I reckon it wil hereby appeare vnto the indifferent reader, that these wordes doo sufficiently declare, both the common receiuinge of the Sacrament, & also the knittinge, and ioyninge of many together.

Now let vs examine this reason: The Communion hath his name of the effect, for that it ioyneth vs vnto God: Ergo, saith M. Hardinge, it signifieth not the communicatinge of many together. Surely this argument is very weak: I wil not say, It is vnlearned, or proceedeth of ignorance. He shoulde neede a newe Logique, that would assay to make it good.

Now, it may mutche better be replied: what effecte can this Sacrament haue, or to whome canne it ioyne to God, but onely such as doo receiue it: Or what effecte can the Sacrament of Baptisme worke, but onely in them that receiue Baptisme: Without al question, the effecte that Dionysius meante, standeth not in this, that one man saith a Priuate Masse, and receiue the Sacrament alone: but in this that the people praie, and receiue the holy Communion together, and thereby dooth openly testifie, that they be al one in Christe Iesus, and al one amongst them selues. And therefore Chrysostome saith: Propter ea in Mysterijs aliter aliterum amplectimur, vt vnum multi fiamus: For that cause in the time of the Mysteries we embrace one an other, that beinge many, we may become one.

Now be it, in plaine speache it is not the receiuinge of the Sacrament, that worketh our ioyninge with God. For who so euer is not ioynd to God before he receiue the Sacramentes, he eateth, and drinketh his owne iudgement. The Sacramentes be Seales and witnesses, & not properly the causes of this coniunction. Otherwise our children that departe this life before they receiue the Communion, and al the godly Fathers of the olde Testament should haue no coniunction with God. Wherefore S. Augustine saith, No man may any wise doubt, but every faithfull creature is then made partaker of Christes Bodie and Bloude, when in Baptisme he is made the membre of Christe: and that he is not put of from the fellowship of that Breade, and that Cuppe, although before either he eate that Breade, or drinke of that Cuppe, he departe this worlde beinge in the vnitie of Christes Bodie. For he is not deprived from the partakinge and benefite of the Sacrament, so longe as he findeth in him selfe that thinge, that the Sacrament signifieth. Likewise S. Cyprian: Nos ipsi Corpus Christi effecti, & Sacramento, & re Sacramenti, Capiti nostro coniungimur, & vnimur: We our selues beinge made the Bodie of Christe, bothe by the meane of the Sacrament, and also by the thinge it selfe of the Sacrament, or represented by the Sacrament, are ioyned and vnted vnto our Heade.

But S. Cyprian saith, The whole Church is but one house, in whiche the Lamme is eaten. And S. Hierome not withstandinge he dwelte in Bethlehem so many Miles of from S. Augustine, beinge ther at Hippo in Aphyrica, yet he calleth him a Bishop

Dionys. Ecclesiast. Hierarch. cap. 3.

ὁμοῦ ποτοῦ καὶ αὐτῶν ἐνδοῦ ὡς ὁμοῦ ποτοῦ νομοθετεῖ.

Pachymeres Paraphrastes.

Chrysostom. Ad popul. Antiochen. homil. 62.

Roman. 4.

August. In Sermon. ad infantes. Beda. 1 Cor. x.

Cyprian. de Coena Domini.

Cyprianus de Coena Domini. Inter epistolas. August. epist. 14.



shop of his Communion: Ergo, saith *M. Hardinge*, the Priest that saith Masse alone in Rome, communicateth together with an other Priest that saith Masse alone in India. Here *S. Cyprian*, and *S. Hierome* are violently drawn in, & forced to witness the thinge, that they neuer knewe: and so *M. Hardinge*, as his manner is, concludeth a false heade.

The holy Communion was so often, and so generally frequented amongst all Christians in the Primitive Church in all their assemblies, and Congregations, that at length the very companie, and fellowship of them was called Communion, takinge name of that action, that was most solemnly used amongst them at their meetings. And therefore to geue somewhat more credite to *M. Hardinges* wordes, *S. Augustine* saith: Mulier illa est Communionis nostrae: That Woman is of our Communion. Likewise againe: Donatus non nisi in sua Communionis Baptismum esse credit: Donatus thinketh there is no Baptisme, but onely in his Communion. And *S. Hierome* writinge vnto *Damasus* Bishop of Rome, hath these wordes: Ego nullum primum, nisi Christum sequens, beatitudini tuae, id est Cathedrae Petri Communionis co-socior: I followe no chiefe, but onely Christe, am ioyned by Communion to thy holinesse, that is to say to Peters Chaire: In these places this word Communion, signifieth not the Administration of Sacramentes, but a side, a parte, or a fellowship, or consent in Articles of Religion. And in this sense *S. Hierome* called *S. Augustine* a Bishop of his Communion: that is, of his Faith: of his Minde: of his Doctrine: of his Religion.

Here may be noted by the way, that *S. Hierome* saith not, *S. Augustine* is a Bishop of my Masse, but of my Communion. For *M. Hardinge* knoweth, that neither of them bothe euer saide Private Masse, and therefore coulde not communicate the one with the other in saieinge Masse.

But for clearer answer to the wordes of *S. Hierome*, the Communion, or fellowship of the Church standeth in sundrie respects: For we communicate together, either in consent of minde, as it is written of the Apostles: They had all one Harte, and one Minde: Or in knowledge of God, as Christe praieth for his Apostles vnto his Father, that they may be one, as thou and I be one: And *S. Paule* to the Philippiens, I thanke my God alway, that ye are come to the Communion of the Gospel: Or in one Christe, as *Paule* saith, there is now no bondeman, there is now no free man, but all are one in Christe Jesus. To be shorte, we communicate in Spirit: in Prayers: in Love: we are all washed with one Blood: we are all fedde with one Bodie: we haue all one hope of our vocation: and altogether with one harte, and one voice, be we neuer so farre a sunder, doe glorifie God the Father of our Lord Jesus Christe.

And this is that onely house wherein the Lamme is eaten, grounded vpon the foundation of the Apostles and Prophetes. In this house we dwell, *M. Hardinge*: here we walke together with consent: here we eate that Lamme of God, beinge all brothers, and members of one Bodie, and all one in Christe Jesu. God restore you once againe into the same house, that you may open the eyes of your harte, and see from whence you are fallen.

Where you say, two diuerse Priestes saieinge Masse may Communicate together, notwithstandinge they be in sundrie countries, it may soone be graunted. For they Communicate together in wickednesse: in breakinge of Goddes commandment: and in deceiuing of the people: euen in like sorte as the wicked Children Communicate in wickednesse with their wicked Fathers. As Christe saith to the Phariseis: At your handes shall be sought for all the iuste Bloude, that hath bene spilt, from the Bloude of Abel the iuste, vnto the Bloude of Zacharie. Fill ye vp the measure of your Fathers.

Now these thinges noted, we may the better take the viewe of *M. Hardinges* argu-

*August. in epist. ad Eusebium.*

*August. Retractat. lib. 1. ca. 21.*

*Hieronymus ad Damasum.*

*Act. 4.*  
*Iohan. 17.*  
*Philippen. 2.*  
*Galatas. 3.*

*Roman. 15.*  
*Cyprian. De Cena Domini.*  
*Psalm. 54.*

*Apocalyp. 2.*

*Math. 23.*  
*Luke. 11.*



argumentes,

The whole Church (saith he) through the worlde is but one house: Ergo, the Priest may  
say Private Masse.

The faithfull that be farre a sinder doo Communicate together in consens of minde: Ergo,  
they doo Communicate in receiuinge the Sacramentes.

S. Augustine, and S. Hierome did Communicate in Faith, and Doctrine: Ergo, they did Com-  
municate together in sayeing Masse.

If S. Paule might haue had some conference  
with M. Hardinge, and haue founde out these reasons, he would neuer haue founde  
such faulte with the Corinthians, neither would he haue writte thus vnto them,  
Inuicem expectate, write ye al, one for an other: Whiche wordes euen Hugo Cardi-  
nalis expoundeth thus: Vt vna sit mensa: non habeat quilibet mensam suam: Let there  
be one table for al: and let not every man haue his sundry table.

Hugo Cardina-  
lis.

But who can better expounde S. Hieromes wordes, then S. Hierome him-  
selfe: Thus he writeth vnto Theophilus against John Bishop of Hierusalem,  
Quod scribit, nos tecum pergere Romam, & Ecclesie communicare ei, a qua videmur co-  
munionem separari, non necesse est ire tam longe: & hic in Palestina eodem modo ei iun-  
gimur. Et ne hoc quod procul sit: In viculo Bethlehem presbyteris eius, quantum in nobis  
est, Communionem sociamur. Where as he writeth that I am goeing with thee to Rome,  
to Communicate with the Church there, from whence we be diuided by Communion, it is no-  
thinge needefull to goe so farre. For being here in Palestine, we are ioyned to the same Church  
in like manner. And let him not make matter, that it is so farre off. For being here in the little  
towne of Bethleem, as nuche as in vs lieth, we loine in Communion with the Priestes of  
Rome. He saith, As nuche as in vs lieth, whereby he excepteth onely the vse of the Sa-  
cramentes together. For otherwise they had Communicated thoroughly in al  
things, and these wordes, As nuche as in vs lieth, shoulde not haue needed.

Hierom. Aduer-  
sus Io. Hieroso-  
lymitan.

As nuche, as in  
vs lieth.

The errour of these M. Hardinges reasons is called Fallacia æquiuocatio-  
nis, that is, a falseheade in reasoninge, risinge by the craftie handlinge of one  
worde, that hath two, or moe significations, whereby one thinge is laide forth in  
shewe, and an other is concluded. This worde Communio, beinge one, impos-  
teth two thinges, Consent in Religion, & the Administration of the holy Mysteries.  
The one is spiritual, the other corporal: The one requirith circumstance of place,  
the other requirith no place. Therefore to say, S. Hierome, and S. Augustine,  
beinge so farre a sinder, did Communicate in Religion: ergo, they did Communi-  
cate in breakinge and receiuinge the Sacrament: hath no more order in sequelle,  
then if M. Hardinge would reason thus: S. Hierome, and S. Augustine did com-  
municate in spirite, ergo, they did also communicate in bodie: Or thus, Their  
Spirites were together, ergo, their Bodies were together. So might he aswel  
say, The Spirit of Elizeus was with Giezi his man vpon the way: ergo, the bodie  
of Elizeus was with Giezi vpon the way: Or, The Spirit of Paule was with the  
Corinthians: ergo, his bodie was with the Corinthians.

4. Regum. 5.  
1 Corinth. 5.

By this argument M. Hardinge might very directly haue concluded againste  
him selfe: The whole Church of God is but one house, and al the members of the  
same doo Communicate together in Faith and Spirit: Whereof we may founde  
the maior, Every particular Church ought to be a resemblance of the whole  
Church: and this particular Communion ought to be a resemblance of that gene-  
ral Communion: That general Communion is common to al, and euery mem-  
ber receiueth his parte: ergo, the particular Communion ought to be ministred  
commonly vnto al, and euery member to receiue his parte.

Or thus, The Administration of the holy Communion representeth the coniunc-  
tion, and fellowship that we haue in Faith: And as S. Cyprian saith, That Chris-  
tian men are ioyned together with vnseparable Charitie, the Lordes sacramentes doo declare:

Cyprianus ad  
Magnum.

But



But Christian people being assembled in one Church doo Communicate in Faith al together: ergo, beinge so assembled they ought to Communicate in Sacramentes al together.

But M. Hardinge of the nature of this worde, Communio, seemeth to fashion out farre other argumentes:

It is called Communio, saith he: ergo, it may be private.

It is called Communio: ergo, it may be received of one alone.

It is called Communio: ergo, the Priest may receive it without communicantes. M. Hardinge weighe your argumentes better, before you sende them thus abroad. You shal lesse offende God, and your owne conscience: you shal lesse deceive your brethren: and children shal take lesse occasion to wounder at you.

Now to adde a litle more hereunto touchinge the nature of this woordes Communio, wherein you so uncourteously charge al others with ignorance, and lacke of learninge, as it pleaseth you to do through out your whole booke, I thinke it not amisse to shew you, what certaine writers bothe olde and newe have thought, and written in that behalfe. I neede not here to alledge the woordes that S. Paule useth touchinge the holy Communion: Wee are al one Breade, al one Bodie, as many as doo Communicate of one Breade: Neither that S. Hierome saith, The Lordes Supper must be common: Neither that Chrysostome, The thinge that is the Lordes, they make private: But the Lordes thinges are not this seruantes, or that seruantes, but common to al: Neither that S. Augustine saith, Hunc cibum & potum, societatem vult intelligi Corporis, & membrorum suorum: He woulde have us to vnderstande, that this Meate, and Drinke is the fellowship of his Bodie, and of his members: Neither that Chrysostome saith, Quidnam appello. Communicationem? Idem ipsum Corpus sumus. Quidnam significat Panis & Corpus Christi. Quid sunt qui accipiunt? Corpus Christi. What call I the Communication, or Communion? we are al one selfe same Bodie. What signifie the Breade? The Bodie of Christe. And what are they made that receive it? The Bodie of Christe. Although these Fathers by these woordes do manifestly declare, that the holy Mysteries in their time were diuided commonly to the whole people: yet will I take no aduantage thereof, for that M. Hardinge wil replie, they come not precisely to the nature of this worde Communio.

Therefore I wil note one or twoo others, and such as M. Hardinge can not denie, but they speake directly to the mater. Pachymeres a Græke writer, the Paraphrast vpon Dionysius, hath these woordes: ταύται δὲ καὶ κοινωνία λέγεται, διὰ τὸ τότε κοινωνεῖν τοὺς ἀγίους πάντας τὰ μυστήρια. Therefore (saith he) hath this Father Dionysius called it the Communion, for that then al they that were woorthy, did Communicate of the holy Mysteries. Thus Pachymeres a man of late yeres wrote vpon the same Booke of Dionysius: and we may safely thinke, he vnderstoode his authors minde, as well as M. Hardinge. He saith, Communio is so called of that we doo Communicate together. But M. Hardinge thinketh otherwise; and constantly saith, it is not so.

Haimo writinge vpon S. Pauls Epistles saith thus: Calix appellatur Communicatio, quasi participatio, quia omnes Communicant ex illo. The Cuppe is called the Communication, whiche is as muche as participation, because al doo Communicate of it.

Hugo Cardinalis saith thus: Post hoc dicitur Communio, quæ appellatur, ut omnes communicemus. Afterwarde let the Communion be saide, whiche is so called, that we shoulde al Communicate. And he saith further: Vel dicitur Communio, quia in Primitiua Ecclesia populus Communicabat quolibet die. Otherwise (saith he) it is called the Communion, for that the people in the Primitiue Church did Communicate every day.

Gerardus Lortichius, Dicitur Communio, quia concorditer de vno pane, & vno calice, multi participamus. Et Communio participationem & communicationem significat.

It is

1. Corin. 10.  
Hieron. 1. Cor. 11.  
Chryso. 1. Corin.  
hom. 27.  
August. in Io-  
han. tracta. 26.  
Chryost. 1. Cor.  
rin. hom. 24.

significat.

Pachymeres in  
Dionysii. cap. 3.  
Κοινωνία.  
Dicitur Com-  
munitio, quia oēs  
Communicant.

Haimo in. 1. ad  
Corin. 10.

Hugo Cardina-  
lis in speculo  
Ecclesie.

De missa publi-  
ca prouocanda.

The 11.  
truth.  
Harding  
saith,  
Priest d  
Comm  
cate, a  
not Co  
nicate  
togeth  
VVhich  
a Contr  
stion in  
ture.  
The. 22.  
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but for  
sonnes  
commu  
cate.



It is called Communio, because we doo communicate together agreeably of one Breade, and one Cuppe: And this woorde Communio, is as muche as participation, or receiuinge of partes.

**Micrologus**, Non potest propriè dici Communio, nisi plures de eodem Sacrificio participant. It cannot iustly be called a Communion, vntlesse many doo receiue together of one Sacrifice. If **M. Hardinge** wil not beleue vs, yet, I hope, he wil beleue some of these. They be al his owne. It were muche for him to say, they be al ignorant and vnlearned: and not one of them vnderstande, what he wrote. Certainly their age wil gene it them, they are no Lutheranes. **S. Basile** reporteth an Ecclesiasticall Decree, or Canon, that at the receiuinge of the holy Communion, whiche he calleth Mysticum Pascha, there ought to be twelue personnes at the least, and neuer vnder.

*Micrologus de Eccles. obseruationib. apud Cassand. de Liturgis. cap. 22. Basil. Exercit. ad pietat. Sermon. 4.*

*M. Hardinge. The .II. Diuision.*

What if foure or fve of sundry houses in a sicknes time being at the point of death in a parish, require to haue their rightes er they departe? The Priest after that he hath receiued the sacrament in the Church, taketh his natural sustenance, and dineth, and then beinge called vpon, carieth the reast a mile or two to the sicke, in eche house none beinge disposed to receiue with the sicke, he dooth that he is required. Dothe he not in this case communicate with them, and doo not they communicate one with another, rather hauinge a wil to communicate together in one place also, if oportunitie serued? Elles, if this might not be accompred as a lawfull and good Communion, and therefore not to be vsed: thone of these greate inconueniences should wittingly be committed: That either they should be denied that necessary vitale of life at their departinge hence, which were a cruel iniurie, and a thinge contrarie to th'examples, and godly ordinances of the Primitive Church: Or the Priest rather for companies sake then of deuotion, shoulde receiue that holy meate after that he had serued his stomacke with common meates: whiche like wise is against the ancient decrees of the Church. Euen so the Priest that receiueth alone at Masse dooth communicate with al them that doo the like in other places and countreies.

The .11. vn-truthe. **M. Hardinge** saithe, The Priest dothe communicate, and not communicate both together: VWhiche is a Contradiction in nature.

*The B. of Sarisburie.*

He that seeth no marke, muste shote by ayne. What, saithe **M. Hardinge**, if foure or fve men of sundry houses within one Parishes be at the point of death, and require their rightes, and the Priest haue dined? Herevpon, he thinketh, may be grounded an argument inuincible for his Masse. But what if the Priest were fasting? shoulde he then say foure Masses to serue al foure? And what if no man happen to be sicke? Then hath **M. Hardinge** losse a good argument. Alas, muste he leaue al the olde Doctours and holy Fathers, and begge at deathes dore, to geate somewhat to healepe his Masse? In this case, saithe **M. Hardinge**, either the Priest must communicate after he hath dined, whiche is against the Canons: or the sicke man muste receiue alone, whiche is proufe sufficient for the Masse: or els he muste passe without that necessarie vitale, whiche were a cruel iniurie, and a thinge contrarie to the Primitive Church. To answere these pointes, if the Priest not withstandinge his diner, communicate with the sicke, then hath **M. Hardinge** yet founde no Private Masse. And it appeareth by **S. Augustine**, and certaine olde Canons, that in the Primitive Church bothe the Priest and people sometimes communicated together after Supper.

And why is this prouision thought so necessarie? Or why is it counted so cruel an iniurie, if the sicke man passe without it? Shal no man be saued that so departeth? In dede that were a cruel iniurie. Infinite numbers of Children, and others departe this life in Goddes mercie without that vitale. In the Primitive Church this order was thought expedient, not for the sicke, for they in their health

*August. ad Ianuarium Epist. 118. Conci. Carthagini. 3. Can. 6.*

The .12. vn-truth. This order was taken, not for euery sicke partie, but for personnes excommunicate.



<sup>a</sup>  
August De Ser-  
mon. Domini in  
Monte. cap. 12.

<sup>b</sup>  
Iustinus Martyr  
Apologia. 2.

Concil. Cartha.  
6. ca. 13.

Concil. Cartha.  
3. can. 6.

health receiued a dayle, and in their sicknesse had the Sacrament ordinarily sent home vnto them: but for personnes excommunicate, and intoynd to penance: who vpon great and notorious crimes coulde not be suffred to communicate with the rest of the faithful, sometimes duringe their whole life, but onely when they shoulde departe the worlde. This extremitie was vsed for terrour of others, and suche reconciliation was thought necessarie at the ende for solace of the partie, that he shoulde not viterly be swallowed vp in despayre, but might perceiue he was receiued againe amongst the faithful, and so departe comfortably as the member of Christ. And therefore it was decreed by the Council of Carthage, that if any man after such Reconciliation, had recovered his health againe, he shoulde neuerthelesse not be receiued to the Communion of the Church, but onely be admitted to the common Prayers. Thus farre forth, and in this case this p[ro]uision was counted necessary in the ende.

How be it I confesse, sometimes it was otherwise vsed, and at laste grew to suche superstition, that it was thrust into mennes mouthes after they were dead: As we may see by the Council of Carthage forbiddinge the same. But if the people woulde nowe Communicate euery day, as they did then: or at leaste oftener, then they doe nowe, then shoulde not this matter seeme so necessary at the ende, as it is here pretended: and so had M. Hardinge lost an other argument.

But let vs graunte M. Hardinge his whole request: let his Priest come and minister to the sicke. What maketh al this for his Priuate Masse: The members of these argumentes hange together like a sicke mans dreame, not one peece like an other. For if here be a Masse, whiche of the two is it, that saith this Masse: Is it the sicke man, or the Priest? The Priest hath dined, and therefore may not: the sicke man is no Priest, and therefore cannot. Here woulde M. Hardinge faine finde a Masse: but he can finde no man to say his Masse: and so hath hitherto founde no Masse at al. And thinketh he to proue his Masse by y thinge that is no Masse:

Againe, graunte we this action of the Priest not onely to be a Priuate Masse, but also, the necessitie of the sicke considered, to be lawfull. Yet coulde not this President make it lawfull to be done openly in the Church, where as is no suche case of necessitie. The circumstances of place, of time, of cause, of ende, of manner of doeing be not like. In case of necessitie a dispensation was graunted to the Priests of Norway to Consecrate the Mystical Cuppe without Wine: for that Wine beinge brought into that countrie by meane of the extreme colde can not laste. Yet was it neuer thought lawfull for al other Priests, in al Churches generally to doe the same.

M. Hardinge. The. 12. Diuision.

Galat. 4. Nowe if either the Priest, or euery other Christen man or woman, mighte at no time receiue this blessed sacrament, but with moo together in one place: then for the inioyninge of this great and necessarie benefite, we were bounde to conditio[n] of a place. And so the Church deliuered from al bondage by Christe, and sette at libertie, shoulde yet for al that be in seruitude, and subiection vnder those our warde thinges, whiche S. Paule calleth, Infirma & egena elementa, weake, and beggerly ceremonies after the Englishe Bibles translation. Then when S. Paule blaminge the Galatians saith, Ye obserue dayes, and monethes, and times, for this bondage he might likewise blame vs, and saye, ye obserue places. But S. Paule woulde not we shoulde retorne againe vnto these which he calleth Elementes, for that were Iewishe. And to the Colossians he saith, We be deade with Christe from the elementes of this worlde. Nowe if we excepte those thinges whiche be necessarily required to this Sacrament by Christes institution, either decayed by written scriptures, or taught by the holy gho[st], as breade and wine mingled with water for the matter, the due woordes of consecration for the forme, and the Priest rightly ordered hauinge intention to doe as the Church dooth, for the ministerie: al these elementes and al our warde thinges be subiect vnto vs, and serue

Euen so S. Paule calleth them, πτωχεύματα. The. 23. truth. The mingling of wine and water together is not other Catholique, nor necessary. vs Scotus.

vs beinge members of Christes Church. In consideration whereof S. Paule saith to the Corinthians, Omnia enim vestra sunt &c. All things are yours, whether it be Paule, either Apollo, either Cephas: whether it be the worlde, either life, either death, whether they be present thinges, or thinges to come, al are yours, and ye Christes, and Christe is Gods.

The B. of Sarisburie.

If it be lawfull neither for the Priest, nor for any other Christian man or woman to receiue alone, then, saith M. Hardinge, we muste needes condition of a place to receiue together. Here these wordes, euery other Christian man, or woman, that he hath taken in by the way, are an ouerplus, & quite from the purpose. For the question is moued, not of any other man, or woman, but of the Masse, and onely of the Priest that saith the Masse. Nowe, to condition of a place, saith M. Hardinge, were as badde, as to obserue monethes & daies, which thinge S. Paule utterly forbiddeth: it were a very Iewish Ceremonie: it were an element of this worlde: and so a miserable seruitude of the Church. But from such bondage Christe hath deliuered vs.

Galat. 4.

I know not wel whether M. Hardinge scoffe, and dally herein for his pleasure, or speake soothly as he thinketh. If he dally, it becommeth not the mater: if he speake soothly, and as he thinketh, then he hath not wel aduised him selfe, neither from what seruitude Christe by his Bloude hath deliuered vs, nor of what libertie S. Paule speaketh. Certaine it is, Christe hath not deliuered vs from honest Ciuile Policies, without which no state, neither Ecclesiastical, nor Ciuile canne be maintained: but from the curse of the Lawe, wherein we reasted vnder sinne: and from the Ceremonies, and ordinances geuen by Moyses, which for that they were weake, accordinge to the imperfection of that time, therefore S. Paule calleth them the Elementes of this worlde.

Galat. 3.

Here M. Hardinge seemeth by the way to touche the Englishe Translation of the Bible, which calleth such Elementes Beggerly Ceremonies, him selfe beinge not hable to translate it better. And yet, if he were wel apposed, I thinke, he would hardely yelde any greate difference betweene the Greeke worde  $\pi\lambda\omega\chi\alpha$ , and the Latine worde Egena, and this Englishe worde Beggerly. Which worde if it seeme to homely, yet S. Hierome in his exposition, is as homely, callinge it vilem intelligentiam Traditionum. And yet the Prophetes abase it further. Hieremie calleth such Ceremonies so abused, & others diuised by men, Chaffe, Swil, Drosse, & Dreames: Estate, Filthe: Zacharie, Curses: Ezechiel, Mans dounge, & other like.

Beggerly Ceremonies.  
 $\pi\lambda\omega\chi\alpha$ .  
Egena.  
Hierom. ad Gal. ca. 4.

From this seruitude, saith Paule, God hath deliuered you. Now are ye free, and no more bonde: now are ye the childzen, and heyres of God. From this libertie the Galathians were fallen away to the seruite obseruation of Circumcisions, Washinges, and other Ceremonies of the Law. Therefore of this libertie, and of this bondage S. Paule speaketh, and of none other.

Galat. 4.

To condition of a place, saith M. Hardinge, were meere Iewishe: for as S. Paule saith to the Galathians, Ye obserue monethes and daies, so might he say vnto you, Ye obserue places. Thus he saith, as though he him selfe had no choise of place to say his Masse in. He moueth talke of place, whereof we had no question: but the number of Communicantes, whereof S. Paule so plainly speaketh, he thought beste to saue with silence.

M. Hardinge shifteh number into place.

If these men accompte al vtter thinges to be worldly Elementes, then must they take away the Breade and Wine in the holy Ministration: the water in Baptisme: the wordes of the Gospel: the whole Ministerie, and al kinde of Ciuile policie. Al these be vtter creatures, geuen to vs by God, to be vsed freely, without seruite obseruation, or subiection of Conscience. For God hath appointed these thinges for vs, not vs for them.

But wil our aduersaries now at laste defende the Libertie of the Church, or

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Even so S. Paule calleth them,  $\pi\lambda\omega\chi\alpha$  501  $\chi\epsilon\iota\alpha$ . The. 23. m. trithe. The minglinge of wine & water together is neither Catholique, nor necessary. Scotus.



minglinge  
of vvater  
and vvine.

Coloffen. 2.

1. Corin. 7.

1. Timo. 4.

August. ad La-  
nuarium episto-  
la. 118.

Bernardus Cla-  
renuallen.

Gerfon Cantel-  
lari. Parisien.

M. Hardinges  
Libertie.

Cyprian. Con-  
tra Aquarios.

Iustin. in Apo-  
log. 2.

Io. Scotus in 4.  
Senten. Dist. 11.

quest. 6.

Innocentius de  
officio Miss.

par. 3. ca. 4.

The minglinge  
of wine and  
water is not  
necessary.

The Intention  
of the Priest.

Concil. Floren-  
tinum sessione  
ultima.

Bessarion De  
Sacramento Eu-  
charistie.

complaine of Bondage: A good reader, they deale not simply: they dissemble: they meane it not. They haue defiled the Lordes Sacramentes with a multitude of superstitious and childishe Ceremonies, and haue annexed vnto the same a deepe charge of Goddes highe displeasure, and burthen of conscience. They teache the people of God in this sorte: I touche not this: I taste not this. They burthen the peoples consciences with choise of meates: They restraine lawful Patrimoine, the restraints whereof is a Poke intolerable, and a snare of mennes liues, and, as S. Paule calleth it, the doctrine of Diuels. They heare S. Augustine complaine, that by meane of such traditions, whiche he calleth mennes presumptions, the Church of Christe was in worse case in his time, then euer was the Synagoge of the Jewes. They heare others of late yeres likewise complaine mutche of the same. Yet would they neuer, nor yet wil they yelde, that any one of al their vaine Ceremonies be released, no not now, hauinge had, as they cal it, a general Councel for that purpose. And can these men stande forthe to complaine of bondage? Wil they restore vs the libertie of the Church?

Howe be it M. Hardinge hath wel disclosed him selfe herein, that this libertie is nothinge els, but to doo what him listeth: and his Bondage nothinge els, but to be subiecte vnto God. For he addeth immediately, that the minglinge, and blindinge of Water and Wine together, and the intention of the Priest, are thinges necessarily required to the Consecration of this Sacrament. Of the firste herof, the superstition onely excepted, noman maketh any great accompte. In dede S. Cyprian, and certaine olde Fathers speake of it, and sorte it mutche: and Iustinus Martyr calleth it *ποτηριον υδατος και κραματος*: The Cuppe of Water, and mixture. But neither Christe, nor any of his Disciples euer gaue Commaundement of it: neither was it at any time in the Church vniuersally receiued, or accompted necessarie. For Scotus and Innocentius witnesse, that the Greeke Church in their time vsed it not. Wherefore it cannot be iudged Catholique. And touching the necessitie thereof, Scotus saith in plaine wordes: *Huic vino apponere aquam non est simpliciter necessarium de necessitate Sacramenti*. Here wee see, these Doctours agree not. M. Hardinge saith, *this mixture is necessary to the Sacramente*: Scotus saith, *it is not necessary*.

Now to reuele the secretes of M. Hardinges Mysteries touching the same: that one droppe, or twoo muste be powzed on the gronde: howe mutche thereof muste be put to the Wine, that there may be made a conuenient mixture: what becommeth afterwarde of the same Water: whether it be turned into a thinne fiewme, or into Christes bloude by meane of mixture, or into a Sacrament of Ab- lution, to washe the reste away, it woulde require longer talke, and not neces- sary at this presente. Neither woulde I nowe haue moued one word hereof, sa- uinge that this man thus vaunteth him selfe to be the restorer of Christian Li- bertie.

Where as he saith: *The Priest muste haue Intention to doo that the Church doothe*: vn- lesse he be wel assured of the Churches dooinge herein, he cannot be sure of his owne Intention: and so muste he say Masse with Intention to doo, he knoweth not what. Now it appeareth, that the Church is not yet resolved vpon one In- tention, For the Intention of the Church of Rome is to wooke the Trāsubstan- tiation of Breade and Wine: The Greeke Church had neuer that Intention, as it is plaine by the Councel of Florence. The Intention of the Church of Rome is to Consecrate with Christes wordes: The Intention of the Greeke Church is to Consecrate with Prayers. And whether of these Churches shal the Priest folow with his Intention: This is the very dungeon of vncertaintie. The harte of man is vnsearcheable. If we stay vpon the Intention of a mortall man, we may stande

stande in doubt of our owne Baptisme.

Christe hath deliuered vs from the elementes of this worlde: ergo, the Priest may say Private Masse. We are forbidden to obserue moneths and daies: ergo, the Priest may receiue alone.

M. Hardinges  
argumentes.

Thus he reasoneth, as if S. Paules wordes were writtten, that he might thereby proue what him selfe liketh. In dede, the Breade, the Wine, the Water, and the Priest himselfe are worldly creatures, & therefore subiecte vnto Christian Libertie no lesse then place, or time. Yet may not M. Harding therfore haue the Communion ministred without either Priest, or Breade, or Wine: neither Baptisme ministred without water. Christe hath deliuered vs from the subiection, and superstitious vsing of the creatures, but not from the creatures them selues: Otherwise by the same forme of reason M. Harding might aswel haue concluded thus: Apollo, Paule, Peter, Life, and thinges to come are worldly creatures: for so saith S. Paule, euen as M. Harding hath alleged. All thinges are yours, whether it be Paule, or Apollo, or Peter, or the worlde, or life, or thinges to come: But Christe hath deliuered vs from worldly creatures: ergo, Christe hath deliuered vs from Paule, Apollo, Peter, from the worlde, from life, and from thinges to come. Dutche argumentes M. Harding hath brought to proue his Masse.

1. Corinth. 3.

M. Hardinge. The. 13. Diuision.

Againe, whereas the auncient and great learned Bishoppe Cyrillus teacheth plainly and at large, the maruelous vniunge and ioyninge togeather of vs with Christ, and of our selues into one bodie by this sacrament: seinge that also vnited and made one bodie, be not for al that brought togeather into one place, for they be dispersed abroad in al the worlde: thereof we may wel conclude, that to this effect the beinge togeather of Communicantes in one place is not of necessitie. His wordes be these, muche agreable to Dionysius Ariopagita afore mentioned. Vt igitur inter nos & Deum singulos vniret, quamuis corpore simul & anima distemus, modum tamen adinuenit, con silio patris & sapientie sue conuenientem. Suo enim corpore credentes per Communio nem mysticam benedicens, & secum, & inter nos, vnum nos corpus efficit. Quis enim eos qui vnus sancti corporis vnione in vno Christo vniti sunt, ab hac naturali vnione alienos putabit? Nam si omnes vnum panem manducamus, vnum omnes corpus efficitur: diuidi enim at que seiungi Christus non patitur: That Christe might vnite euery one of vs within our selues, and with God, although we be distant bothe in Bodie and also in soules, yet he hath diuised a meane couenable to the counsel of the Father, and to his owne wisdom. For in that he blesseth them that beleue, with his owne bodie through the mystical Communion, he maketh vs one Bodie bothe with him selfe, and also betwene our selues. For who wil thinke them not to be of this natural vnion, whiche with the vnion of that one holy Bodie, be vnited in one Christe. For if we eate al of one Breade, then are we made al one bodie: for Christe may not be diuided nor done asunder.

Thus we see after this auncient Fathers learning grounded vpon the scriptures, that al the faithfull blessed with the bodie of Christ, through the mystical Communion be made one bodie with Christ, and one bodie betwene them selues. Vvhich good blessing of Christ is of more vertue, and also of more necessitie, then that it may be made frustrate by condition of place, specially where as is no wilful breake, nor contempe of most seemely and couenable order.

The B. of Sarisburie.

As I can easely yelde in parte y these two Fathers Cyrillus, & Dionysius agre togeather, as it is here auouched: So, if M. Hardinge can proue y this same Cyrillus euer saide Private Masse, or in any of al his workes once vled the name of Masse, I wil as gladly yelde vnto the whole. But if Cyrillus neuer spake word of y Masse, how is he here brought in to proue y Masse? How best these men know, it is an easy mater to mocke y ignorant with the glorious name of Catholike Fathers.

Cyrillus saith, that as many as beleue in Christe, whether they be farre or

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neare:



*Chrysostom. in  
Epist. ad Ephes.  
h. viii. 20.*

*Paulinus &  
Therasia ad  
Augusti. epist. 31.  
Augusti. De Ba-  
ptismo paruulo-  
rum. De Con-  
Dist. 4. Ad hoc*

*Augusti. in Ser-  
mone ad infan-  
tes. Circa 4  
Beda in 1 Cor. 10*

*Cyprian. De  
Coena Domini.  
De Consecr. dist. 2.  
Vt quid Augusti.  
Cyrillus contra  
Obiectiones  
Theodoretii.  
Athanasius in  
illa verba, si  
quis dixerit  
verbum.*

*Augustinus. De  
Consecr. Dist. 2.  
Quia passus.*

*Paulinus,  
Epistola ad Au-  
gustinum. 33.*

neare: Jewes, or Gentiles: Free, or Bonde, they are al one Bodie in Christ Iesu. This thinge neither is denied, nor in any pointe toucheth the priuate Masse. We confesse, that Christe by the Sacrament of Regeneration, as Chrysostome saith, hath made vs flesh of his flesh, & boane of his boanes: that we are the members, & he is the head. We confesse also y al the faithfull are one Bodie, al indewed with one Sprite: And, be y distace neuer so great, yet are we one an others members.

This maraculous Coniunction, and Incorporation, is first begonne, & wrought by Faith, as saith Paulinus vnto S. Augustine: Per fidem nostram incorporamur in Christo Iesu Do mino nostro: By our Faith we are incorporate, or made one Bodie with Iesus Christ our Lorde. Afterwarde the same incorporation is assured vnto vs, and increased in our Baptisme: So saith S. Augustine: Ad hoc Baptisma valez, vt Baptizati Christo incorporantur, & membra eius efficiantur. To this availeth Baptisme, that in me beyng Baptized, may be incorporate into Christe, and made his members. And for that we are very vnperfite of our selues, & therefore must daily procede forwarde, that we may growe into a perfite man in Christe, therefore hath God appointed, that the same incorporation shoulde be often renewed, and confirmed in vs by the vse of the holy Mysteries. Wherein must be considered, that the saide holy Mysteries do not beginne, but rather continue, & confirme this incorporation. Firste of al, we our selues must be the Bodie of Christe: and afterwarde we must receiue the Sacrament of Christes Bodie: as it is wel noted by S. Augustine: Corpus Christi si vis intelligere, Apostolum audi dicentem fidelibus: Vos estis corpus Christi, & membra: Mysterium vestrum in mensa Domini positum est: Mysterium Domini accipitis. Ad id, quod estis, responderis, Amen. Audis, Corpus Christi, & respondes, Amen. Esto membrum Corporis Christi, vt verum sit Amen tuum. If thou wilt vnderstande the Bodie of Christe, heare what S. Paule saith to the faithfull: Ye are the Bodie, and the members of Christe: Your Myserie is sette on the Lorde Table: Ye receiue the Myserie of the Lorde. To that thinge that ye are, ye answer, Amen. Thou hearest, the Bodie of Christe, and saiest, Amen. Be thou a member of Christes Bodie, that thy Amen may be trewe.

Neither may we thinke that Christes Bodie must grossely, and bodily be receiued into our bodies. S. Cyprian saith: It is meate, not for the belly, but for the minde. And S. Augustine saith, Crede, & manducasti. Beleeue in Christe, and thou hast eaten. And Cyrillus, that is here alleged, opposeth thus againste the objections of Theodoretus: We do not mainteine the eatage of a man, vncreently, drawinge the mindes of the faithfull vnto grosse, and profane imaginations: Neither do we submitte these thinges vnto mans fantasie, that be receiued onely by pure, and tried faith. Therefore saith Athanasius, It is spiritual meate, and spiritually is digested in vs.

Thus is Christe set forth vnto vs in that most holy Supper, not to be receiued with the mouthe: For that, as Cyrillus saith, Were a grosse, and profane imagination: but to be embraced with a pure, & a single faith: And, as Athanasius saith, to be eaten as spiritual fode, and spiritually to be digested into al his members. Thus are we al one Bodie, and one spirite in Christe, for that Christe is in al vs, and al we in him. And because the holy Ministration representeth the same vnto our eyes, therefore S. Augustine calleth it the Myserie of vnitie. Thus dooth the holy Communion knitte, & ioine vs together, be the in number neuer so many: & in distance neuer so farre a sunder. For therein we professe y we are al seruantes in one house, and resorte al to one table, & fede al of one spiritual fode, which is the flesh, and bloude of the Lambe of God. Whiche thinge Paulinus saith very wel, & in plaine manner to open vnto S. Augustine by these wordes: Non mirum, si & absentes adsumus nobis. & ignoti nosmet nouimus, cum vnus Corporis membra sumus, vnū habeamus caput, vna perfundamur gratia, vno pane viuamus, vna incedamus via, eadem habitemus in domo. It is no marvel though we bothe beyng absent, are neuertheless present.



present together: and beinge vnacquainted, yet know one another: seeinge we be the members of one Bodie, and haue one head, and are powred ouer with one grace, and liue by one breade, and walke one way, and dwell in one house. I thought it good to accompanie Cyrillus with these other auncient Fathers, for the better understanding of his meaninge.

Pereof M. Hardinge seemeth to reason thus: By the Communion al faithful are toynd bothe vnto God, & also betweene them selues: Ergo, the Priest may say Priuate Masse. A little thought that good Father, that his wordes should euer be thus vnderstood, or so violently forced to such Conclusions. But let vs diue this argument a little further, that the inconuenience, & the errour may the better appeare.

Onely the Priestes in their Priuate Masses receiue the Communion: Ergo, for that action, and time onely the Priestes are made one Bodie of Christe. And then further, That bodie of Christe is the whole Church: Ergo, the Priestes by their Priuate Masses, are made the whole Church.

But that thou maist plainely see, Christian reader, wherein M. Hardinge was thus deceiued: thou must vnderstande, that Cyrillus taketh his reason, as farre as it toucheth the Communion of the Sacrament, as we vse to say in schooles, Ab effectis, and not A causis. But M. Hardinge turneth it quite contrary: as if it were taken A causis, and not Ab effectis. And that Cyrillus so reasoneth, it is soone seene. For the receiuinge of the Sacrament is not the efficient cause, that we are made one Bodie in Christe, but a token, and testimonte, or as S. Paule saith, the Seale, & Confirmation of that effect. For Iudas receiued the Sacrament aswell as Peter did: yet was not Iudas a member of Christes Bodie, as Peter was. And many Infantes, & others faithful, and godly be very members of that Bodie: and yet by occasion of death, or other sorte, neuer receiue the Sacrament of Christes Bodie.

Roman. 4.  
signaculum.

And not withstandinge M. Hardinge hath thus altered his authors meaninge, yet shal he very hardly thereof in good order conclude his Masse. But he may of the same very wel, and directly conclude the Communion. For if the Communion in that it is receiued of many, be a testimonte, and a declaration that al faithful are one Bodie in Christe, as Cyrillus meaneth, then ought the same Communion to be receiued together of many: otherwise it is no such testimonte or declaration as is supposed. The Antecedent or firste proposition hereof, is proued by sundrie olde Fathers. S. Cyprian saith, With what loue and concorde al faithful Christians are ioyned together, the Lordes Sacrifice dooth declare. And Anselmus a man of later perres: Frangimus & diuidimus panem in multas partes, ad designandam vnionem charitatis accipientium: Wee breake and diuide the Breade into many partes, to declare the vnitie of the loue of them, that receiue it. Here note: Anselmus saith, this declaration of vnitie standeth in receiuinge of the Sacramentes, and not onely in lookinge on. Neither dooth Cyrillus say, they that heare Masse, but they that receiue the Mystical Benediction, are one Bodie bothe w Christe, and also between them selues. Like as S. Paule also saith, The Breade that we breake, is the Communication of the Lordes Bodie. And we bringe many are al one Breade, and one Bodie, as many as be partakers of one Breade. Wherevnto agree these wordes of S. Hierome spoken in the behalfe of Christe. Benedic hereditati tuæ, quam per Corporis, & sanguinis mei Mysterium in ecclesia congregasti. Blisse thine inheritance, whiche thou hast gathered together in the Church, by the Myserie of my Bodie and Bloude: And Dionysius, The common and peaceable distribution of one, and the same Breade and Cuppe, prescribeth a godly concorde vnto them, as vnto men fedde together with one foode. And thus as M. Hardinge hath truly saide, Cyrillus and Dionysius agree in one: but bothe together against him: bothe bitterly condemninge his Priuate Masse.

Cyprianus ad  
Magnum.  
Anselm in 1.  
Corin. 10.  
Accipientium.

Cyrillus in Io.  
han. li. II. ca. 26.  
1 Corinth. 10.

Hieron. in Ec-  
clesiast. ca. 3.

De Ecclesiast.  
Hierar. ca. 3.  
ὡς ὁμογε-  
νοίς.

M. Hardinge. The. 14. Diuision.

And therefore that one may communicate with another, though they be not together in one place;



The. 24. vnttruth  
For there appea-  
reth no futch  
thing in any  
auncient Fa-  
ther.

place (whiche M. Iuel denieth, with as peeuis he an argument of the vse of excommunication, as any of al those is, that he scoffeth at some Catholike writers for) (24) and that it was thought lawfull and godly by the Fathers of the auncient Church, neare to the Apostles tyme, it may be well proued by diuerse good authorities.

The B. of Sarisburie.

I vled the Pulpit as a place of reuerence, and not of scoffynge. Onelpe I thought good to laie out the weakenesse of sundrie reasons alleged on youre syde, that the people might see vpon howe slender groundes your Religion standeth. And thus I did, hauinge iuste occasion therunto of the vniuste reportes moued in corners by you, and others, whereby you bare the people in hande, that all oure doctrine was light, and chyldishe, and not woozthe the hearynge. Therefore, that the people, hauyng taken some taste of the argumentes on bothe partes, myght be the better hable to iudge of bothe, I shewed forth the thys argument of Pope Inno- centius, The Sunne is greater then the Moone, Ergo the Pope is greater then the Em- perour: and the Close in the Margine vpon the same. The Sunne is seuen and fiftie times greater then the Moone: Ergo, the Pope is seuen and fiftie times greater then the Emperour. And likewise the argument of Pope Bonifacius the eyght: In princi- pio creauit Deus Cælum & terram, non in principis: In the beginnynge, and not in sun- drie beginnynge, God made Heauen and Earth: Ergo, the Pope hath the soueraintie ouer al Kinges and Princes. He that sheweth the weakenesse of these argumentes, and futch other, deserueth not therfore by and by to be called a scoffer.

De Maioritate  
& obedientia  
Ca. solia.  
De Maior. &  
obedient. vnam  
sanctam.

Excommuni-  
cation.

Further touchinge Excommunication, I sayde thus: If the Prieste that saith Masse in Louaine, may communicate with the Priest that saith Masse in Cal- crite (whiche is P. Hardinges greatest grounde for his Priuate Masse) then hath the Church, so farre forth as toucheth the Priester, losse the whole vse of Ex- communication. For, the partie excommunicate beyng a Prieste, myght saye, he woulde say Masse, and so receiue the Communion, euen with the Bishop of whom he were excommunicate, whether he woulde or no. This sayinge P. Hardinge hath condemned for perishe, by his authoritie onely and not by reason.

Gregorius Neo-  
casariensis.  
Lugentes.  
Audientes.  
Precantes.

Historia tripar.  
lib. 9. ca. 35.

In dede the Church of Rome, as it hath losse the whole vse of the holy Commu- nion, so hath it also losse y whole vse of Excommunication. For these two woozdes be of contrary natures, and the one of them hath his name of the loosynge of the o- ther. In the primitive Church, as al the Godly were freely receiued to the holy Mysteries, so by the authoritie of the Spirite of God, the apparent wicked and vn- godly were remoued, and that with great discretion, according to the enormitie and qualitie of the faulkes: as it is specially noted by Gregorius Nazocariensis, in a Canon touchinge the same. The greatest offenders were utterly excluded from the Congregation, as men not meete to be in the company of the godly. Others were suffered to enter into the temple, and to heare the Sermon: but at the begin- ninge of the prayers they were remoued, as men not meete to praye with their bre- thorne. Others were suffered to be present at the prayers, but at the beginnynge of the Communion were willed to departe. The reste were the godly, that re- mained still, and hearde the Sermon, and continued in praye, and receiued the holy Mysteries altogether. The order hereof is declared by Cassiodorus, out of So- crates: Stant rei, & velut in lamentationibus constituti & cum sacra celebratio fuerit adimpleta, Communionem non percipiunt. They stande woefully, and as it were men in lamentation, and in heavynesse: and when the holy celebration is ended, they receiue not the Com- munion. It followeth, Constituto vero tempore, velut quoddam debitum exoluentes, cum populo Communionem participant. At the tyme appointed, as if they had dis- charged a certaine debte, they Communicate together with the people. Thus the offenders

Eccle-  
hist. 1.  
14.

Græ-  
haber-  
aliter  
suffi-  
so v



offenders were put from the Communion, and al the reste receiued together. And therefore it is decreed by the Canons of the Apostles, That al Faithful, that entre into the Church, and heare the Scriptures, and doo not continue out the Prayers, nor receiue the Communion, should be excommunicate, as men workinge the trouble, and disorder of the Church. And the people saide vnto Timotheus beinge a Bishop of the Arians, and neuerthelesse a man of milde and gentle nature, and thunninge his company for the one, and yet louinge him for the other: Although wee Communicate not with the, yet wee loue thee notwithstanding.

Now, if M. Hardinges principle stande for good, that the Priest sayeing his Priuate Masse, may receiue the Communion with al others in other places that do the like, then can no Priest be excommunicate. For, notwithstandinge neither any other Priest, nor any of the people wil receiue with him, yet may he saye a Priuate masse, and by M. Hardinges new diuise straight way communicate with them al.

But for better declaration of this mater, it is commonly taught in Schooles, that Priuatio presupponit habitum, that is, that the losinge of a thinge first presupposeth the hauing of the same: for no man can lose that thing, that he hath not. Therefore to say, there is Excommunication from the Sacramentes, where as is no Communion of the Sacramentes: Or that he is put from the Lordes Table, that neither is at, nor comming to the Table: Or that he is Excommunicate, that is onely forbidden to heare Masse: Or that the people dooth sufficiently receiue the Sacramentes by the mouth of the Priest: Verily this kinde of learninge, in the Primitive Church woulde haue seemed not onely peenish, but also fantastical, and meere franticke. Thus the Bishop of Rome (as it is saide, bleth to Excommunicate Locustes, Snakes, Caterpillers, & other like wormes: & Coniurers vse to Excommunicate their Duels: as though these creatures, sauing the force of their auhoritie, were otherwise meete yenough to receiue the Communion.

## M. Hardinge. The. 15. Diuision.

Ecclesiast.  
hist. li. 5. ca.  
14.

Irenæus writing to Victor Bishop of Rome concerning the keeping of Easter, as Eusebius Cæsariensis reciteth, to the entente Victor should not refraine from their Communion, which kepte Easter after the custome of the Churches in Asia founded by S. Iohn the Euangelist, he weth that when Bishoppes came from forreine partes to Rome, the Bishops of that see vsed to sende to them, if they had been of the Catholike faith, the sacrament, to receiue, whereby mutual Communion betweene them was declared. Irenæus his wordes be these, Qui fuerunt ante te presbyteri, etiam cum non ita obseruarent, presbyteris Ecclesiarum, (cum Romam accederent) Eucharistiam mittebant: The Priests (by which name in this place Bishops are vnderstanded) that were afore thy time, though they kepte not Easter as they of Asia did, yet when the Bishoppes of the Churches there came to Rome, did sende them the sacrament. (25) Thus those Bishops did Communicate together before their meeting in one place.

Græca sic  
habent,  
aliter quā  
austini ver-  
bo vulgata.

## The B. of Sarisbury.

This story is common, and knowen to many. The west Church in keeping of Easter day folowed S. Peter: the East Church folowed S. Iohn, and keapte it otherwise. Hereof grew contention, and brake out into cruel heates. Victor the Bishop of Rome on the one side: and Polycarpus the Bishoppe of Smyrna on the other side: bothe godly men, and both Martyrs. Eche parte woulde haue the other to yelde. Victor being a man of a fierle nature, was minded to Excommunicate the whole Church of Asia, and al others what so euer, that in keepinge of Easter day woulde not folow the Church of Rome. Irenæus the Bishop of Lions hearing thereof, wrote vnto him a sharpe letter out of Fraunce, willinge him in

The. 25. wotruth  
For Irenæus faith  
not, they did  
Communicate  
together.



anywise to procede no further: for if it might tende to such a breach, as woulde not afterwarde be recovered. Amonge other wordes he saith thus, as it is here alleged: The Priestles, that were (in Rome) before thee, notwithstandinge they kepte not the Easter as they of Asia doo, yet they sent the Sacramēt. Unto the Priestles of those Churches when they came to Rome. Hereof M. Hardinge concludeth: Ergo, These Bishoppes did Communicate before they mette together: and noteth also by the way in the Margine, that the Greeke in Eusebius differeth from the common Translation of Rufinus. And yet is the same Translation alleged, and used in the booke of Councils amonge the Decrees of Alcor. But if M. Hardinge had marked the mater wel, he should have seene that his owne Translation in English varieth also somewhat from the Greeke.

In this shorte storie three thinges specially may be noted. First, that Irenæus a Bishop of Fraunce durst to write so roughly to the Bishop of Rome, with out any stile of Superioritie, onely calling him, and al others before him. Bishops of Rome, by the name of Priestles.

Secondly, that so notable learned men, and Martyrs of Christe, agreeing otherwise in the substance of Religion, yet notwithstanding in certaine small maters of no greate weight, contended and strived so extremely, and so longe, and coulde in no wise be reconciled. Whiche thing wel considered, M. Hardinge hath lesse cause to triumphe, if God have suffered any such sparkle of dissension in special members of his Church in these dates.

Thirdly, where was then that great superioritie of the Bishop of Rome, when, notwithstanding his threats, and commandementes, the Church of this Island of Britaine wel neare until seven hundred yeres after Christe, in the keepinge of Easter day folowed the manner of the Greeke Church, without any regarde therein had to the Church of Rome?

But to the mater, These Bishoppes (saith M. Hardinge) Communicated together before they mette. If he meane, in faith, and Religion, it is not denied: If, in the use of the Sacramentes, it is not proved. In my iudgement this worde Eucharistia, in this place of Irenæus, signifieth not the Sacrament already consecrated, but rather other common Breaðe, where with one Bishoppe bled then to present an other, as with a special token of consent in Religion, and Christian concord: whiche Breaðe the receiuer afterwarde if he thought it good, might ble at his holy Administration. In that sense it seemeth Paulinus wrote unto S. Augustine: Panem vnum sanctitati tue charitatis gratia misimus, in quo etiam Trinitatis soliditas cōtinetur. Hunc panem tu eulogiam esse facies dignatione suspendi. In token of mutual love, I haue sente vnto thee one loafe of Breaðe, in whiche also the soundnesse of the holy Trinitie is contained. This loafe you shal cause to be a lasting present of my behalfe vouchesawinge to receiue it. And in the next Epistle followinge. Quinque Panes misimus tibi pariter, & filio nostro Licentio. Non enim potuimus in benedictione secernere, quem cupimus eadem nobis gratia penitus annectere. Five loaves haue I sent vnto thee, and vnto my Sonne Licentius. For I coulde not seuer him in blessing, whom I desier thoroughly to ioigne with vs in grace. Hereby it may appeare that this Breaðe was not the Sacrament: and namely by that Paulinus writeth in an other place: Panem vnum, quem vnaminitatis indicio misimus charitati tue, rogamus vt accipiendo benedicas: I praye you to take and blesse this one Loafe, whiche I haue sent vnto you in token of vnitie. If it had been already Consecrated, he woulde not haue desired S. Augustine to haue blis it.

But Irenæus useth this worde Eucharistia, whiche is taken for the Sacrament. I answer: it might so be called, for that it was prepared for the Sacrament. How be it, herein I will not stirre. Tertullian nameth it Hospitalitatis Consecratio, and seemeth to speake it of the Sacrament. Whiche thinge beinge also

Concil. romo. 1.  
inter decreta  
Victoris.

bede Eccl. histo.  
lib. 3. ca. 25.

Paulinus ad  
Augustin. Epist.  
35.

Paulin. ad Au-  
gust. Epist. 36.

Paulin. ad Au-  
gust. Epist. 31.

Tertullian.  
De prescripti-  
one aduersus  
haereticos.



also graunted in this place of Irenæus, let vs now see M. Hardinges reasons.

The Bishop of Rome, saith he, sent the Sacrament vnto them, that came out of Asia: Ergo, there was priuate Masse.

This conclusion is farre sette, and hangeth losely. For I mighte demaunde, whiche then of the thre saide Masse? He that sent the Sacrament: or he that receiued it: or els the Messenger that brought it? It were a strange mater to see a Masse, and yet no man to say Masse. Merily Irenæus hath not one woorde, neither of the Communion, nor of the Masse: onlesse M. Hardinge wil say, that *Mittere* is Latine to Communicate: or *Mittere Eucharistiam*, is Latine to say Masse.

*Mittere Eucharistiam*

If it were Common Breade, then was it but a present: If it were the Sacrament, then was it to be receiued, not straight vpon the way, or perhappes late in the night, or in the Inne at the common table emonge other meates: but afterwarde at his pleasure in his Congregation. Thus wee see this place first is doubtful: and beinge neuer so plaine, yet it proueth nothing for Priuate Masse. But immediatly after foloweth a manifest mention, in what order the Bishoppes vsed then to Communicate together: whiche thinge M. Hardinge thought better to dissemble. Cum res ita haberent, Communicabant inter se mutuo, & in Ecclesia Anicetus concessit Eucharistiam Polycarpo. The maters bitwene them thus standinge, they Communicated together: and Anicetus in the Church graunted the Sacrament, or the Ministration of the sacrament vnto Polycarpus.

τούτων ὅσους  
ἔχοντων,  
ἐκονῶνσαν  
ἐαυτοῖς: καὶ  
ἐν τῇ ἐκκλη-  
σίᾳ παρεχώ-  
ρησεν ὁ ἀνικη-  
τος τὴν ευ-  
χαρίστην τῷ  
πολυκάρπῳ.

Here marke, good Christian Reader, then they Communicated, saith Irenæus, when they mette in the Church: and not befoze they mette together, as M. Hardinge saith. Anicetus, as Irenæus saith, receiued the Sacrament with Polycarpus in the Church: and not, as M. Hardinge seemeth to say, in his Inne, or Hosterie.

Now, the truthe of the mater standinge thus, what hath M. Hardinge here founde for his Priuate Masse?

M. Hardinge. The. 16. Diuision.

Apolog. 2.

Iustinus the Martyr likewise describing the manner and order of Christian Religion of his time touchinge the vse of the sacrament, saith thus: Finitis ab eo, qui prefectus est, gratijs & orationibus, & ab vniuerso populo facta acclamatione, Diaconi, quos ita vocamus, vnicuique tunc temporis praesenti, Panis & aqua, & vini consecrati dant participationem, & ad eos qui non adsunt, deferunt. VVhen the Priest hath made an ende of thanks and Prayers, and al the people thereto haue saide Amen: they whiche wee cal Deacons, geue to euery one then presente, Breade, and water, and wine Consecrated, to take parte of it for their housel, and for those that be not present, they beare it home to them. Thus in that time they that serued God together in the common place of prayer, and some others that were absent, letted from comming to their companie by sicknesse, businesse, or other wise (26) Communicated together, though not in one place: and no man cried out of breakinge the Institution of Christe.

The. 26. vnto truth  
For Iustinus  
speareth not  
one vwoorde of  
Communicatinge  
together.

And because M. Iuel is so vehement against Priuate Masse, for that the Priest receiue the Sacrament alone, and triumpheth so much as though he had wonne the fiede, makinge himselfe merry with these woordes, in deede without cause: VVhere then vvas the Priuate Masse? vvhether then vvas the Single Communion al this vvhile? He meaneth for the space of sixe hundred yeres after Christe, as there he expresseth: I wil bringe in good euidence and witnesse, that long before S. Gregories time that he speaketh of, ye from the beginninge of the Church, faithful persons bothe men and vvomen receiued the sacrament alone, and were neuer therefore reprovved as breakers of Christes Institution. And er I enter into the rehearsal of the places whiche I am habile to shew for this purpose, one question I demaunde of M. Iuel. If they whiche remained at home, of whom Iustinus Martyr writeth, receiued the Communion by them selues alone lawfully, why may not the Priest doo the same in the Church, seruunge God in most deuoute wise in the holy sacrifice

\*M. Hard. bringeth one thing for another: Sole Receiuinge in steede of Priuate



Masse: men and  
women in stead  
of the Priest.

of the Masse, lacking companions without any his default? Have the sacramentaries any Religi-  
on to condemne it in the Priest, and to allowe it in lay folke? What is in the Priest that I shoulde  
make it vnlawful to him, more then to the people? Or may a lay man or woman receiue it kepte a  
longe time, and may not a Priest receiue it forthwith, so soone as he hath consecrated and offered?  
And if case of necessitie be alleged for the lay, the same may no lesse be alleged for the Priests also  
wantinge companions without their default. For otherwise the memorie and recordinge of our  
Lords death shoulde not according to his commaundement be celebrated and doone. Wel now to these  
places.

The B. of Sarisburie.

Good reader, beholde not the names of these Fathers here alleged, but rather  
weighe their sayings. M. Harding hath brought them for his Masse: but they  
witnesse clearly, and fully against his Masse: and of al others none more preg-  
nant, or plaine then Iustinus Martyr: wherof thou hast good occasion to consider,  
how faithfully these men demeaned them selues in the allegation of the Doctors.

Iustinus Martyr  
in Apologia. 2.

πᾶς ὁ λαὸς  
ἐπεφικμεῖ  
λέγων, Ἀμήν.

Thorder of the  
Holy Minis-  
tration in Iustinus  
time.

Iustines Com-  
munion, and M.  
Hardinges  
Masse compared  
together.

Isal. no

Iustinus touchinge this mater writeth thus: Towards the ende of the prayers, eche  
of vs with a kisse salueth other. Afterwarde vnto him that is the chiefe amonge the brethren,  
is deliuered Breade, and a Cuppe mingled with wine, and water: whiche he hauinge receined,  
rendreth praise and glorie vnto the Father of al thinges, in the name of the Sonne and the Holy  
Ghost, and yeeldeth thanks a greate space, for that he is thought woorthy of these thinges.  
Whiche beinge orderly doone, the people blesseth or confirmeth his prayer, and thanks geninge  
sayinge, Amen. &c. This ended, they that amonge vs be called Deacons, deliue to euery of  
them that be present, the Breade, Wine, and Water, whiche are consecrate with thanks  
giving, and cary of the same to them that be absent. Here is set forth the whole, and  
plaine order of the holy Ministration vied in the Church at that time. The Priest  
prayeth and geueth thanks in the Vulgare tongue: the whole Congregation hear-  
reth his wordes, and confirmeth the same, sayinge Amen. The holy Communion  
is Ministred to the people in bothe kindes: and al the whole Church receiueith to-  
gether. I maruel muche wherein M. Harding can liken any parte hereof to his  
Priuate Masse: Onlesse it be for that, as he saide before, euery Priuate Masse is  
common, so he will now say, euery Communion is Priuate.

Let vs a litle compare Iustines Masse, and M. Hardinges Masse bothe togea-  
ther. And to passe by all other circumstances of difference, in Iustines Masse al  
the people did receiue: in M. Hardinges Masse none of the people do receiue. In  
Iustines Masse none abstained: In M. Hardinges Masse al abstained. In Iustines  
Masse a portion was sente to the absent: in M. Hardinges Masse there is no por-  
tion deliuered, no not vnto the present. With what countenance then can any  
man allege the authoritie of Iustine, to prooue the antiquitie of Priuate Masse?

M. Iuel triumpheth, saith M. Hardinge, and maketh him selfe mery, as if he had wonne  
the fild. No, no, M. Iuel triumpheth not, but geueth al triumph, victorie, and  
glory vnto God, that wil subdue al them that withstande his truthe, and make his  
enemies his foote stooles.

I wil bringe good euidence and witnesse (saith M. Hardinge) that from the beginnunge  
of the Church, faithful persons bothe men and women receiued the Sacrament alone. I haue no  
greate cause to doubt these witnesses: for excepting onely the fable of Amphilo-  
chius, and John the Almonare, whiche were not worth the reckening, I alleged  
al the rest in mine owne Sermon. I knew them, & had weighed them, and there-  
fore I alleged them. That certeine godly persons both men and women in time  
of persecution, or of sicknesse, or of other necessity receiued the Sacramente in  
their houses, it is not denied, neyther is it any parte of this question.

But if M. Harding could haue proued that any man, or woman in the Pri-  
mitiue Church euer saide Priuate Masse, then had he answered somewhat to the  
pur-

Prouer-  
for priu-  
Masse.  
Lib. ad  
vixorem.

In sermo  
de lapsis.

Ecclesi. hi  
lib. 6. ca. 4.



purpose.

He seemeth to reason thus : Some receiued the Sacrament alone : Ergo, there was Priuate Masse.

The folly of this argument wil the better appeare by the like:

Women receiued the Sacrament alone : Ergo, women saide Priuate Masse.

But (saith the M. Harding) it was lawful for lay men to receiue alone : why then was it not lawful for the Priest ? If he coulde haue proued his Masse by Priestes, he woulde neuer haue sought helpe at lay mens handes. How be it, this doubt is sone answered. For he knoweth by his owne learninge, that it is lawful for a Priest to say Masse: yet is it not lawful for a lay man to do the same. Of the other side, it is lawful (as he saith) for the lay man to receiue in one kinde : yet is not the same lawful for the Priest. But if he wil needes take a president of lay men for Priestes to solo, let him rather reason thus : This manner of Priuate receiuinge at home was not lawful for the lay men : for it was abolished by godly Bishoppes in General Council : Ergo, it was not lawful for the Priest to saye Priuate Masse.

Concil.

Caesar Augustin.

Cap. 3.

M. Hardinge. The. 17. Diuision.

Proues  
for priuate  
Masse.  
Lib. 2. ad  
uictorem.

Tertullian exhortinge his wife that if he died before her, she marry not againe, specially to an Infidel, shewing that if she did, it woulde be harde for her to obserue her religion without great inconuenience, saith thus : Non sciet maritus, quid secreti ante omnem cibum gustes ? Et si sciuerit, Panem, non illum credet esse, qui dicitur. Wil not thy husbnde know what thou eatest secretly before al other meate ? And if he doo know, he wil beleue it to be Breade, and not (27) him, who it is called. He hath the like saieinge in his Booke De Corona Militis. Vvhiche place plainly declareth vnto vs the beleefe of the Church then in three greate pointes by M. Iuel and the rest of our Gospellers vtterly denied. The one, that the Communion maye be kepte : the seconde, that it may be receiued by one alone without other company : the thirde, that the thinge reuerently, and deuoutely before other meates receiued, is not Breade, as the Infidels then, and the Sacramentaries now beleue: but he who it is saide to be of Christian people, or who it is called, that is (28) our Maker and Redeemer, or, whiche is the same, our Lordes Bodie. And by this place of Tertullian, as also by diuers other auncient Doctours, wee may gather, that in the times of persecution the manner was, that the Priestes deliuered to deuoute and godly men and women the Sacramente consecrated in the Church to carie home with them, to receiue a parte of it euery morninge fastinge, as their deuotion serued them, so secretly as they might, that the Infidels shoulde not espie them, nor get any knowledge of the holy Mysteries. And this was doone because they might not assemble them selues in solenne congregation, for feare of the Infidels amongst whom they dwelt. Neither shoulde the case of necessitie haue excused them of the breach of Christes commaundement, if the sole Communion had been expressly forbidden, as wee are borne in hande by those that vpholde the contrary doctrine. And Origen that auncient Doctour, and like wise S. Augustine dooth write of the greate reuerence, feare, and warenesse, that the men and women vsed in receiuing the Sacrament in a cleane linen clothe to cary it home with them for the same purpose. S. Cyprian writeth of a woman that did the like, though vnworthy, after this sorte : Cum quædam arcam suam, in qua domini sanctum fuit, manibus indignis tenisset aperire, igne inde surgente, deterrita est ne auderet attingere. Vvhen a certaine woman went aboute to open her Chest, wherein was the holy thinge of our Lorde, with vnworthy handes, she was fraide with fier that rose from thence, that she durst not touche it. This place of S. Cyprian reporteth the manner of keepinge the Sacrament at home, to be receiued of a deuoute Christian person alone at conuenient time. The example of Serapion, of Whom Dionysius Alexandrinus writeth, recited by Eusebius, confirmeth our purpose of the single Communion. This Serapion one of Alexandria, had committed idolatrie, and lieinge at the pointe of death, that he might be reconciled to the Church before he departed, sent to the Priest for the Sacrament. The Priest beinge him selfe sicke, and not hable to come, gaue to the ladde that came of that errant, Parum Eucharistie, quod infusum iussit seni præberi, A litle of the Sacrament.

The. 17. vnto-  
eth. For the tra-  
slatio is vvilfully  
corrupted : It,  
violently tur-  
ned into, Him.

The. 18. Vn-  
truth. For the  
Sacrament was  
neuer called  
our maker, or  
Redeemer by  
any of the olde  
Fathers.

In sermone  
de lapsis,

Ecclesi. hist.  
lib. 6. ca. 44



crament, whiche he commaunded to be powred into the olde mans mouth. And when this solemnitie was doone (saith the storie) as though he had broken certayne Chaines and Gyues, he gaue vp his ghost chearefully.

*The B. of Sarisburie.*

**P.** Hardinge shooteth faire, but far from the marke. To proue Priuate Masse in the Primitive Church, for lacke of Priestes he allegeth Tertullians wife, certayne women out of Cyprian, and Serapions boy: not the fittest people that might haue beene founde to say Masse. And yet that the same might the more appeare, he hath besides geuen a special note in the Margine of his Booke, by these wordes, Proues for Priuate Masse. Wherof I conceiue some hope, that he mindeth no more to slippe away vnder the colour of single Communion, as he hath done hitherto: but simply, and plainely, as he hath here noted vnto the worlde, to stande vpon the bare termes of *Priuate Masse*. For els his note was not worth the noting.

As touchinge Tertullian, wee must remember that the faithful in that time, for feare of the Tyrannes vnder whom they liued, were often dynen to praye a sunder. Wherefore when they might priuily assemble togeather, besides that they presently receiued there, they reserued certayne portions of the Mysteries to be receiued afterwarde in their houses at home, to put them daily the better in remembrance, that they were the members of one Church.

This manner of the Church considered, Tertullian being a Priest, as S. Hierome writeth of him, and hauinge a wife, wrote vnto her an exhortation, that if it shoulde please God, to take him first from the worlde, that she woulde remaine still vnmarried, or at the least not matche with any Heathen, shewing her the dangers that thereof might ensue: that she should be suffered neither to keepe the solempne feastes, nor to watche, nor to pray with the Congregation. Amonge other thinges he saith thus: And wil not thy husbnde know, what thou eatest before or ther meates? And if he know it, he wil beleeue it to be Breade, but not that Breade, that it is called.

Here **P.** Harding, as if the Gospel of Christe were become odious vnto him, in scoyne, and disdaine calleth vs Gospellers, by the name of that Gospel, that he so wilfully hath forsaken, returning to his olde vniuersite. And out of these wordes of Tertullian, thre thinges (he saith) he wil teache vs: of whiche thre thinges notwithstandinge his Priuate Masse is none. Of the first wee haue to speake otherwise. Of the seconde there is no question. In the thirde **P.** Harding hath manifestly corrupted bothe the wordes, and meaning of Tertullian. He saith, *The thing, that wee receiue is no Breade: But so Tertullian saith not.* His wordes be these, *Thy husbnde wil thinke it (onely) Breade, and not that Breade, that it is called, That is to say, the Sacrament of Christes body: or the Mysterie of any Holy thinge, as Christian men beleeue of it: like as Chrysostome also saith of the water of Baptisme: Ethniscus cum audit lauacrum Baptismi, persuadet sibi simpliciter esse aquam: A Heathen when he heareth of the bathe of Baptisme, beleeueth it is nothinge els but plaine water.*

But that the thinge, whiche our bodily mouth receiueth, is very Breade, both the Scriptures, and also the olde Catholike Fathers haue put it out of doubt.

S. Paule five times in one Chapter nameth it Breade.

Cyrrillus saith, Christe vnto his faithful Disciples gaue peeces of Breade. And S. Augustine saith, The thinge that ye see is Breade, as your eyes beare you witnesse. I passe by Gelasius, Theodoretus, Chrysostome, Origen, Iustinus Martyr, Irenaeus, Clemens, and others, who altogether with one consent haue confessed, that in the Sacrament there remaineth the nature, and substance of Breade. Wherefore it is muche presumed of **P.** Hardinge to say, there remaineth no Breade, specially hauinge nothing to beare him in his Authour here alleged.

*Pet*

*Hieronymus: De Ecclesiast. Scrip. Tertullian a married Priest.*

*Tertullian: li. 2. ad uxorem.*

*Gospellers.*

*Chrysostom. in 1. ad Cor. hom. 7.*

*1. Cor. 11. Cyrill. in Iohan. li. 4. ca. 14. In sermone ad Infantes: citatur a Beda. 1. Cor. 10.*



Pet for aduantage he hath also falsified Tertullian, Englishing these wordes, *Illum Panem*, *Him*, as if it weare the person of a man: as Thomas Maloie writting vpon S. Augustine, *De ciuitate Dei*, hath turned this worde, *Apex*, which was the tustle, or creaste of the *Flamines* hatte, into a certaine Chzonicler that wrote stories: As the Diuines of late yeres vpon the Gospel of S. John, of this Greke worde *Lonche*, which signifieth a Speare, haue made Longinus the Blynde knyght. If Tertullian had not meante, *Illum Panem*, that Breade, he woulde not haue saide, *Illum*, at al: but rather *Illud*, referringe the same vnto Corpus. A smal difference bitwene *Him*, and *It*. So was there smal difference bitwene *Sibboleth*, and *Shibboleth*. Pet was it sufficient to discerie the Traisfour.

*Tertullian falsified by M. Har. Lindou. Vines: De Ciuit. Dei li. 2. ca. 13. Iohn. 19. Petrus Crini. li. 13. ca. 6. Codrus Vrcens sermon. 8. Iudicum. 12.*

And where as M. Hardinge thus hardely, and violently, contrary to the phzase and manner of speache, and as it may be doubted, contrary to his owne knowlege and conscience, hath Translated, *Illum Panem*, *Him*, so as, to my remembrance neuer did man before, meaning it was the very person of a man, that the woman had in hir hande, and did eate before other meates, Cyrillus saith, *Non asseueramus anthropophagiam*: Wee teache not our people to eate the person of man.

*Cyrillus contra obiectiones*

But who can better expounde Tertullians minde, then Tertullian him selfe: In his Booke *De Corona militis*, speakinge of the same mater, he calleth it *Sacramentum Eucharistiae*, The Sacrament of thankesgeuinge. And against Marcion he writeth thus: *Christus non reprobauit panem, quo Corpus suum representat*: Christe refused not the Breade, wherewith he representeth his Body. And S. Augustine likewise saith: *In sacramentis videndum est, non quid sint, sed quid significant*: Touchinge Sacramentes, wee must consider, not what they be in deede, but what they signifie. So also saith S. Chrysostome: *Ego non aspectu iudico ea, quae videntur, sed mentis oculis Corpus Christi video*: I iudge not those things which are seene, after the outward appearance, but with the eyes of my minde I see the Body of Christe.

*Theodoret. Tertull. De Corona Militis. Tertull. contra Marcionem li. 1. August. contra Maximinum li. 3. ca. 22. Chrysost. in 1. Cor. hom. 7.*

This is the thinge that the husbände beinge a Heathen coulde not see. For, beleuinge not in Christe, he coulde not vnderstande that the Breade shoulde be the Sacrament, or Myserie of Christes Body.

And that this was the very meaninge of Tertullian, it may wel appeare by the wordes that immediatly folow. The husbände (saith he) wil doubt, whether it be poyson or no: and therefore wil dissemble, and heare for a while, that at length he may accuse his wife for poysoninge, before a Iudge, and deo her to death, and houe her downe.

*Sine gemitu sine suspitione panis, et uini.*

Touchinge S. Augustine, and Origen, the portion so taken was to be vsed with reuerence, as beinge the Sacramente of Christes Body: and so ought wee also reuerently to haue and to order the water of Baptisme: the Booke of the Gospel, and al other thinges that be of God: as the Jewes were also commaunded to keepe their Manna reuerently in a golden pottle. Tel mee, saith S. Augustine, whether of these twoo thinges, trowe ye, to be the greater, the Body of Christe (meaninge thereby the Sacrament of Christes Body) or the woorde of Christe: If ye wil answeare truly, ye must needes say, that the woorde of Christe is no lesse then the Body of Christe. Therefore looke, with what diligence ye take heede, when the Body of Christe is ministered vnto you, that no parte thereof fall vnto the grounde: euen so with like diligence must ye take heede, that the woorde of God beinge once receiued, be not losse from a pure harte. Likewise S. Chrysostome touchinge the same, *Si hac vasa sanctificata ad priuatos vsus transferre sic periculosum est, in quibus non est verum Corpus Christi, sed Mysterium Corporis Christi continetur*: If the mater be so dangerous, to put these sanctified vessels vnto priuate vses, wherein is contained not the very Body of Christe, but the Myserie or Sacrament of Christes Body &c. Al these authoritties doe declare, that the Sacramentes of Christe ought discretely and reuerently to be vsed.

*1. q. 1. Interrogo vos. Idem de repositore. The woorde of Christe is no lesse then the Body of Christe. Chrysost. in opere imperfe. hom. 11. The very Body of Christe is not contained in the holy vessels.*



Cyprian. De  
Lapsis Sermos.  
Nicepho. li. 14.  
ca. 17.

The storie that S. Cyprian reporteth, as it sheweth the manner of keeping of the Sacrament, so it seemeth also to shew, that God was offended with the same: The like whereof hath often been seen in the water of Baptisme, and in other Holy thinges, as appeareth by Nicephorus, and others in sundrie places. Therefore this authoritie serueth M. Hardinge to smal purpose, vnlesse it be to proue, that as God was then displeased with Sole receiuing in priuate houses, so he is now displeased with Sole receiuing in the Masse.

Concerninge the storie of Serapion, here are interlaced many false wordes for increase of credite, that it was written by Dionysius Alexandrinus, and recited by Eusebius, as though the sicke man had onely desired his Houel before he departed, and nothinge els. But the special mater whereupon the storie is grounded, is passed by. Eusebius recordeth in plaine wordes, that the booke, wherein Dionysius wrote this storie, was intituled De poenitentia. Whereby he geueth to vnderstande, that the Sacrament then was not generally sente home to al mennes houses, but onely vnto them that were excommunicate, and might not receiue in the Congregation amonge the faithfull, and nowe laye in dispayre of life.

Eusebius li. 6.  
ca. 44.

The case stode thus: Serapion in the time of persecution for feare of death, had offered Sacrifice vnto an Idol. The faithfull beinge therewith sore offended, put him out of their Congregation, and gaue him over to Sarban. He beinge thus leaste as an Heathen, and an Idolater, mought neither resorte to the common Church, nor pray, nor receiue the holy Communion, or any other spiritual comforte amonge his brethren. So harde the Church was then to be intreated for them, that had fallen backe into Idolatry. After he had made al meanes, and had with teares besought his brethren, and was no way considered, through heavinesse of minde he beganne to drowse, and fel sicke, and for thre dayes laye speechlesse, and without sense. The fourth day beinge somewhat reuiued, he saide to them that were aboute him, O how longe wil ye keepe mee here? Sende for one of the Priestes (that I may be restored before I departe.)

Rufinus li. 6.  
cap. 34.

His minde was tormented with consideration of the state he stode in, for that he had forsaken God. The Priest beinge sicke him selfe, in token he was restored, and might departe as a member of Christe, sent vnto him the Sacrament by his boye. The rest that M. Hardinge addeth (And this solemnitie beinge doone, saith the storie, as though he had broken certaine chaines and gins, he gaue vp the spirite chearefully) Al this is set to, either by Rufinus, or by some other, I know not by whom, and is no parte of the storie. For neither dooth Dionysius, nor Eusebius, in the Original make any mention either of solemnitie, or of Chaines, or Gins, or of chearefulness of Serapions departing: but onely thys: And swallowinge downe a litle, freight wies he yelded vp the Ghost. As for his iopful departure, I doubt nothinge. But any greates solemnitie there coulde not be between a man in that case, and a boy alone, specially hauinge no such outward pompe, as hath been vsed of late to make it solemne.

μικρὸν κα-  
ταβροχθίσας  
εὐρέως ἀπέ-  
δωκε τὸ  
πνεῦμα.

Now must I desier thee, gentle Reader, to haue an eie a litle backward to M. Hardinges note, geuen thee for a remembrance in the Margin by these wordes, Proufes for Priuate Masse: whiche note must needs be in the sote, and conclusion of al his argumentes. Therefore of these stories here by him reported, wee must conclude thus: Tertullians wife, and the woman of whom Cyprian speaketh, receiued the Sacrament alone. Ergo, Tertullians wife, and the other woman saide Priuate Masse. Or thus, Serapions boy ministered the Sacrament to his Master, Ergo, Serapions boy saide Priuate Masse. For if the conclusion be other wise, wee conclude one thinge for an other. And in deed M. Hardinge may

as



as certainly say, This action was a Masse, as he can say, Serapions boy was a Priest.

M. Hardinge. The 18. Division.

Of keepinge the sacrament secretly at home, and how it might be receiued of deuoute persons alone without other companie, I haue none of the auncient Doctours wrote so plainly, as S. Basil in an Epistle that he wrote to a noble woman called Caesaria, whiche is extant in Greeke, where he saith further, that this manner began not in his time first, but longe before: his woordes be these, Illud autem in persecutionis temporibus necessitate cogi quempiam, non praesente sacerdote aut ministro communionem propria manu sumere, nequaquam esse graue, superuacaneum est demonstrare, propterea quod longa consuetudine, & ipso rerum usu confirmatum est. Omnes enim in Eremitis solitariam vitam agentes, ubi non est sacerdos, Communionem domi seruantes, a seipsis Communicant. In Alexandria vero, & in Aegypto, vnusquisque eorum qui sunt de populo, plurimum habet Communionem in domo sua. Semel enim sacrificium sacerdote consecrante & distribuyente, merito participare, & suscipere, credere oportet. Etenim & in Ecclesia sacerdos dat partem, & accipit eam is qui suscipit, cum omni libertate, & ipsam admouet ori propria manu. Idem igitur est virtute, siue vnā partem accipiat quisquam a sacerdote, siue plures partes simul. As concerninge this, that it is no grieuous offence, for one to be driuen by necessitie in times of persecution to receiue the Communion with his owne hande, no Priest nor Deacon beinge presente, it is a thinge superfluous to declare, for that by longe custome and practice it hath bene confirmed and taken place. For al they whiche liue a solitarie life in wilderness, where no Priest is to be had, keepinge the Communion at home, doo Communicate with (29) them selues alone. And in Alexandria, and in Egypte, every one of the people for the moste parte, hath the Communion at home in his house. For when as the Priest hath once consecrated and distribute the Hoste, it is reason wee beleue, that wee ought to be partakers of it: and he that taketh it, receiveth it without al scruple of conscience, and putteth it to his mouthe with his owne hande. And so it is of one vertue, whether any body take one parte of the Priest, or moe partes together. Thus saith S. Basil. In this saieinge of Basil, it is to be noted: Firste that necessitie here hath respecte to the lacke of Priest and Deacon: So as (30) in that case the Sacrament might be receiued of a faithful person with his owne hande. And that for the ratifyinge of so dooinge he allegeth continuance of custome, whiche for vs in this point of the sole receiuinge, may in more ample wise be alleged.

3 Again, that holy Eremites liuinge in wilderness aparte from companie, and also the deuoute people of Alexandria and Egypte, receiued the Communion alone in their Celles and houses. Further.

4 more that the Hoste once consecrated of the Priest is alwayes to be receiued, whether of many together, or of one alone, by him it seemeth not to force.

5 Finally, that whether a man take at the Priestes hande the blessed Sacrament in one piece or moe pieces, and receiue them at conuenient times, when deuotion best serueth: the vertue, effecte, and power thereof is one. By whiche authoritie reseruatiō is auouched. Doubtlesse where he speaketh so precisely and particularly of sundrie cases touchinge the order of receiuinge, if he had bene of M. Iuels opinion, that the Sacrament may not be receiued of one without a certaine number of Communicantes together, he would not so haue passed ouer that mater in silence, muche lesse written so plainly of the contrarie. Nowe that the Communion thus kepte in wilderness and in Egypte, places of extreame heate, where wine in smal quantitie as is for that purpose conuenient, can not be longe kepte from so wringe, and chaungeinge his nature, was in the forme of Breade onely, and not also of wine: I differre to note it here, because it pertaineth to the treatise of the nexte article.

The B. of Sarisburie.

This place of S. Basil wee might haue safely passed ouer without prejudice of our cause, as touchinge other thinges impertinent, and not once makinge

The. 29. vnto truth, For M. Hard. hath corrupted the translation. These woordes (with the selues alone) are not in S. Basil.

The. 30. vnto truth For S. Basil saith, The Communicante receiued with his owne hande euē in the presence of the Priest,



receiuing  
vvith the  
hande.

48

THE FIRST ARTICLE

mention of the Masse. Yet seeinge it hath pleased *S. Hardinge* thus to colour, and to embosse out this aunciente Father, as if he alone of al others spake moste plainely of his side, hauinge notwithstandinge bothe in this very selfe same place, and also in other woozdes immediatly befoze, whiche *S. Hardinge* thought beste of purpose to dissemble, manifest recozde against *S. Pate Masse*, I may not wel vterly leaue him in silence.

Firste the case beinge supposed lawfull for the people, bothe men and women to take some porzion of the Sacramente home with them, and to receiue it alone secretely, and at their pleasures: to make further doubte whether the partie so hauing it might touche it, and receiue it, with his owne handes, was a very nice question, and meete for a Gentlewoman, as *Casaria* was, to demaunde. And so it seemed also to *S. Basil*, as may appeare by his answere. For who so ever hath considered the olde Fathers, shal finde this matter fully debated by the continual practise of the Church.

*Cyprian. sermo.  
1. De lapsis.*

*S. Cyprian* sheweth that in his time the people receiued the holy Mysteries of the Deacons with their handes: and that one that had committed Idolatrie; and afterwarde came to receiue the Communion amongst the faithfull, opened his hande, and founde the Sacrament turned into Ashes.

*Tertullian. lib.  
2. ad uxorem.*

The like manner of receiuinge is recorded also by *Tertullian*. *Dionysius Bishoppe* of *Alexandria* hath these woozdes in an Epistle vnto *Sittus* the Bishoppe of *Rome* touching the same, speakinge of one that had receiued the Communion in the Church: After he had hearde the thankes geuinge, and had sounded Amen with the reasse, and had bene at the Table, and had reached foorth his hande to receiue the holy Foode &c.

*Eusebius li. 7.  
Ca. 9.  
Reached foorth  
his hande.*

*Clemens* of *Alexandria* thus vttereth the manner of the Church there: When certaine haue diuided the Sacramente, as the order is, they suffer euery of the people to take parte of it.

*Clemens Alex-  
andrin. Strom.  
li. 1.*

*Quatus* the Heretike, when he ministered the Communion to the people, vled to sweare them by that they had in their handes, that is to say, by the Sacrament, that they woulde no moze returne to *Corneilius*.

*Eusebius lib. 6.  
Ca. 33.*

*S. Augustine* wittinge againste certaine letters of *Petilian*, saith thus: I speake of him whose Cofse of peace ye receiued at the Administration, and in whose handes ye layde the Sacramente. I leaue the storie betwene *S. Ambrose*, and the Emperour *Theodosius*, and other sundry like authorities to the same purpose.

*Augustin. contr.  
liras Petilian.  
ni. li. 2. ca. 23.  
Theodoret. li. 5.  
ca. 18.*

Yet bicause many haue bene superstitiously ledde, and simply seduced heretofore by the doctrine of them, that say, O taste not this, O touche not this, whiche are nothing els (as *S. Paule* saith) but commaundementes, and doctrines of menne, hauinge a shewe of wisdom in superstition, and abasinge of the minde, I thinke it not amisse to note one special place out of the Council of *Constantinople* concerninge the same. The woozdes of the Council be these: We doo in no wise admitte them, that in steede of their hande make to them selues instrumentes of golde, or of any other mater, for the receiuinge of the holy Communion, as men more regardinge a dead metal, then the Image of God. And if any Priest receiue sutch persons with sutch instrumentes vnto the Communion, let him be Excommunicate, and him likewise that bringeth them.

*Ad Coloss. 2.*

*Concil. Constanti-  
nopol. 6. ca. 101.*

But if this gentlewoman's doubte were not, whether a lay man might safely touche the Sacrament, but onely whether it were lawfull for any sutch one to minister the same vnto his owne mouthe, *S. Basil* saith it is no question: custome already hath made it good. For saith he, bothe the *Ermites* in the wilderness, and euery of the people in *Egypte*, and *Alexandria*, for the moze parte haue the Sacrament at home, and eche of them doothe minister it vnto him selfe.

*Basilus ad Ce-  
sariā patritiā.*

Yea euen in the Church, after that the Priest hath distributed a porzion of the Sacrament



Sacrament, he that hath receiued it, putteth it to his mouth with his owne hand without any remoyse or doubt of conscience: and whether he receiue one portion of the Priestes or moe, the effecte and strength thereof is al one: This is the very meaning of S. Basil: al be it for plainnesse sake refering the sense I haue somewhat altered the wordes. But miche I marvel, how M. Hardinge can geather hereof his Priuate Masse.

Touginge his five special notes, if we graunte them thoroughly euery one, yet is he nothing the neare his purpose. For his Masse is none of them.

The Eremites sole receiuinge, as it nothinge hindzeth vs that denie not the facts, so it nothing furthereth him, vntlesse he wil haue lay men, and women to do so still.

The reason that S. Basil maketh of custome, and continuance being wel considered is very weake, bothe for many other good and iust causes, and also for that the same custome as it was neuer vniuersally receiued, so vpon better aduise by order of the Church it was cleane abolished. For wise men in Goddes causes haue euermore mistrusted the authoritie of Custome.

The Heretikes in olde time named Aquarii, that in the Holy Ministration bled Water onely, and no Wine, notwithstanding they manifestly brake Christes Institution as our aduersaries do now, yet they uphelde their dooinges therein by longe Custome. But S. Cyprian being then aloue wrote thus against them: *Ad iubaion De Hereticos Baptizati.* *Cyprian ad Quirinum.* *Cyprian ad Pompeium contra epistol. stephani.* *Victi ratione opponunt consuetudinem, quasi consuetudo sit maior veritate &c.* Beinge overcome with reason, they defende them selues by Custome, as though Custome were better then the Truthe. Wee may not prescribe of Custome, but wee myste overcome with reason. Custome without truthe is the mother of erreure.

But be it that bothe the Reason were good, and the Custome that longe thence hath bene abolished, had remained still: Yet is not M. Hardinge hable out of this place precisely, and vndoubtedly to prouoe his Priuate Masse. For if a man shoulde say, it may possibly be, that these Eremites did not Minister fenerally eche man to him selfe alone, but one of them vnto y<sup>e</sup> rest of the Eremites dwellinge in the wilderness, as it appeareth diuersely, they had times to meete, and to prae together, or that the householders in Egipte, and Alerandria, Ministered not onely to them selues, but also to their whole federal families, as it is written of Hipolytus Martyr, that beyng a lay man, he receiued the Communion of Iustinus beyng a Priest, and bare it home, and Ministered the same to his wife, his Childzen, and his Seruaantes: If a man woulde thus say, perhappes M. Hardinge woulde better bethinke him selfe of his Conclusions. This sense may seme to stande very wel with S. Basiles wordes, notwithstandinge M. Hardinge in his Translation into Englishe, hath openly falsified the same. For whereas it is written in the Greeke, and so likewise in the Latine, *They receiue of them selues,* Whiche may wel be vnderstanded, that one of them receiued of an other for wante of a Priest, he hath otherwise wreasted it to come to his tune, and hath turned it thus: *They doe Communicate with them selues alone:* Wherein al be it I wil not greatly strine, yet neither this worde Alone, nor these wordes *with them selues*, can be founde either in the Greeke, or in the Latine.

This longe allegation of S. Basiles wordes, with al the furniture thereof, may shortly be geathered into this reason: These Eremites beyng no Priestes receiued alone: Ergo, These Eremites beinge no Priestes saide Priuate Masse.

Further M. Hardinge saithe, This sole Receiuing was allowed by custome, Ergo, Priuate Masse likewise is lawfull by custome.



This reason goeth rounde against him selfe. For it may be wel replied: This Sole receiuinge was an abuse, and therefore was abolished by the Church notwithstanding custome: ergo, Private Masse likewise is an abuse: and ought to be abolished notwithstanding custome.

Now let vs see, whether these very selfe wordes of S. Basil here alleged by M. Hardinge, make any thinge for the holy Communion. And what authoritie can be against vs, if M. Hardinges owne authorities, yea, as him selfe vaunteth, The moste manifeste and plainest of al his authorities, be sounde with vs? For trial herof we muste resort, not into the wilderness, where as was neither Priest, nor Deacon, as it is confessed, but unto the Churches that were in S. Basiles time. So shal we some see, whether the Ministration then vsed were a Communion, or a Private Masse.

Basil ad Cesa-  
rian patrici.

No Daily sa-  
crifice.

τελειωσας  
τος  
κενोटας.

S. Basil in the same place saith thus: Wee doo Communicate some times in the weeke: upon the Sunday, Wednesday, Friday, and Saturday. If we may founde any thinge upon wordes, he saith, Wee Communicate: he saith not, we say Masse. And thus, saith S. Basil, wee doo some times in the weeke. Then had they not the Daily Sacrifice, whereupon Private Masse is grounded. He mutche misreckeneth him selfe, that saith, that thinge is daily done, whiche is doone but foure times in seven daies.

Moreover S. Basil saith: After the Priest hath once Consecrate, and divided the Sacrifice, we must thinke that wee ought to receiue, and to be partakers of it accordingly. For in the Church the Priest giveth parte, and the Communicant receiveth it with al freedome of conscience, and with his owne hande putteth it to his mouth. Therefore is the vertue al one, whether it be one portion onely that he receiveth of the Priest, or moe together.

Here marke wel, good Reader, how many waies S. Basil ouertroweth M. Hardinges Masse.

S. Basil saith, Wee doo Communicate: M. Hardinge in his Masse dooth not Communicate.

S. Basil divideth, and Distribute th: M. Hardinge divideth in deede, but distributeth nothinge.

In S. Basiles Masse, The people receiveth: In M. Hardinges Masse the people receiveth not.

In S. Basiles Masse, Eche man receiveth with his owne hande: In M. Hardinges Masse no man receiveth, no not with the Priestes hande.

In S. Basiles Masse the people, besides that they receiued presently there, Had portions also deliuered them to receiue at home: In M. Hardinges Masse there is no portion deliuered unto the people, no not so mutche as presently to be receiued in the Church.

In S. Basiles Masse, Eche man receiveth, and eateth for him selfe: In M. Hardinges Masse, the whole people eateth by the mouth of the Priest. What meaneth M. Hardinge to bringe such witnesses for his Masse, as do so openly witnesse against his Masse? Who may truste him in the darke, that thus dealeth in the light.

M. Hardinge. The 19. Division.

It appeareth evidently by witnesse of S. Hierome also: that this custome of receiuinge the Communion Privately at home, continued amonge Christian men at Rome not onely in time of persecution, but also after warde when the Church was at rest and peace, so as the case of necessitie can not here serue them for maineininge of their strange negative in this point. These be his wordes. In Apolog. Scio Romae hanc esse consuetudinem, ut fideles semper Christi Corpus accipiant, quod aduersus nec reprehendo, nec probro. Vnusquisque enim in suo sensu abundat. Sed ipsorum con-  
Iouin.  
Scientiam Rom. 14.



sciendum conuenio, qui eodem die post coitum communicant, & iuxta Persium, noctem flumine purgant: Quare ad Martyres non audent? quare non ingrediuntur Ecclesias? An alius in publico, alius in domo Christus est? Quod in ecclesia non licet, nec domi licet. Nihil deo clausum est, & tenebrae quoque lucent apud Deum. Prober se unusquisque, & sic ad Corpus Christi accedat. I know this custome is at Rome that Christian folke receiue the bodie of Christe daylie, which I doo neither reprove nor allowe. For euery man hath enough in his owne sense. But I appose their conscience which doo communicate that same day as they haue donne wedlocke worke, and as Persius saith, doo rince night filth with running water. VVhy dare they not goe to Martyrs shrines? Why goe not they into the Churches? What, is there one Christe abroad, and an other Christe within the house? What fouer is not lawfull in the Church, neither at home is it lawfull. To God nothinge is hidden: yet darkenesse also shineth before God. Let euery one examine him selfe, and so come to the Bodie of Christe. S. Hierome reproveth this in the Romaines, that whereas S. Paule ordeined, that for cause of praiier married folke shoulde at times forbear their carnal imbragings, they notwithstandinge that, though they had dooyng with their wiues, yet receiued their rites neuerthelesse daylie. And yet what day they had so donne, they durst not go to Churches, where Martyrs tombes were, there to receiue our Lordes Bodie. For it is to be vnderstanded for better knowlege heretof, that suche as knewe them selues to haue done any vncleanesse were afraine in olde time to come to Martyrs sepulchers. For there commonly by miracle suche thinges were betraied, and many times by open confession of the parties whether they woulde or no. Erasmus in his scholies vpon this place of S. Hierome saith thus: Of this place we gather that in the olde time euery one was wont to receiue the bodie of Christ at home in his house, that woulde. He saith further: Idem videtur innuere Paulus, cum ait: an domos non habetis ad manducandum? S. Paule saith he seemeth to meane the same thinge where he saith: haue ye not houses to eate in? Thus Erasmus gathereth prooffe of Priuate, or as M. Iuel geseth, single Communion, out of the scriptures, and he was as wel learned in them as M. Iuel is. Yet herein I leaue Erasmus to his owne defence. By this we may vnderstande that in the ancient times of the Church, the receiuinge of the Communion of one by him selfe alone, was wel allowed. And though it was done but by one faithful person at once in one place, yet was it cal- led a Communion bothe of S. Basile, and also of S. Hierome, cleane contrary to M. Iuelles sense. It is so be iudged that they knewe the institution of Christe, so wel as he, or any other of these newe Masters, and that their conscience was suche, as if Christes ordnance therein had bene broken, they woulde not haue winked at it, ne with their vngodly silence confirmed suche an vngodly custome. Verely for excuse of this sole receiuinge, necessitie cannot iustly be alleged.

The B. of Sarisburie.

How often wil M. Hardinge allege the olde Doctoures against him selfe: Here he bringeth in S. Hierome: and the firste wordes that he coulde finde for his purpose, were these: I knowe the custome at Rome is this, that the Christian people there receiue the Bodie of Christe euery daie. It seemeth this custome grewe first from Peter, and was planted in Rome. A man may here wel demaunde, when the custome was that the whole people shoulde communicate dayly together, where then was the custome of Priuate Masse?

Besides this, M. Hardinge to proue the custome of the peoples receiuinge at home, hath alleged S. Hierome, that earnestly reproveth that custome, and would not haue them receiue at home. S. Hieromes wordes be these: Why dare they not goe to the temples built in the remembrance of Martyrs? Why goe they not to the Churches? What, is there one Christe abroad, and an other Christe at home? If the people did wel, why dothe S. Hierome thus reprove them. If they did it, why doothe M. Hardinge thus allowe them.

Here M. Hardinge interlaceth other mater of the office of wedlocke, the worde of Persius the Pagane Poete, and the superstitious Ceremonie of the Heathens,

Hereof speaketh S. Hierome, ad vigilan. S. Aug. Epistola 137. and Seuerus Sulpitius in vita S. Martini dial. 3, ca. 7,

Erasmus speaketh of priuate receiuing: but not one worde of Priuat Masse. S. Hierome reproveth this custome. Thus he saith: That is not lawfull in the Church, is not lawfull at home.

Hieronym. in Apologia aduersus Iovinianum. Where was then the Priuate Masse?

In Apolog. aduersus Iovin. Rom. 14,



as I take it, little pertaining unto his Masse. Where as the whole people received the holy Sacrament every day, the man and wife remembre sometimes what they had doone between them selves, and thinking them selves for the same not to be in so cleane state of life, as the rest were, for that cause forbare the Church for the time: and hauinge the Sacrament sent vnto them, receiued it privately at home. Vnto this Suparstition S. Hierome him selfe gaue greate occasion, many times bothe writinge, and speakinge vnseemely of the state of Mariage: In defence whereof S. Augustine wrote a Booke against Iovinian intituled, *De bono coniugij*: and S. Hierome afterwarde was driuen to make his answere by way of purgation vnto Pammachius for the same. In this errour were diuers of the olde learned Fathers. Tertullian saith: I allowe nat Mariage: for fornication, and that stande bothe in one thinge. Origen saith, No man can offer the continual sacrifice, that is to say, the sacrifice of Prayer, vntesse he be a Virgin. S. Hierome saith, It is good not to touche a woman: Therefore it is ill to touche a woman. Upon occasion of whiche errour, the people sometime forbare the Churches where Martyrs were buried. Wherein M. Hardinges translation swarneth mutche from the Original. For in freede of Churches he hath translated, Martyrs Shrines: as though the bones of holy menne had then bene shined, and offeringes made vnto them, as of late yeres hath bene bled.

True it is, Almighty God for the testimonie of his Doctrinie and Trueth, hath oftentimes wrought great Miracles, even by the dead Carcasses of his Saintes, in witnesse that they had bene his Messengers, and the instrumentes of his wil. But as these were good inducementes at the firste to leade the people to the trueth, so afterwarde they became snares, to leade the same people into errour: and that euen in the time of the olde Fathers, aboue eleuen hundred yeres agoe. S. Augustine saith, I know many woorshippers of Graues and Images, that drinke and quaffe disorderly ouer the deade, and offer meate vnto their Carcasses, and burie them selves ouer the buried, and make accompt, that euen their very dronkenness and glotonie is a Religion that pleaseth God. Celasius saith, It is reported that with procession they sunnyshe vp their Churches, builde in the name of deade menne, and the same, for ought that I can learne, while they were alyue not altogether good faithfull men. S. Martin on a time came to a Chapel builde in the name of a holy Martyr. But afterwarde he learned by reuelation, that the same Martyr had bene sometime a common theefe, & for a robbery had bene put to death, and by errour of the people was honoured for a Saincte. Likewise S. Augustine saith: Some there be, that carie aboute Martyrs boanes to sale: and yet it may wel be doubted, whether euer they were Martyrs or no.

Thus mutche briefly and by the way of the Reliques, and Miracles of Martyrs boanes: for that M. Hardinge vpon so smal occasion seemeth to touche them in such sorte, as if he woulde haue them shined, and set vp againe.

As for the Patrimoine of the Godly, as S. Paule saith, It is cleane and honorable in al estates. And therefore S. Chrysostome saith, Vse thy Mariage with sobrietie, and thou shalt be the chiefe in the kingdome of Heauen. And the same Chrysostome expoundinge these woordes of S. Paule, Mariage is honorable, writeth thus: Here he toucheth the Iewes, that reckon the Mariage bedde to be vncleane, and that a man rising fro the same, can not be in cleane life. But o you moste vnkinde, and moste insensible Iewes. The thinge is not filthie, that God hath graunted of nature vnto man. &c.

Touchinge Erasmus, M. Hardinge hath alreadye refused his authoritie, and turned him ouer to his owne defence. Where he saith, every man was wonte in olde times to receiue the Sacrament seuerally at home: it woulde mutche better haue sounded of M. Hardinges side, if Erasmus had saide: every man was wonte then to say Masse seuerally at home. And al be it in that sorte note vpon S. Hierome he came to vnder stande

Tertullian. in  
exhortatione  
ad Castitatem.  
Origen. in Nu-  
meros Homil. 23.  
Hierony. aduer-  
sus Iovin. lib. 1.  
M. Hardinge  
corrupteth S.  
Hierome.

August. de mo-  
ribus Ecclie. c.  
Mantich. Ca. 34.  
Idem Confes-  
sion. lib. 6. ca. 2.  
Celasius Can. 2.  
De Conse. dist. 1.  
placuit.  
Sulpitius in vi-  
ta Martini.  
De opere Mona-  
chorum. Ca. 28.

Ad Hebræos. 3.  
Chrysostom. ad  
Hebræos Homi-  
mil. 7.  
Chrysost. ad He-  
bræos homil. 8.



derstande these wordes of S. Paule, (haue ye not houses to eate and drinke in) of the private receiuinge of the Sacrament: yet otherwhere writinge of purpose, and good deliberation vpon the same, he saith S. Paule meante it onely of common meates, and not of the Sacrament. In his Paraphrase he expoundeth it thus: Hic vnanimittis Christiana Mysterium agitur &c. Here is plaied the Myserie of Christian vnitie, and not promise made for the belly. For that ought yee to doo in your private houses, and not in the publike Congregation. If ye woulde fille your bellies, haue ye not houses, where ye may doo it by your selues alone? And againe, If any man be so greedie of meate, that he cannot tarie, let him eate at home. Thus saith M. Hardinge, Erasmus gathereth the private Masse out of the scriptures. M. Hardinge is ouer quicke in his Conclusions. He maketh him selfe sure of the Consequent, before he see the Antecedent. For Erasmus hath not one worde there, neither of Private Masse, nor of single Communion. How then can he gette that of Erasmus, that Erasmus him selfe hath not? Neither is this any necessarie forme of reason: Men receiued the Sacrament in their houses: Ergo, they receiued the Sacrament alone. For they might receiue in their seuerall houses with their wiues and families altogether, as it is already proued by the example of Hippolytus Martyr. And S. Hierome saith, The Sacrament was sent home to the man and wife. Otherwise it might be saide, God commaunded that every man shoulde eate the Easter Lamme in his house, Ergo, God commaunded that every man shoulde eate that Lamme alone. How be it I make smal account of this matter, as nothing touching the Private Masse: but onely thew the febleness of these Conclusions.

Yet saith M. Hardinge, both S. Hierome and S. Basile call it the Communion, not withstandinge it were privately receiued: which is cleane contrary to M. Iuelles sense. But neither S. Hierome, nor S. Basile ever called it the Masse, & that litle furthereth M. Hardinges sense. They call it a Communion, not for that he that receiued it, communicated with others in other places, as M. Hardinge ghesaith: but for that it was a portion of the holy Communion ministred, and diuided openly in the Congregation to be receiued of the faithfull.

The reason that M. Hardinge heretofore gathereth must needs be this: The husbando, and his wife receiued the Sacramente at home: Ergo, the Priest saide Private Masse. He must needs be very simple, that will be ledde by such single proues. S. Hieromes plaine wordes necessarily impose the contrary. For if this were the custome in Rome for the space of foure hundred yeeres, that the people shoulde communicate euery day, then must it needs follow, that duringe that time, there was no custome there of Private Masse.

M. Hardinge. The 20. Diuision.

Damasus Bishop of Rome in S. Hieromes time writeth In libro pontificali, that Milciades Pope and Martyr, ordeined that the Sacrament in sundrie portions consecrated by a Bishoppe, shoulde be sent abroade amonge the Churches, for cause of Heretiques, that the Catholike people of the Churches, (which wordes here signifieth as the Greeke wordes  $\pi\alpha\rho\omega\nu\iota\alpha$  dooth, so as it is not necessary to vnderstande, that the Sacrament was directed onely to the material Churches, but to the people of the Parish) might receiue the Catholique Communion, and not communicate with Heretikes. Which doubtlesse must be vnderstanded of this private and single Communion in eache Catholique mans house, and that where Heretikes bare the sway, and Priestes might not be suffered to consecrate after the Catholique vsage. Els if the Priestes might without let or disturbance haue so doone, then what neede had it beene for Milciades to haue made such a prouision, for sending abroade hostes sanctified for that purpose, by the consecration of a Bishop? The place of Damasus hath thus, Milciades fecit, vt oblationes consecrata per Ecclesias ex consecratu Episcopi, (propter Hereticos) dirigerentur. Milciades ordeined that consecrated hostes shoulde be sent abroade amonge

Paraphrasis Erasmi in 1. Corinth. II.

Hierony. in Apologia aduersus Iovinianum.

The Communion.

No private Masse in Rome.

A heape of simple ghesalles without sense or fauour. \* A Church by M. Hardinges iudgement signifieth private house.

M. Hard. other amonge



wise reporteth  
these vwoordes,  
then he findeth  
them.

amongst the Churches, prepared by the consecration of a Bishop. The two wordes, propter hæ-  
reticos, for Heretikes, added by Ado, the Writer of Durhams lines openeth the meaning and pur-  
porte of that Decree.

The R. of Sarisburie.

This gheasse is one of the weakest of al the reste, and therefore M. Hardinge  
hath staled it vp on euery side with other gheasse, that one gheasse might healepe  
an other.

The firste gheasse is, what Damasus shoulde meane by these  
wordes, Propter Hæreticos.

The next gheasse is, that this order was taken by Milciades, against certayne  
Heretikes, that in the holy Ministration keapte not the Catholike vsage.

The thirde gheasse is, that this worde Ecclesia, must nedes signifie the peo-  
ple of the parishes, and not the material Church.

The fourthe gheasse is, that the Sacrament was then Consecrate in litle  
ronnde Cakes, as of late hath bene used.

The fiftie gheasse is, that the Sacrament was sente to euery seuerall house:  
which must haue bene an infinite labour to the Deacon that caried it, and wounde-  
derous paineful.

The sixt gheasse is, that first euery husbände receiued y Sacrament in his house  
alone: & so the wife: and so y seruantes: & so likewise y children, euery one seuerally  
by him selfe alone. Whiche thinge I rechen M. Hardinge him selfe thinketh not  
very likely. So many gheasses are here in a thynge heaped together. Whiche  
if I denie altogether, M. Hardinge is hardely hable to proue: If I graunte him  
altogether without exception, yet al are not hable to proue his pinate Masse.

First in this place of Damasus neither is there mention of any Masse, nor a-  
ny perhite sense, or reason in the wordes. For thus it is written: Milciades fecit, vt  
oblationes consecratæ per Ecclesias ex consecratu Episcopi dirigerentur, quod declaratur  
fermentum. Milciades caused that the oblations consecrate by the Churches by the Con-  
secration of the Bishop shoulde be directed, whiche is declared leauen. Neither is there any  
kinde of thinge either goinge before, or followinge after, whereby we may gheasse  
the meaninge. It is muche to see so learned a man, as M. Harding is, so scanted  
of authorities, that he is thus driuen to proue his Masse by sutch places, as bette-  
terly voide of sense & reason. But a man must vse sutch weapons as may be gotten.

The two wordes, Propter Hæreticos, that are patched in by Ado, a man of  
late yeres, as they do nothinge healepe the sense so haue they no healepe of the stur-  
rite of that time. For a man may wel demaunde of Ado this new Doctor, what  
were these strange unknownen Heretikes without name, that you at the laste for  
a shifte haue espied out: where beganne they: where dwelte they: what taught  
they: how longe continued they: who maintained them: who confuted them:  
what Councels condemned them: For it seemeth somewhat strange, that there  
shoulde be companies, & routes of Heretikes in the worlde, that noman euer knew  
but Doctor Ado.

And where as M. Harding putteth in of his owne, besides his booke (for Dama-  
sus hath no sutch thinge, nor any other thinge like) that these new founde Here-  
tiques, in the Ministration keapte not the Catholique vsage, he shoulde haue shewed for  
his credites sake, what other vsage they keapte, that was not Catholique: for his  
worde is not yet Canonized. The worlde wil beleue neither him, nor Ado, with-  
out some prouise.

Further to increase absurdities, he saithe, by these wordes, per Ecclesias,  
is meante, not the material Church, but the people of the Church: that is to say in plainer  
termes, Ecclesia, is not a Church, but a pinate house. I graunte the Crecke  
worde

In libro Concil.  
impresso Colon.  
An. 1551.

M. Hardinge  
allegeth autho-  
rities without  
sense or reason.

M. Harding  
addeth of him  
selfe beside his  
Author.

Ecclesia a  
Private house.



woorde παροιμία, out of whiche our Englische woorde, Parische, seemeth to have bene taken, signifieth a Congregation, or meetinge of neighbours, or a companie dwellinge within some space togeather, whether it be in compasse more or lesse. So saith Eusebius: Dionysius writeth unto Basilides the Bishop of the diuisions of Pentapolis. Athanasius saith, that Demetrius took vpon him the Bishoprike of Alexandria, and, τῶν παροικιῶν, of the diuisions in Egypte. In these places and certaine others, that might be alleged out of Basile, Nazianzene, and other Graeke fathers, this worde παροιμία seemeth to signifie a Bishoprike, or a Diocese, and not a seuerall parische. And therefore Irenaeus thus writeth vnto Cyprian Bishop of Rome, The Priestes of Rome, meaninge thereby the Bishoppes there, sente the Sacrament τοῖς ἀπὸ τῶν παροικιῶν, to them that came out of other dioceses, or diuisions. And Eusebius thus writeth of Hippolytus: ἑτέρας πᾶς καὶ αὐτοῦ ἐπισκόπου παροικίας. He beyng Bishop of another diuision. Thus much touching this worde παροιμία, being moued therto by the strange interpretation of M. Hardinge. Certainly, I thinke, he him selfe will say, that sithence the Church was once in peace, neither this worde Ecclesia, nor this worde Parochia euer signified a private house, in any kinde of wisdome, or in any time.

But, saith M. Hardinge, Adoes Heretikes (for Damasus speaketh of none) bare al the swaie, and woulde not suffer the Catholike people to communicate in the Church. Therefore we must needs vnderstande here private houses. Alas, when did Heretikes euer beare sutch swaie in the Church of Rome? Or if they did at any time, as it is vnttrue, onlesse he meane the Soueraine Heretikes, the Pope & his Cardinall, yet may we thinke, that the Catholiques were so weake in the common Church beinge altogather, and so stronge in their owne houses beinge alone? Or were these Heretikes hable to withstande a whole Congregation: and not hable to withstande one single man by him selfe?

Marke wel, good reader, how handesomely M. Hardinges argumentes hange togeather. He muste needs thinke this to be very vnreasonable, that hopeth thou wilt yelde to sutch gheasles.

To leaue a great number of other like absurdities, M. Hardinges argumentes are framed thus: The Sacrament was receiued in private houses (albeit there appeareth no sutch thinge by Damasus) Ergo, one man receiued alone. Surely then had that man a very emptie house: he might wel singe, Tanquam passer solitarius in recto. It is more likely, that beinge a godly man, he would desire his wife, and familie to receiue with him, as I haue saide before.

Againe, the Sacrament was sente amonge the Parishes: Ergo, there was private Masse. The force of this reason may sone be seene. But who saide this Masse: whether it were the Messenger, or the receiuer, I leaue it to M. Hardinge to consider. He might better haue concluded thus, The Bishoppe sente the Mysteries abroad for the people to Communicate: Ergo, he meante a Communion, and no private Masse.

Further, he saith, this was done in time of necessitie, because of Heretikes: and yet by the same he defendeth the Masse vsed now without any sutch necessitie: and that in the Church of Rome, where, he saith, can be no Heretikes.

To conclude, this maner of sendinge abroad the Sacrament, was afterwarde abolished by the Council holden at Laodicea.

Thus is M. Hardinge driuen to goe by Gheasse: to imagine strange Heretikes: for the we of some antiquitie, to allege vaine Decrees without sense: to anoutche sutch orders, as he knoweth were longe sithence condemned: and to comment the same with his owne Gloses.

Eusebius li. 7.

ca. 26.

τῶ κατὰ

πεντάπολιν

παροικιῶν

ἐπισκόπων.

Athanasius in

Epist. de senten-

tia Dionysii ad-

uersus Arian.

Eusebius Hist.

li. 5. ca. 26.

Souveraine He-  
retikes.Concil. Laodi-  
cen. Ca. 14.



M. Hardinge. The. 21. Division.

The. 31. vn-  
truthe. For  
Rome is nowe  
become the  
Mother of for-  
nication.

Apocal. 17.  
The. 32. vn-  
truthe. For the  
faith of the  
Vest Church  
came not first  
from Rome.

M. Hardinge  
pretendeth pri-  
uate Masse, and  
concludeth sin-  
gle Communion.

Nathanael.  
Lazarus.  
Saturninus.  
2. ad Timoth. 4.  
Epiphanius.  
Contra Alogos.

Here haue I brought mutche for priuate and single Communion, and that it hath not onely beene suffered in time of persecution, but also allowed in quiet and peaceable times, even in the Church of Rome it selfe, (31) where true Religion hath euer beene most exactly obserued above al other places of the Worlde, and (32) from whence al the Churches of the Weste haue taken their light: as the Bishoppes of al Gallia that now is called Fraunce, doo acknowledge in an Epistle sente to Leo the Pope with these wordes, Vnde religionis nostra propitio Christo, sons & origo manauit: From the Apostolike see by the Mercie of Christe the fountaine and springe of our Religion hath come.

Epist. pra-  
xima post  
gr. inter E.  
pist. Leo-  
nis.

The B. of Sarisburie

M. Hardinge vseth a strange kinde of Logique: He pretendeth priuate Masse, and concludeth single Communion. And why might he not aswel plainly, and without colour conclude his priuate Masse? Doubtles the wise reader may some geather thus, If he could finde it, he would not concele it.

This talke of the Church of Rome in this place, was needefulle, as nothinge seruinge to priuate Masse. Yet is it generally confessed by al menne, that Rome is the eldest Church that we knowe founded in this West parte of the worlde, and that the Churches of Fraunce, and other countries at the beginninge, had both the confirmation of Doctrine, and also other great conference & comforte from thence: like as also the Church of Rome had from Hierusalem, and Antioche, and other greates Churches in the East. But that the firste that euer preached the Gospel in Fraunce, were sente from Rome, I rechen it not so easie to be proued. For some say, that Nathanael, whome Christe comendeth to be the true Israelite, preached at Trice, and Bituriges: Lazarus, whome Christe rased, at Marfiles: Saturninus at Tolouse, longe befoze Peter came to Rome. S. Paule, as it is thought, after his deliuerie vnder Nero, went into Spaine, sente Titus into Dalmatia, and Crescens into Galatia, or, as Epiphanius readeth it, into Gallia: Joseph of Arimathea came into Englands. And yet it appeareth not that any of these were sente by Commission from Rome. But why dothe M. Hardinge thus out of season rushe into the commendation of the Church of Rome that was so longe agoe? It had beene moze to purpose to haue viewed the state of the same Church, as it standeth now. But as one once saide, ye shal not now finde Samnium in Samnio, because the Citie of Samnium was sackt, and rased vp, and vterly ouerthrowen: euen so I heard M. Harding sometime say, He had sought for the Church of Rome in Rome it selfe, and yet could not finde the Church of Rome. The Bishoppes, Cardinales, and Priestes doo neither teache, nor exhorde, nor comforte, nor any other parte of their duties: The people, as it is already confessed, is carelesse, and voyde of deuotion. S. Bernarde saith, O Domine, sacerdotes tui facti sunt ionfores: Prelati, Pilati: Doctores, Seductores: O Lorde, thy Priestes are become shea- rers: thy Prelates, Pilates: thy Doctors, Deceiners. If such a Church cannot erre, then may we say of it, as Eurypides sometime said of the Citie of Athens, ὦ πόλις, πόλις, ὡς εὐτυχὴς εἰ μάλλον, ἢ καλὰς φρονεῖς. O Citie, Citie, thy lucke is farre better then thy witte.

M. Hardinge. The. 22. Division.

More could I yet bringe for confirmation of the same, as the example of S. Hilaria the virgin in the time of Numerianus: of S. Lucia in Diocletians time doone to Martyrdome: of S. Maria Aegyptiaca, and S. Ambrose: of whiche euery one, as auient testimonies of Ecclesiastical histories, and of Paulinus doo declare, at the houre of their departure hence to God, receiued the holy Sacramente of the Altare for their viage prouision, alone. But I iudge this is enough: and if any man wil not be perswaded with this, I doubt whether with such a one a more numbre of authorities



authorities shal any thing preuaile.

The B. of Sarisburie.

Nowe M. Hardinge blygheth him selfe vnto the ende of his authorities: and for spede is content to passe by the stories of Hilaria, Lucia, Maria Aegyptiaca, and others written, I suppose, in Legenda Aurea, of whom, as it appeareth, he is certaine that they saide Masse a litle before their departure hence. The like is also anonced for certayne, of S. Ambrose lyinge in his death bedde. But this thinge seemeth maruellous in my iudgement, that, notwithstandinge S. Ambrose were Bishop in Millaine two and twentie yeres and more, beinge also so holy a man, as few the like in those daies, yet M. Hardinge can not learne, that euer he saide Priuate Masse, but onely when he lay breathlesse in his death bedde.

Paulinus in vita Ambrosij.

M. Hardinge. The. 23. Division.

Nowe that I haue thus proued the single Communion, I vse their owne terme, I desire M. Iuel to reason with me soberly a woorde or two. How say you sir? Doo you reprove the Masse, or doo you reprove the Priuate Masse? I thinke, what so euer your opinion is herein, your answer shal be, you allowe not the Priuate Masse. For as touching that the oblation of the Bodie and Bloude of Christe done in the Masse, is the Sacrifice of the Church, and proper to the newe Testament, (33) commaunded by Christe to be frequented accordinge to his institution: if you denie this, make it so light as you liste: al those authorities whiche you denie vs to haue for proufe of your greate number of articles, wil be founde againste you: I meane Doctours, general Councils the most auncient, the examples of the primitiue Church, the Scriptures: I adde further reason, consent vniuersal and vnccontrolled, and tradition. If you denie this, you must denie al our religion from the Apostles time to this daie, and nowe in the ende of the worlde when iniquitie aboundeth, and charitie waxeth colde, when the Sonne of Man cominge shal scarcely finde faith in the earthe, beginne a newe. And therefore you M. Iuel knowinge this wel enough, what so euer you doo in deede, in woorde, as it appeareth by the litle booke you haue set forth in printe, you pretende to disallowe, yea moste vehemently to improoue the Priuate Masse.

The. 33. vnto truth  
For Christe neuer commaunded, or named any such Sacrifice. Greate woordes without grounde.

The B. of Sarisburie.

Hitherto M. Hardinge hath brought Doctours without Reason: nowe he bringeth Reason without Doctours. And how say you sir? saith he, Doo you reprove the Masse? Or doo you reprove Priuate Masse? I trust, he hath not so sone forgotten, whereof he hath discoursed al this while. Neither doth the mater rest vpon that point, what I liste to allowe, or disallowe: but what he can proue, or not proue, by the Scriptures, and by the auncient Councils, and Fathers.

But marke wel, good Christian Reader, and thou shalt see, how handesomely M. Hardinge conueieth, and shiffteth his bandes to deceiue thy sight. First he hath hitherto foreborne bothe the name, and also the proufe of Priuate Masse: and onely hath vsed the woordes of sole Receiuinge, and single Communion: and so hath taken paines to proue that thinge, that was neuer denied: and that thinge that we denie, and wherein the whole question standeth, he hath leaste vtterly vntouched. Nowe he demaundeth whether I reprove the Masse, or the Priuate Masse: what meaneth this, that Priuate Masse, and sole Receiuinge, be so sodainely growen in one? Surely M. Hardinge wel knoweth, that the nature of these woordes is not one. Neither who so euer receiueth alone, dothe therefore of necessitie say Priuate Masse. This so sodaine alteringe of termes may breede suspicion.

That he further interlateth of the Sacrifice of the Newe Testament, is an other conueyance to blinde thy sighte, as vtterly nothinge makinge to this purpose.

¶

For



For neither dooth the Sacrifice importe Priuate Masse: nor dooth Sole Recel-  
ninge imple the Sacrifice. Yet for shorthe aunswere, we haue that onely Sa-  
crifice of the Newe Testamēt, that is, the Bodie of Iesus Christ vpon the Crosse,  
that Lambe of God, that hath taken awaye the sinnes of the worlde: The vertue  
of whiche Sacrifice endureth for euer. To this euerlastinge Sacrifice, the Sa-  
crifice that is imagined in the Masse is more insurior.

And where as M. Harding saith, *If you denie this, you must denie al our Religion from  
the Apostles time vntil this day*, These be but emptie woordes without weight, and  
proue nothinge.

In my litle Booke (saith he) *I disallowe the Priuate Masse*. If he finde faulte with my  
Booke for that it is litle, he might consider, it is but a Sermon, and therefore no  
reason it shoulde be great. Yet is it a great deale longer then either Hippolytus  
Partyr, or the fable of his Amphilocheus, of whom, notwithstandinge their shor-  
nesse, he maketh no smal accompte. And where he saith, *I disallowe Priuate  
Masse*, I disallowe that thinge, that infinite numbers of Godly, and learned men  
haue disallowed, and that M. Hardinge him selfe not longe sithens openly, and  
earnestly disallowed bothe in Schooles, and Pulpittes: vntil he was sodainely  
perswaded to the contrary, onely by the alteration of the state. Of these twoo  
woordes, Priuate Masse, I can no better saye, then S. Cergorie sometime saide,  
of that Antichriste shoulde be called Deus, God: *Si quantitatem vocis perpendimus,  
sunt duæ syllabæ: sin pondus iniquitatis, vniuersa peccities*: If wee weigh the quantitie  
of the woorde, they are but two syllables: but if we wey the weight of the wickednesse, it is  
an vniuersal destruction.

M. Hardinge. The. 24. Division.

Upon this resolution, that the Masse, as it is taken in general, is to be allowed: I enter further  
in reason with you, and make you this argument. If Priuate Masse, in respecte onely of that it is  
Priuate after your meaninge, be reproveable, it is for the single Communion, that is to saye, for that  
the prieste receiueth the sacrament alone: But the single Communion is lawfull, yea good and godly:  
Ergo, the Priuate Masse in this respecte that it is Priuate, is not reproveable, but to be allowed, hol-  
den for good and holy, and to be frequented. If you denie the first proposition or Maior, then  
muste you shewe for what els you doo reprove Priuate Masse in respecte onely that it is Priuate, then  
for single Communion. If you shewe any thinge els, then doo you digresse from our purpose, and de-  
clare that you reprove the Masse. The Minor you cannot denie, seeinge you see, howe sufficiently I  
haue proued it. And so the Priuate Masse in that respecte onely it is priuate, is to be allowed for  
good, as the Masse is.

The B. of Sarisburie.

Out of al these former authorities of Tertullians Wife, Ponkes in the wil-  
dernesse, Late menne, Wemen, and Boies, M. Hardinge geathereth this conclu-  
sion, whiche, as he woulde haue folke thinke, standeth so soundely on euery side,  
that it cannot possibly be avoided.

The Priuate Masse is single Communion:

single Communion is lawfull:

Ergo, Priuate Masse is lawfull.

This Syllogisme vnto the vnskilful may seeme somewhat terrible, as a bisarde  
vnto a childe, that can not iudge, what is with in it. But M. Hardinge that made  
it, knoweth it is vaine, and woorth nothinge. And that it may the better ap-  
peare, I will open the error by an other like.

The Ministration of Priuate Masse is a single Communion:

Single Communion is lawfull for a woman:

Ergo, the Ministration of Priuate Masse is lawfull for a woman.

It is

It is al one kinde of argument, of like forme, and like termes. And as this is deceitful, so is the other likewise deceitful. The error is in the *Seconde Proposition*, whiche is called the *Minor*: and that shal ye soon see, if you turne the same *Minor*, and make it an vniuersal, and saye thus in *M. Hardinges* argument.

Al manner *Single Communions* be lawfull:

Or, in the other argument; Al manner *Single Communions* are lawfull for a woman. So shal ye soon see out the folie.

Further *Medius Terminus*, that holdeth, and knitteth the argument, muste agree with the *Subiectum*, and *Prædicatum* in circumstance of time, of place, of person, of subiecte, and parte of subiecte. With whiche circumstances a thinge may be lawfull: and without the same may be vnlawfull. For example, It is thought lawfull for a woman to Baptize at home: but it is not thought lawfull for a woman to baptize in the open Church: yet is the thinge al one: but the circumstance of place beinge changed, changeth the whole. Againe, it is lawfull for a Priest to Minister the Sacrament in the forerone, and in the Church: but it is not lawfull for a Priest to Minister the Sacrament after he hath dined, or in his bedde: Yet was it lawfull for *S. Ambrose*, and others so to receiue the Sacrament. We see therefore, there is greates matter in alteration of the circumstance.

These thinges perhaps may seeme ouer curious, and therefore I passe them by, doinge the neuerthelesse, gentle Reader, to vnderstande, that without consideration hereof thou maist be deceived. Set the heade in his natural place betwene the shoulders: and there is a man. Set the same heade in the breast, or other where out of his place: and there is a Monster.

Now touching *M. Hardinges* Syllogisme, thou mayst see, that the *Minor*, or *Seconde Proposition* is not true, as they terme it, *Simpliciter*, and without exception. For the *Single Communion* was neuer so taken for lawfull, but onely in consideration of circumstances, & cases of necessity. Which cases beinge either removed, or better examined, the same kinde of *Single Communion* is no longer thought lawfull. Therefore thou mayst thus say to *M. Hardinge*: How say you sir? Doo you allow the examples that yee haue brought to prooue your Masse by? or doo you not allowe them? If you allowe them, why then suffer ye not *Wemen* to carie home the Sacrament, and to keepe it in Cheastes, and Pappins, as they did of olde? If you allowe them not, because they were abuses, why then seeke you to prooue your Masse by the same, and so to establishe one abuse by an other? Now let vs looke a litle backe to the note, that *M. Harding* set out in the *Margine* for our remembrance, by these wordes (Proues for Priuate Masse.) That it might seeme lawfull for a Priest to say Priuate Masse, he hath brought in examples of Laye men, *Wemen*, *Sickfolke*, and *Boyes*. Alas doth *M. Hardinge* thinke, it was the manner in olde times, that Laye people should say Masse? Or was there no Priest al this while in the worlde, for the space of 600. yeeres, that *Wemen* and *Childzen* muste come forth to prooue these maters? Or was there no difference then betwene Sole Receiving, and Priuate Masse? Or shal wee thinke, that *Wemen* and *Boyes* did then Consecrate the holy Mysteries, or offer by *Christes* Bodie: or make Sacrifice for quicke and dead: or applie *Christes* death vnto others? Where is *M. Hardinges* Logique become? where is the sharpenesse of his witte?

But marke, good *Christian Reader*, how farre he swarveth from that he hath taken in hande. I demaunde of the open Church: he answereth mee of Priuate Houses. I demaunde of Priests: he answereth mee of *Wemen*, *Boyes*, and Laye men. I demaunde of the Masse: he answereth mee of that thinge that him selfe graunteth, is no Masse. I demaunde of the right Use of the Holy Supper, that ought to stande: he answereth mee of Abuses, that be abolished.

How aptely  
M. Hardinge  
answereth to  
the question.



I demaunde of the usage that then was Ordinarie: he answereth of necessity, and cases Extraordinarie: Judge thou therefore by his wel; and substantially he hath hitherto performed his promise.

M. Hardinge The. 25. Divisib.

The vndeouiti  
of the people  
groweth of the  
negligence of  
the Clergie.

The. 34. vnttruth  
For the Fathers  
say not so, but  
plainly the  
contrary.

Concil. Nicen. 2.  
Actio 4.

M. Hardinge  
confesseth, that  
the Communion  
is better then  
his Masse.

Matth. 26.  
Ad populum  
Antiochen.  
Hoc. 61.

1. Corinth. 11.

Marte I denie not, but that it were more commendable, and more godly on the Churches parte, if many wel disposed and examined, would be partakers of the blessed sacrament with the Priest. But though the Clergie be worthely blamed for negligence herein, through whiche the people may be thought to have growen to this slacknesse and indevotion: yet that notwithstandinge, this parte of the Catholique Religion remaineth sounde and faultlesse. For as touching the substance of the Masse it selfe, by the single Communion of the Priest in case of the peoples coldnesse and negligence, it is nothing impaired. Els if the publike sacrifice of the Church might not be offered without a number of communicantes receiuinge with the Priest in one place: then would the auncient Fathers in all their writings somewhate have complained of the ceasinge of that, whiche euery where they cal Quotidianum & iuge sacrificium; The daily and continual sacrifice: of whiche their opinion is, that it ought daily to be sacrificed, that the death of our Lorde, and the worke of our redemption might alwaies be celebrated, and had in memorie, and we thereby shew our selues accordinge to our bounden durie mindeful and thankfull. But verily the Fathers nowhere complaine of intermitting the daily sacrifice, but very muche of the slacknesse of the people, for that they came not more often vnto this holy and holisome banquet: and yet they neuer compelled them thereto, but exhortinge them to frequent it worthely, lefte them to their owne conscience.

The B. of Sarisburie.

The painter that pourtraied out in colours Medea killing her owne childe, by the thil he had in paintinge, made to appeare in her face two contrary affections: for in the one side he expressed extreme Furie, that bade her kil: and in y other side motherly Loue and Pite, that bade her not kil. But the two contrary affections we may here see in M. Hardinge, bothe painted, and set out in one face. For notwithstandinge for his credites sake he auance his Masse, and deface the holy Communion with al that he is hable: yet here againe for conscience sake of the other side he confesseth, that the Communion is the better: and so rippeth vp al, that he hath setwed befoze, and willet others to assent vnto him, befoze he can assent vnto him selfe. Goddes name be blessed, that is thus hable to forze out his truth, euen by the mouthes of them, that openly withstande his truthe. But neither should he in such disdaine, and so often cal vs new Painters, and Gospellers, for defendinge that him selfe knoweth, and confesseth to be the better: nor after the holy Communion was once restored, should he haue drawn the people againe to the Private Masse: that is, by his owne confession, from the better to the worse.

But saith M. Hardinge, in case of negligence of the people, if the Priest receiue alone, the substance of the Masse is not impaired. This difference in termes of Substance, and Accidentes in Chyistes Institution, is newly sounde out, and hath no warrante neither of the Scriptures, nor of the olde Fathers. How bee it Chyistes example in doinge, and commandement to do the same, may not be taken for a shewe of Accident, but for the effecte, and Substance of his Supper. Doo this, saith the Chyiste, the same that you haue seene mee doe: Take, Blisse, Breake, Diuide, in my remembrance. Whiche wordes S. Chrysostome expoundeth thus: Hoc facite in memoriam beneficii mei, salutis vestre: Doo this in remembrance of my benefite, and of your Saluation. This is no Accident, or light fantasie, that may be leaffe at our pleasure, but the very substantial pointe of that Sacrament, whiche wee are specially commaunded to continue vntill he come: and for wante whereof S. Paule saith, That Supper is not the Lordes Supper.

Certainely



Certainly Alexander of Hales, and Humbertus, two of *pp.* Hardinges owne Scholaſtical Doctors, are ſul againſte him in this point. Alexander ſaith, Conſecration is for the Communion; therefore of bothe the Communion is the greater. Humbertus ſaith, Hoc quocunq; feceritis, id eſt, benedixeritis, ſit gerius, diſtribueritis, in mei memoriam faciens. Quia quodlibet horum trium, ſi ſine reliquis fiat, perfectam memoriam Chriſti non repræſentat. As often as ye ſhal this doo, that is to ſay, as often as ye ſhal Biſſe, Breake, and Diſtribute, ye ſhal doo it in my remembrance. For what ſo euer one thinge of theſe three thinges be done without the reſte, it representeth not the perſite remembrance of Chriſte. And thinketh *pp.* Hardinge, that the Sacrifice, whereof neither Chriſte, nor his Diſciples euer ſpake one worde, is the Subſtance of his Supper: and the Myſtical Diſtribution in remembrance of his death, whereof he gaue vs ſuche a ſtraite commaundement in ſo manifeſt, and ſo plaine wordes, is no parte of the ſubſtance.

The allegation of whiche Sacrifice to this purpoſe is more vaine. The olde Fathers neuer complained of ceaſinge thereof; becauſe they knewe it coulde neuer ceaſe. For the ſtrength and vertue of Chriſtes Sacrifice reſteth in it ſelfe, and not in any diligence, or dwinde of ours. Chriſte beinge a Prieſte after the order of Melchizedech, hath offered vp one ſacrifice for al vpon his Croſſe: Ful and perſit: therefore we neede none other: One and euerlaſtinge: therefore it needeth no renewinge: by priuiledge geuen to Him ſelfe Onely: therefore it can not be wrought by any other.

This Sacrifice not withſtandinge is renewed, and freaſhly laide out befoze our eyes in the Miniſtration of y<sup>e</sup> holy Myſteries, as it is wel recorded by ſundrie of the olde godly Fathers. S. Auguſtine ſaith, Was not Chriſte once offered in him ſelfe? Yet that not withſtandinge, by way of a Sacrament he is offered euery day vnto the people, not at Eaſter onely, but alſo euery day: And he ſaith no vntothe, that beyng demanded the queſtion, ſaith, Chriſte is offered. For if Sacramentes had not a certaine likenesse of the thinges, whereof they be Sacramentes, then ſhoulde they in deede be no Sacramentes. And of this likenesse many times they beare the names of the thinges them ſelues: as the Sacrament of Chriſtes Bodie by a certaine manner of ſpeache is the Bodie of Chriſte. Likewise againe he ſaith, Cum non obliuiſcitur munus Saluatoris, noane Chriſtus quotidie nobis immolatur: Ex ipsis reliquijs cogitationis, & ex ipsa memoria quotidie nobis ſic immolatur, quaſi quotidie nos innouet. When we forget not the giſte of our Saniour, is not Chriſte dayly offered vnto vs? Through the remnantes of our cogitation, and by way of our very memorie, Chriſte is ſo offered vnto vs euery day, as if he daily renewed vs. And againe like wiſe he ſaith, Holocauſtum Dominicæ Paſſionis eo tempore offert quique pro peccatis ſuis, quo eiufdem Paſſionis fide dedicatur, & Chriſtianorum fidelium nomine baptizatus imbuitur. At that time dothe euery man offer vp the ſacrifice of Chriſtes Paſſion for his finnes, when he is indewed with the faith of Chriſtes Paſſion, and beinge Baptized, receiveth the name of faithfull Chriſtians.

Thus is the Sacrifice of Chriſtes Paſſion expreſſed in the holy Miniſtration: & yet not as *pp.* Hardinge imagineth, by any action there done by the Prieſt alone, but by the Communion & Participation of the people, as S. Auguſtine alſo otherwhere witneſſeth: Dum frangitur hoſtia, & Sanguis in ora fidelium funditur, quid aliud, qua Dominici Corporis in Cruce immolatio designatur? While the oblation is broken, and the blood (that is the Sacrament of the blood) is poured into the mouthes of the faithfull, what other thinge is there expreſſed, or ſignified, but the ſacrificinge of the Lordes Bodie vpon the Croſſe?

This Sacrifice of Chriſte on his Croſſe, is called the Dayly Sacrifice, not for that it muſte be renewed euery day, but for that beyng once done, it ſtandeth good for al daies, and for euer. What force then is there in this reaſon: The Fathers neuer complained of ceaſinge of the Dayly ſacrifice: Ergo, they had private Maſſe? For

Par. 4. q. 55. m. 2.

Solu. 2.

Humbertus contra libell.

Nicetæ Monachi. Ex Cap. ſandra.

Hebra. 7. 10.

Auguſt. Epi. 23. ad Bonifacium.

Auguſtinus in Psalmum. 75.

Auguſt. in Epiſt. ad Rom. ſub ſinem.

De Con. diſt. 2. ex ſententia Proſperi. Designatur.



*Epistola syno-  
dalis Concil.  
Alexandrini.  
Communion  
onely vpon the  
sonneday.*

it may be answered in one woode, they had the Holy Communion every daie, and therefore they complained not. How be it rather is the holy Communion that Dayly Sacrifice it selfe, but a memorie of the same: neither was the Communion then ministered every daie. For prouise wherof I woulde withe M. Hardinge, to marke this Epistle sente from the Council of Alexandria in the defence of one Macarius, who was charged by his enemies, that he had forcibly entred in to the Church, and broken the Cuppe of the Holy Administration. They make his defence in this maner. The place where they say the Cuppe was broken, was no Church, nor any Priests at that time were there about: and touching the daie, it was no Sonneday. For since then there was no Church in that place, nor Administration of the Sacramentes, nor the day required the same, what manner Cuppe was it then, or when, or where was it broken? It appeareth plainly by these wordes of the Council, that they had no Administration of the Sacramentes at that time in Alexandria, but onely vpon the Sonnedayes. And yet no man ever complained of the ceasinge of the Dayly Sacrifice not withstandinge. For they knew, that the Sacrifice of Christes Death is Dayly, and for ever, and canne never cease.

*M. Hardinge. The. 26. Diuisione.*

5. Ambrose witnesseth that the people of the East had a custome in his time to be houseled but once in the yeere. And he rebuketh sharply suche as followe them, after this sorte. Si quotidianus est cibus, cur post annum illum sumis, quemadmodum Græci in oriente facere consueverunt? If it be oure daylie meate (saith he) why takest thou it but once in the yeere, as the Greekes are wonte to doo in the East? S. Augustine uttereth the same thinge almost with the same wordes. And in the seconde booke De sermone Domini in monte the twelfth Chapter, expoundinge the fourth petition of our Lordes Prayer, Geue vs this daie our dayly Breade, shewinge that this may be taken either for material Breade, either for the sacrament of our Lordes Bodie, or for spiritual meate, whiche he alloweth best: woulde that concerninge the sacrament of our Lordes Bodie, they of the East shoulde not moue question, how it might be vnderstanded to be their dayly Breade, whiche were not dayly partakers of our Lordes supper, where as for al that, this Breade is called dayly Breade: There he saith thus: Vt ergo illi raceant, neque de hac re sententiam suam defendant, vel ipsa autoritate Ecclesie sint contenti, quod sine scandalo ista faciunt, neque ab eis qui Ecclesiis præsumt, facere prohibentur, neque non obtemperantes condemnantur. Wherefore that they holde their peace, and stande not in defence of their opinion, lette them be contente at lease way with the authoritie of the Church, that they doo these thinges without offence thereof taken, neither be forbidden of those that be ouer the Churches, neither be condemned when they disobeye. Here we see by S. Augustine, that they of the Orient, who so seldome receiued the sacrament, were holden for al that Christen people by the authoritie of the Church, none offence thereof was taken, neither were they inhibited of their custome: and though they obeyed not their spiritual gouernours, mouing them to receiue more often, yet were they not condemned nor excommunicated.

*The. 35. v. truth. For S. Augustine saith, Hic in illis partibus non intelligitur quotidianus panis.*

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*Ambrosius li. 6.  
de sacram. ca. 4.*

M. Hardinge findeth smal force herein to proue that he seeketh for. S. Ambrose rebuketh the slackeneste of some of his people that receiued so seldome, and witheth them to communicate dayly altogether. Wherein he quite ouerthroweth the private Masse.

*August De Ser-*

As for S. Augustine I must nedes say he hath taken wronge, and is abused at M. Hardinges hande, as beyng by violence and perforce made bothe to suppress that he would say, and also to say that he would not say: and yet in the ende saith not one woode for private Masse, but plainly to the contrary. First he would haue S. Augustine say, that the Sacrament of Christes Bodie to them of the



the East was their daily Brea<sup>d</sup>e, yea although they daily receiued it not. This mater of it selfe is not weighty. Yet S. Augustine saith farre otherwise, not in any other of his Bookes, but euen in the selfe same sentence, where hence M. Harding had these woordes. For he addeth immediatly, Vnde probatur, non hunc in illis paribus intelligi quotidianum Panem. Nam magni peccati crimine arguerentur, qui ex illo non accipiunt quotidie. Whereby it appeareth that they of the East vnderstande not the Sacrament to be their daily Brea<sup>d</sup>e. For then were they gilty of greate sinne, that doo not daily receiue it. But touchinge Priuate Masse, he saith thus euen in the same place, Panis quotidianus potest accipi pro Sacramento Corporis Christi, quod quotidie accipimus. The daily Brea<sup>d</sup>e may be taken for the Sacrament of Christs Body, which wee receiue every day. S. Augustine saith the people then receiued the Sacrament every day: whereof it foloweth necessarily, that Priuate Masse was then saide neuer a day.

But the Grecians custome was to receiue once onely in the yere: Ergo, the Priest at other times receiued alone. So saith S. Augustine, this custome, or negligence, was not vniuersal emonge al the people of Grecia, but emonge a certaine of them onely. For thus he saith: Plurimi in orientalibus partibus non quotidie Communicant. Many in the East partes doo not daily Communicate. Wherein may be wel implied, that some daily did Communicate: Otherwise the exception of many had bene in vaine. And that the rest did daily Communicate, it may plaine-ly appeare by these woordes of S. Augustine in the same place, Vel autoritate Ecclesie sint contenti, quod sine scandalo ista faciant. Let them holde them selfe contente with the authoritie of the Church, that they may thus doo without offence. These woordes doo necessarily impo<sup>s</sup>te, that the rest receiued the Communion, and yet that notwithstandinge were not offended with the negligence of their brethren, that receiued not. For if the negligence had been general, and the whole people had abstained altogether, as they doe now in the Church of Rome, there had bene no cause at al, why one of them in that respect should be offended with an other.

Now touchinge the mater it selfe, Iesus Christe the Sonne of God, is our daily and euerlastinge foode, not to be remoued and renewed after certaine daies, as the shew Brea<sup>d</sup>e of the Jewes, but to stande before the Mercie Seate of God for euer. Our daily Brea<sup>d</sup>e (saith Germanus) is Christe, that is, and was before, and continueth for euer. Likewise S. Augustine saith, Not the Brea<sup>d</sup>e that passeth into our body, but the Brea<sup>d</sup>e of euerlastinge life, whiche susteineth the substance of the soule.

A Sacrament of this foode is the Brea<sup>d</sup>e, that Christe commaunded to be blessed, broken, and deliuered in his remembrance: which also may be called the daily Brea<sup>d</sup>e: not for that it is daily receiued, but for that there is no day excepted, but it may be receiued every day. And that in suche places, where as the Sacrament was not daily receiued of the people, it was not receiued priuately and daily of the Priest for continuance of the daily Sacrifice, as M. Hardinge surmiseth, it appeareth well by sundrie good recordes. And to leaue S. Basil ad Casariam Patriam: The Council of Laodicea: The Council of Constantinople holden in Trullo: and the Synodal Epistle sent from the Bishops of the East parte in the defence of Macarius: S. Augustine saith, Huius rei Sacramentum alicubi quotidie, alicubi certis interuallis dierum, in Dominico preparatur, & de Mensa Dominica sumitur. The Sacrament of this thinge is prepared, or consecrate in the Church, and receiued of the Lodes Table, in some places every day, in some places vpon certaine daies. Likewise also saith S. Ambrose, Every weeke wee must celebrate the oblation, although not every day vnto strangers, yet vnto the inhabitants at least twise in the weeke. S. Augustine saith the Sacrament was ministred at certaine daies: S. Ambrose saith, Sometimes twise in the weeke; and not every day. But what recorde hereof can be plainer, then the Council of Toledo: The woordes in English be these: There be sundrie Priests in spaine, that touchinge the prayer that the Lorde taught, and commaunded

more Domini in monte. ca. 12.

M. Hard. falsifieth. S. Augustines minde.

The Sacrament is not the Daily Brea<sup>d</sup>e.

The Sacrament receiued every day.

Plurimi.

Augustinus.

In the Greeke Church some receiued the Communion every day.

German. in re-ru Eccles. theoria. August. De verb. Domini sec. Lucan. serm. 28.

Ambros. De Sacramen. li. 5. ca. 4. The Sacrament called the daily Brea<sup>d</sup>e.

Basil. ad Casariam.

Concil. Laodicean. ca. 49.

Con. Constantinopol. ca. 52.

Concil. Alexandri. epistola synodalis.

August. in 1. tract. 26.

Ambros. in epi. ad Tim. 1. ca. 4.

Concil. Toletan. 4. ca. 9.



The Communion  
ministered onely  
upon the sonday

daily to be saide, saye the same onely upon the sonneday, and upon no day els. Hereof wee may very wel geather, that if the Priestes in Spaine said the Lordes prayer onely upon the sonneday, for so muche as the Communion is neuer ministered without the Lordes prayer, therefore the Priestes in Spaine ministered not the Communion, but onely upon the sonneday.

These thinges wel considered, the weaknesse of M. Hardinge's gheasses may the better appeare. For where he saith, Some of the people withdrew themselves; Ergo, no man did receiue: Or, Many abstained; Ergo, the Priest receiued alone; these reasons be of no value, neither are worthy of any answer. For of the same premisses the contrary wil rather folow.

S. Augustine saith, Many in the East parte abstained: Hereof wee may wel geather: Ergo, Some abstained not: Eitherwise he should haue saide, All abstained, and not some. Then further, Some abstained not: Ergo, some receiued with the Priest. So did not the Priest receiue alone; and so hath not M. Hardinge yet founde his Private Masse.

In. 10. cap. ad  
Heb. Hom. 17.

M. Hardinge. The. 27. Diuision.

S. Chrysostome many times exhortinge his people to prepare them selues to receiue their rites, at least at Easter, in one place saith thus: What meaneth this? The moste parte of you be partakers of this sacrifice but once in the yere, some twise, some oftener. Therefore this that I speake, is to al, not to them onely that be here present, but to those also that liue in wilderness. For they receiue the sacrament but once in the yere, and peradventure but once in two yeres. Wel what then? whom shall wee receiue? those that come but once, or that come often, or that come seldome? Scorchely, wee receiue them that come with a pure and a cleane conscience, with a cleane harte, and to be shorte, with a blamelesse life. They that be suche, let them come alwayes: and they that be not suche, let them not come nor so muche as once. Why so? because they receiue to them selues iudgement, damnation, and punishment. The ancient doctores, specially Chrysostome and Augustine, be full of such sentences.

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It is needlesse to answer such places, as make no shew of proufe. Chrysostome, as M. Hardinge wel knoweth, hath neither here, nor els where, either the name, or the sense of Private Masse. Onely he exhorteth the people to examine and prepare them selues, and so to come worthely to the Lordes Supper. Now if M. Hardinge thinke he may founde his Masse upon this place, he may also presume the like of S. Paule, that, where he saide, Proberis ipsum homo, Let a man examine him selfe: he meante to erecte Private Masse.

M. Hardinge. The. 28. Diuision.

Now to this ende I driue these allegations, leauinge out a greate number of the same sense. Although many times the people forbare to come to the Communion, so as many times so none at al were founde disposed to receiue, yet the holy Fathers, Bishops, and Priests, thought not that a cause why they should not daily offer the blessed sacrifice, and celebrate Masse. Whiche thinge may sufficiently be proued, whether M. Iuel that maketh him selfe squire of the contrary, wil yeelde, and subscribe, accordinge to his promise, or no. Of the daily sacrifice, these wordes of Chrysostome be plaine. Quid ergo nos? Nonne per singulos dies offerimus? offerimus quidem, sed ad recordationem facientes mortis eius: & una est hostia, non multa &c. Then what doo wee? doo wee not offer every day? Yes verely wee doo so. But wee doo it for recordinge of his death. And it is one hoste, not many. Here I heare M. Iuel say, though against his wil, I graunte the daily sacrifice, but I stande still in my negatiue, that it can not be shewed, there was euer any suche sacrifice celebrated, without a Communion, that is as they wil haue it, without some conuenient number to receiue the sacrament in the same place with the Priest. For proufe of this, these be suche places as I am perswaded withal. The better learned men that be of more readinge then I am, haue other, I doubt not.

The



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Here *M. Hardinge* notably betrayeth him selfe, laipnge forth for a countenance a few of *Chrysostomes* wordes, and the same nothing to the mater, be-  
 inge and manglinge them as him listeth best, requiring also subscription, as vpon  
 sufficient prouise: and yet in the same place, and with one breath, him selfe secretly  
 confessinge the insufficiencie, and weakenesse of his prouise.

These wordes of *S. Chrysostome*, as they make nothinge for *Private Masse*,  
 so do they very wel declare, what the *Olde* Fathers meante by these wordes, *Ob-*  
*lation*, and *Sacrifice* in the *Holy* *Ministration*. *Chrysostome* compareth the *Sa-*  
*crifices* of the *Iewes* in the *Lawe*, with the *Sacrifice* of *Christe* in the *Gospel*.

He saith, the *Sacrifices* of the *Lawe* were many, and vnperfit, and therefore  
 daily renewed: This of the *Gospel*, is one, and perfit, and therefore euerslastinge.  
 And resemblerh the same vnto a soneraine salve, whiche beinge once laide on the  
 wounde, healeth it vp thoroughly, and needeth no more laipnge on.

He saith further that we of the *Gospel* haue a *Sacrifice* also, and that dayly, but  
 in remembrance of that *Sacrifice* once made vpon the *Crosse*. And although  
 wee *Sacrifice* in sundry places, yet, saith he, the *Sacrifice* is but one, bicause it hath

relation vnto that one *Sacrifice* of *Christe*. And therefore he addeth: *Quomodo*  
*vna est hostia, & non multe? Quia semel oblata est, oblata est in sancta sanctorum. Hoc*  
*autem Sacrificium exemplar illius est: How is it one oblation, and not many? Bicause it was*  
*once offred, it was offred into the holy place: but this Sacrifice (meaninge the* *Ministra-*  
*tion of the Sacrament) is an example of that. And what he meaneth by this worde*

*Exemplar*, he sheweth a fewe lines befoze: *Quæ formam tantum alicuius habent,*  
*Exemplar ostendunt, non autem virtutem. Sicut in imaginibus exemplar hominis habet*  
*imago, non etiam virtutem: The thinges, that beare onely a likenes, shewe the samplar of*  
*some other thinge, but not the power of the same: as an Image sheweth the patterne of a man,*  
*but not the power of a man. Hereof S. Chrysostome concludeth thus: The thinge that*  
*wee doo, is doone in remembrance of that thinge that was done before. For Christe saide,*  
*Doo this in my remembrance. Hereby it appeareth in what sense the olde Fathers*  
*bled these wordes, Oblation, and Sacrifice.*

But what dooth al this further *M. Hardinges* *Private Masse*? If it further  
 it not, what dooth it here? It is but a faine Conclusion to save,

*Chrysostome* had the dayly *Sacrifice*,

Ergo, *Chrysostome* had *Private Masse*.

Soothely (good reader) if it had liked *M. Hardinge* to haue geuen the leaue to  
 reade the nexte lines folowinge in *Chrysostome*, thou mightest easily haue seene  
 the whole order of the *holy* *Ministration* in his time. For thus he saith vnto  
 the people: *Per singulos dies intras in Ecclesiam: Thou comest daily to the Church.*  
*Whereby wee see, the Prieste was not in the Church alorie. Then touchinge the*  
*receiuinge, he saith, The Deacon at that houre calleth the Holy, and by that voice, as it*  
*were beholdeth the peoples spottes. For like as in a flocke, where as be many sounde sheepe, and*  
*many infected, the one must needes be sundred from the other: euen so saith it in the Church.*  
*For some are sounde, and some are sicke. And by that voice the Deacon diuidenth these from*  
*them. For that voice of his fallinge into our eares, as it were a hande, remooueth and shut-*  
*teeth forth the some, and other some it taketh in, and presenteth them to the Congregation. I*  
*sende thee not vnto other places of Chrysostome, whiche be both many more, & farre*  
*plainer then this, but onely vnto this same place, out of whiche M. Hardinge hath*  
*piked as mutche as he thought good.*

*Chrysostome* saith, The people resorted dayly to the Church: The Deacon sun-  
 dred them with his voice, the sounde from the sicke: the one parte to receiue, the other to  
 abstaine: the one parte he shut out at the time of the *Holy* *Communion*: the other he broughe

*Chrysostom. ad*  
*Hebræ. Hom. 1.*

*Chrysostom. ad*  
*Hebræ. Hom. 17.*

*Exemplar.*

*M. Hardinge*  
*nippeth Chryso-*  
*stomes wordes.*

*Vocat sanctos.*

*sancta sanctis.*



in, and presented to the Congregation. This was the ordinarie practise of the Church in Chrysostomes time: where we see plainly by his owne reporte, that he receiued not alone.

Yet saith the *M. Harding*, For proufe of this, these followinge be suche places, as I am perswaded with al. By this colde conclusion, he cutteth of credite from al that he hath hitherto saide, as not makinge thewe sufficient to winne his purpose, and so condemneth his note made in the Margin, whiche was, Proufes for Priuate Masse: and laieth al the burthen of his groundes, vpon these other gheasses that hereafter followe. Verily hitherto, for any thinge that may appeare by his Booke, notwithstandinge his longe time, his mutche readinge, and great conference with al his felowes, he hath not yet founde either the name of Priuate Masse, in any olde Catholique writer, or the Sole Receiuinge of the Priest. If he wil haue the worlde to beleue him, and subscribe, he must leaue his gheasses, and bringe some sounde and substantial proufes.

*M. Harding. The. 29. Diffusion.*

Soter Bishop of Rome aboute the yere of our Lorde. 170. who suffered Martyrdome vnder Antoninus Verus the Emperour, for order of celebratinge the Masse, made this statute or decree: *Ut nulus Presbyterorum solennia celebrare presumat, nisi duobus presentibus, sibiq; respondentibus, & ipse tertius habeatur: quia cum pluraliter ab eo dicitur, Dominus Vobiscum, & illud in secretis, Orate pro me: apertissime conuenit, vt ipsius respondeatur salutationi.* This hath bene ordetned that no Prieste presume to celebrate the solennitie of the Masse, excepte there be two present, and answere him, so as he himselfe be the thirde. For where as he saith, (as by way of speakinge to many) Our Lorde be vvith you, and like wise in the secretes, Pray you for me: It seemeth euidently conuenient, that answere be made to his salutation accordingly. Whiche auncient decree requireth not that al people of necessitie be present (37) muche lesse, that also oftentimes should Communicate sacramentally, which thinge it requireth neither of those two that ought to be present. If of the bare woordes of this Decree a sufficient argument may not be made for our purpose. Inducinge of the affirmation of that one thinge there specified, the denial of that other thinge wee speake of, whiche manner of argument is commonly vsed of our aduersaries: then more weight may be put vnto it in this case: for that where as the receiuinge of Christes Body is a farre greater mater, then to answere the Priest as Masse, if that holy Bishop and Martyr had thought it so necessarie, as that the Masse might not be doone without it: Doubtlesse of very reason and conuenience, he woulde, and shoulde haue specially spoken of that, rather then of the other. But for that he thought other wise, he required onely of necessitie the presence of two, for the purpose aboue mentioned.

De Conf.  
dist. 1. ca.  
Hec quod  
que statu-  
tum.

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Some say, this Decree was made by Pope Anacletus: some others say, by Soter: and so they seeme not to be yet thoroughly resolved vpon the Authour. But if we had not god cause to doubt of the authoritie of these Decrees, and Epistles Decretal, wee woulde the lesse doubt of their doctrine. It was euermore the common practise of deceiuers, to blase their doings by the names of such, as thei knew to be in estimation in the worlde. For to passe by Homer, Hesiod, Cicero, Plautus, and such others counted learned, and famous amonge the Heathens, in whose names many counterfette bookes were set abroade, S. Pauls him selfe willethe the Thessalonians not to suffer them selues to be drawen from their faith, Neither by spirit, nor by talke, nor by letter as sente from him. By whiche lasse woordes he signifieth, that letters sometime were falsified, and set abroade in his name. So were there geuen out Gospels in the name of Peter, Thomas, and other the Apostles: and other maters of smal weight in the names of Augustine, Hierome, Ambrose, Cyprian,

The 37. vnto  
For al, that were  
present, were  
willed either to  
Communicate,  
or to departe.  
A bare colle-  
ction.

*Polydorus de in-  
ueteribus veris.*

2. Thessalon. 2.

Cyprian, and other like. This was unto some a common pastime: and many godly Fathers complaine much of it.

Wherefore wee ought the lesse to marvel, if the like haue happened vnto Anacletus, Euaristus, Soter, and such others, as folowed immediatly in Rome after the Apostles time.

Gratian sheweth that the Decretal Epistles haue bene doubted of amonge the learned: And Doctor Smithe, although his authoritie be not greate, declared openly at Pauls Crosse, that they can not possibly be theirs, whose names they beare. And to utter some reasons shortly for prouise thereof, These Decretal Epistles manifestly depraue, and abuse the Scriptures, as it may some appeare vnto the godly Reader vpon the sight: They mainteine nothing so muche, as the state, and kingdome of the Pope: and yet was there no such state erected in many hundred yeeres after the Apostles time: they publishe a multitude of vaine and superstitious Ceremonies, and other like fantasies, farre vnlike the Apostles doctrine: They proclaime such things, as M. Harding knoweth to be open, and known lies.

Anacletus that was next after Peter, willet and straitly commaundeth, that all Bishops once in the yere, do visite the entrie of S. Peters Church in Rome, whiche they call Limina Petri. Yet was there then no Church yet builde there in the name of Peter. For Pope Cornelius saith (as he is alleged) that he first toke vp S. Peters body, and buried the same in Appolloes Church in Rome, at the leaste one hundred and fortie yeeres after that Anacletus was dead. Pope Antherus maketh mention of Eusebius Alexandrins, and Felix, whiche liued a long time after him, and therefore was it not possible for him to know them. Fabianus writeth of the comminge of Pouatus into Italy: And yet it is cleare by S. Cyprian, and by Eusebius, that Pouatus came first into Italy in the time of Cornelius, which was next after him. And to leaue a number of other coniectures, which may be hereafter more aptly touched some otherwhere, neither S. Hierome, nor Gennadius, intreatinge of the Ecclesiastical writers, nor Damasus writing purposely of the lines of the Bishops of Rome before him, euer made any mention, either of such Epistles, or of any such Decrees: whiche they would not haue dissembled, if there had bene any such extant, or known in their time. Thus haue I briefly geuen a tast of these Decretal authorities, that the reader may the better vnderstande, of what credite they ought to be.

Now touching the mater, that by this Decree of Soter Bishop of Rome, it should then be lawfull for the Priest there to say Masse, hauinge onely two others in his companie, the state, & sort of the time considered, it seemeth very vnlkely. For bothe S. Augustine, and S. Hierome, who liued two hundred and fiftie yeeres after Soter, haue recorded, that the people of Rome euen in their time, vsed to receiue the Communion togeather every day: which practise can hardly stande with that is here imagined. The wordes also them selfe, imply a manifest contrarietie. For this worde Solennia, whiche here is vsed, seemeth to impoite a solemne companie, or resort of the people. And yet this Soter requiring to this actiō onely the companie of three persons, neuertheless calleth it Missarum Solennia.

As touching the causes mentioned in this Decree, whiche are, that the Priest may seeme conueniently, and aptly to say in the plural number, The Lorde be with you, and, Brethren pray you for mee, It may wel be doubted, whether Dominus vobiscū, or Orate pro me Frates, were any parte of the Liturgie of Rome in Soters time. For Damasus, whiche was Bishop of Rome two hundred and fiftie yeeres after that, writeth vnto S. Hierome, that things were done with such simplicitie in the Church of Rome in his time, that vpon the Sondaye there was nothinge

Disim. 19.  
De Epistolis.  
Anno secundo  
Edwardi sexti.

Disim. 97.  
Iuxta sanctorū

In Decretal.  
Corneli.

Cyprian. li. 1. ep. 3  
Eusebius, lib. 6.  
ca. 43.

Augustin. epist.  
118. ad Ianua-  
rium.  
Augustin. in  
Ioh. tracta. 26.  
Hieronym. in A-  
pologia aduer-  
sus Iovinianum.

Damasus in E-  
pist. ad Hiero-  
nymum.

els



els but some Epistle of the Apostle, or some Chapter of the Gospel, read openly vnto the people: which whether he meante of the holy Ministration or no, I leaue further to be considered.

Further this same Soter requireth, that bothe these two, and as many others as be present, make answere vnto the Priest: wherein is included bothe nearnesse of place for the people to stande in, and to heare, and also a common known tongue: whiche bothe are contrarie to M. Hardinges passe.

Moreouer touchinge these two, whose presence is required, question is moued by the Canonistes, whether they ought to be two Clerkes, or two lay men: or one Clerke, and one lay man: or one man, and one woman. The Resolution whereof is, that they must be two Clerkes.

How be it, the mater is otherwise determined: that if the Masse be publique, there must needes be two at the least: but if it be a priuate Masse; that then one is sufficient.

Gerson likewise saith, that the Priest may wel say, Dominus vobiscum, although there be but one present at his Masse. For it may be presumed, saith he, that the Priest speaketh not onely vnto that one, but also vnto the whole Church. Thus wee see notwithstandinge Soters determination, the number of two for a Masse may wel be abridged.

Pope Innocentius hath yet an other seatche to healepe the mater. He saith, Though there be but one there, yet may the Priest neuertheless say, Dominus vobiscum: because it may be thought, there be Angels there to supplie mens romes.

Againe, that there were any such secretes in the Masse in the time of Soter, it were very harde for M. Hardinge to proue. For then euery peece of the Masse was spoken aloud, that the people might here it, and say, Amen. And in deedes to say vnto the people, Pray for mee Brethren and Sisters, as it is now bled in the Masse, vntlesse the people may heare, and vnderstande the same, it is a mockerie. And yet Durandus saith, sacerdos ante secretellam voluens se ad populum dicturus, Orate fratres &c. debet dicere, Dominus vobiscum sub silentio: The Priest before the little secreete turning him selfe to the people to say, Brethren pray for mee, must say, The Lorde be with you, vnder silence.

Now saith M. Hardinge, Soters decree is not that these two shoulde Communicate with the Priest, but onely requireth their presence: Ergo, it is likely the Priest receiued alone: whiche is an argument muche vsed amonge our aduersaries. But what if these two will not come, neither to Communicate, nor to be present at al: Verily by M. Hardinges minde the Priestes deuotion ought not to stay for want of companie. For these be his very wordes a litle before: Wel, none commeth: This is not a sufficient cause, why the faithful and godly Priest enflamed with the loue of God, feelinge himselfe hungrie and thirsty after the heauenly foode and drinke, should be kepte from it, &c. This is a cause sufficient, saith Soter: it is no sufficient cause saith M. Hardinge. The iudgement hereof I referre vnto the Reader.

Touchinge the force of the argument, wherewith he chargeth vs by the name of his aduersaries, I trust there dothe already appeare, some difference betweene our proues, and his gheases. But the argument that he meaneth, and not very plainly vttereth, is called in the Scholes, Argumentū ab autoritate negatiue: whiche is thought to be good, when so euer prouise is taken of Gods worde: and is bled not onely by vs: but also by S. Paule, & by many of the Catholique Fathers. S. Paule saith, God saide not vnto Abraham, in thy seedes al nations shalbe blessed, but in thy seede, whiche is Christe. And thereof he thought he made a good argument.

Likewise saith the Origin, The Brea de whiche the Lorde gaue vnto his Disciples, saies inge vnto them, Take and Eate, he differred not, nor commanded to be reserved vntil the next

De Confe. dist. 1.  
Hoc quoq. In  
glosa.

Summa Angeli  
Miss. 38.

Gerson contra  
Floretum. li. 4.

Innocen. li. 2.  
ca. 20. De offi.  
Miss.

Durandus. li. 4.

Page 12.

Ad Galatas. 3.

Orig. in Leuit.  
Homi. 5.

nexte daye. Suche argumentes Drigen, and other learned Fathers thought to stande for good, what so ever missekynginge M. Hardinge hath founde in them. This kinde of proufe is thought to holde in Goddes Commandementes, for that they be ful and persite, and God hath specially charged vs, that we shoulde neither put to them, nor take fro them: and therefore it seemeth good vnto them, that haue learned of Christe, Vnus est magister vester Christus: Christe onely is your Master: and haue heard the voice of God the Father from heauen, Ipsum audire, Gene came vnto him. But vnto them that adde to the worde of God, what them listeth, and make Goddes wil subiecte vnto their wil, and breake Goddes Commandements for their owne traditions sake, vnto them it seemeth not good. To conclude, if this manner of reasoninge be good, why doth M. Hardinge reprove it: If it be naught, why doth he vse it, and that euen in the same place, where he dothe reprove it?

But (saith M. Hardinge) Soter required onely the presence of two, and these two were not commanded to Communicate: Ergo, the priest did receiue alone, and so there was vndoubtedly Private Masse. But marke wel a litle (good Reader.) If these two were bounde to Communicate with the Priest, then notwithstanding this Decree, M. Hardinge hath not yet founde his private Masse. Then consider this Decree written in the name of Pope Calixtus: Peracta Consecratione, omnes Communicant, qui noluerint Ecclesiasticis carere liminibus. Sic enim & Apostoli statuerant, & sancta Romana tenet Ecclesia: The Consecration beinge doone, let al Communicate, onlesse they wil be remoued from the Church. For so the Apostles appointed, and so holdeth the holy Church of Rome. By this Decree these two were bounde, either to Communicate with the Priest, or to departe forth of the Church. If they did Communicate, then hath M. Harding here no Private Masse: If they departed forth, then coulde the Priest say no Masse at al: for Soter at least requirerh the presence of two.

Againe, the argument that M. Hardinge geathereth out of this Decree,

*Three persons were present,*

*Ergo, two of them did not receiue,*

is utterly vnsensible, and voyde of reason. Rather he might haue concluded thus:

*Soter willet that two be present,*

*Ergo, mutche moze he willet that the same two do Communicate.*

It may also stande with reason, and with the common practise of the Church at that time, that these two, whose presence Soter requirerh, were Priests, or Deacons, or otherwise of the Cleargie, and that ouer and beside the companie of the people, as in orde it is determined by the Glose. And so this Decree of Soter agreeth with an other Decree of Inacletus made to the like purpose, that is, That the Bishop at the ministracion haue aboute him a certaine number of Deacons, Subdeacons, and other Ministers, besides the common multitude of the laye people. And likewise with an other Decree of the same Soter, that is, That every Priest makinge the Sacrifice, haue by him an other Priest to assist him, and to make an ende of the Ministracion, if any quame or sicknesse happen to fal vpon him. And this assistance of the Priest is required notwithstandinge the presence of others, either of the Clerkes, or of the Laitie.

For we beinge Priests, or Clerkes, and beyng present at the Ministracion, the lawe specially constrained them to receiue the holy Communion with the Minister, as it appeareth by this Decree written in the Canons of the Apostles: If any Bishop or Priest, or Deacon, or any other of the Clerkes, after the Oblation is made, doo not Communicate, eyther let him shewe cause thereof, that if it be founde reasonable he maye be excused: or if he shewe no cause, let him be excommunicate.

Thus who so ever these two were, whose presence Soter required, whether they were of the Laitie, or of the Clergie, the lawe constrained them to receiue together with the Priest: And therefore M. Hardinge hath hitherto founde a Communion, and no manner token, or inklinge of his Private Masse.

Matthe. 23.

Matthe. 17.

Matthe. 15.

De Con. dist. 2.

Peracta.

De Con. dist. 1.

Episcopus Deo.

De Con. dist. 1.

Hoc quoque. In

Glosa.

De Con. dist. 1.

Episcopus Deo.

De Con. dist. 1.

Ut illud.

Canon. Apost.

Can. 9.



M. Hardinge. The 30. Division.

In a Councel holden at Agatha a Citie of Fraunce then called Gallia, aboute the time of Chrysostome, an olde Decree of Fabianus Bishop of Rome and Martyr, and also of the Councel Elibertine, in the time of S. Syluester, Anno Domini 314. was renewed, that al secular Christen folke should be houseled three times every yere, at Easter, VVilfontide, and Christmas. It was there also Decreed, that they shoulde heare the whole Masse every sonneday, and not departe before the Priest had geuen blessinge. So they were bounde to heare Masse every sonneday, and to receiue the Communion but thrise in the yere. The selfe same order was decreed in the Councel of Oyleance. Then of like, specially in smal Townes and Villages, they had Masse without the Communion of many together sometymes.

The 3. of Sarisbury.

Private Masse  
proued by like  
lyhoode.M. Hardinge al-  
legeth Councels  
that cannot be  
founde.

M. Hardinge knoweth wel, that these Decrees whiche he here allegeth, coulde neuer be founde witten, neither in the Councel holden at Agatha in Fraunce, nor at the other Councel holden at Eliberis, now called Granada in Spaine: but were set foo: the many hundred yeres after in the name of those Councels, by one Gratian, a man of great diligence, as may appeare by his geathering: but of no great iudgement, as we may see by his choise. Yet here M. Hardinge shuffeth a greate many of them together, that the one may the better countenance the other.

But let vs receiue the authoritie of these Decrees, and graunte there was no errour committed by Gratian in his geathering: Yet wil they stande M. Harding in smal steede. For as in many other maters they utterly cast him, so they nothing releue him for his Masse. For thus it is concluded by bothe these Councels: Qui in natali Domini, Paschate, & Pentecoste non Communicant, Catholici non credantur, nec inter Catholicos habeantur: They that receiue not the Communion at Christmas, Easter, and Witsonnetide, let them not be taken, nor reckened for Catholike people. It appeareth by these general Councels, that in the whole Church of Rome, sauinge onely a few passinge Priestes, there is not one man worthy to be accompted Catholique.

De Con. dist. 2.  
Secularis.

And to proue neare to the purpose, who so wil narrowly vinctue the pointes of these Decrees, shal soone see they cannot stande with the very forme, and order of the Church of those dates. For by sides that I haue already proued by the authoritie of S. Hierome, and S. Augustine, that the holy Communion was then ministered vnto the people in Rome every day: Fabianus also Bishop of Rome, whiche is likewise brought for the here for a witnesse, hath plainly Decreed, not that the people should heare Masse every sonneday, as it is sothely warranted by M. Harding, but that they should receiue the Communion every Sonneday. His wordes be plaine: Decernimus ut in omnibus Dominicis diebus Altaris oblatio ab omnibus viris, & mulieribus fiat, tam Panis, quam Vini: Wee Decree, that every Sonneday the oblation of the Altare be made of al men and women, bothe of Breade, and of Wine. Here, besides that in these wordes is included the receiuinge of the Communion every Sonneday, may be noted also by the way, that by this authoritie of Fabian, men, and women made the Sacrifice of the Altare, and that of Breade and Wyne, and therefore after the order of Melchisedech. Therefore S. Bernarde saith, Non solus Sacerdos sacrificat, sed totus conuentus fidelium: Not onely the Priest sacrificeth, but also the whole companie of the faithfull. These thinges wel considered, the sense, that M. Hardinge woulde so faine wryng out of these Decrees, wil seeme vnlkely.

Inter Decreta  
Fabiani, ca. 7.Bernard. in Ser-  
mone in Die pu-  
rifica.Con. Agathen.  
Can. 33.

Moreouer, when did S. Augustine, S. Hierome, S. Chrysostome, or any other learned father, or Doctour of that age euer vse this manner of speache, Audire Missas, To heare Masse? Certainly this phrase was so farre vnacquainted, and vnknewen in that worlde, that the very Originals of these Decrees haue it not: but onely haue these wordes, Tenere Missas: To holde Masse: as may be seen in the booke of Councels, noted purposely in the Margine. The Italians this day seeme to speake farre better. For, of them that heare Masse, and vnderstande not, what they

Ex Con. a-  
gath. can. 33  
Missas die  
Dominico  
secularibus  
totas audi-  
re, speciali  
ordine pre-  
cipimus: ut  
ante be-  
nedictionem  
sacerdotis  
egredi po-  
pulus non  
presumat:  
quod si fe-  
cerint, ab  
Episcopo  
publice co-  
fundantur.  
De Con.  
dist. 2. cum  
ad celebra-  
das Missas.



they heare, they say, *Videre Missas*, That is, not to heare, but to see Masse.

And for so muche as *M. Hardinge* seemeth to delite him selfe with this kinde of speache, *To heare Masse*; to the entente he may make some simple body beleue, & the people hearinge that they vnderstande not, are neuerthelesse wel, and deuoutly occupied, and therein follow the order of the Primitive Church, I wil also demaunde of him, what learned Doctor, or Auncient Father ever took, Hearinge, in that sense. Surely Chyriste in the godly, ioyneth hearinge, and vnderstandinge bothe together. Thus he saith: *Audite, & intelligite*: Heare yee, and vnderstande yee. And the wise man saith, If thou geue thine eare, thou shalt receiue knowledge. And God him selfe in the Deuteronomie saith, Thou shalt reade the wordes of this Law, in the presence of al the people of Israel &c. That they hearing may learne, and feare the Lorde your God, and may keepe and fulfil al the wordes of this law. And in the booke of Kinges it is written thus, *Loquere nobis Syriace: nam audimus*. Speake to vs in the Syrian tongue: For wee heare it. That is to say, For wee vnderstande it. And to that vs hath God endowd vs with y sense of hearing, that thereby we might learne, & attaine knowledge. And therefore Aristotle calleth hearinge, the sense of vnderstanding.

For hearinge boide of al manner vnderstanding is no hearing. Cicero saith, In illis linguis quas non intelligimus, quæ sunt innumerabiles, surdi profecto sumus: In the tongues that wee vnderstande not, whiche are innumerable, we are doubtlesse deafe, and heare nothing. By this it appeareth, y the simple people hearing Masse in a strange language, is deafe, & heareth no Masse at al. The Emperour Iustinian saith, *Nō multū interest, vtrum abfuerit tutor, cum negotiū contraheretur, an præsens ignorauerit, quale esset quod contraheretur*. There is no greate difference, whether the Tutor were absent, when the bargaine was made (in the behouise of his Pupil) or being present vnderstoode not the manner of the bargaine. Likewise also in an other place he saith: *Coram Titio aliquid facere iussus, non videtur præsens eo fecisse, nisi intelligat*. He that is commaunded to doo a thing in the presence of Titius, seemeth not to doo it in his presence, onlesse he vnderstande it. Upon the whiche wordes Alciat writeth thus: *Quid opus erat eius præsentiæ adhibere, qui, quod agatur, non intelligat? Siquidem aiebat Epicharmus philosophus, Mentem esse, quæ videt, non oculos. Qui igitur animo non adest, abesse videtur*: What needeth his presence, that vnderstandeth not, what is doone? For the Philosopher Epicharmus saith, It is the minde that seeth, and not the eyes. Therefore he that is not present with his minde (to vnderstande what is done) may be taken for absent.

I haue alleged these authorities rather then other, for y in them wee may see the very light and sense of Nature, How then can *M. Hardinge* thinke, he may keale away inuisible vnder the cloke of these wordes, of hearinge Masse? Worthy in the fauour & iudgement of common reason, it is as straunge, & as sonde a speache, to say, I wil heare Masse. As it is to say, I wil see the sermon. For what is there in the Masse, that the vnlearned can heare? The oblation, that they imagin, is an outwarde action, or doing, and therefore is to be sen, & not to be hearde: The Consecration, as they vse it, is spoken in silence, & may not in any wise be hearde: Their Communion is none at al, and therefore cannot be hearde. These be the three substantial partes, wherof, as *M. Hardinge* saith, the whole Masse consisteth. How then can he say, The vnlearned man heareth Masse, that heareth not one parte of the Masse?

If by this woorde, Masse, he vnderstande the prayers that be saide in the Masse, the vnlearned vnderstandeth them not, and therefore heareth them not. Chrysostome speaking of him, that heareth the prayers in a strange vnknotwen tongue, saith thus: *Tu recte oras: Spiritu, scilicet, concitatus sonas: sed ille nec audiens, nec intelligens ea, quæ dicis, paruam ex ea re vtilitatem capit*. Thou praiesst wel: for thou soundest out wordes bringe moued by the spirit; but the vnlearned, neither hearinge, nor vnderstandinge, what thou sayst, hath thereby but smal profite.

Likewise saith *S. Paule*, *Qui loquitur lingua, non hominibus loquitur, sed Deo: Nul-*

To heare Masse.

Hearinge.

Matth. 15.

Ecclesi. 6.

Deuteronom. 31.

4 Reg. c. 4. 18.

Cicero in Tusculanis quest.

De autoritate  
& consensu.  
& Cur. Non  
multum.  
De verbor.  
& rer. significat.

Andr. Alciatus.

To heare Masse.

To see the sermon.

Folio. 12. b.

Chrysost. in. 1.

Corin. Hom. 35.



1 Cor. 14.

Ius enim audit. He that speaketh with tongue, speaketh not vnto men, but vnto God: For no man heareth him. *M. Hardinge* saith, The vnlearned heareth the Masse, and other p[re]siders, ye although he vnderstande not one worde, that is spoken: But *S. Paule*, and *S. Chrysostome* saye, The vnlearned heareth not, because he vnderstandeth not. God saith vnto the wicked, and not vnto the Godly: Ye shal heare with your eares, and shal not vnderstande.

Esai. 9.

Matth. 13.

Of like.

Innoc. 3. in pro-  
logo de officio  
Missæ.  
Durandus li. 4.  
Rupertus de  
Missæ

Now let vs see what *M. Hardinge* geathereth out of these two Councils. Then of like (saith he) specially in smal towne, and villages, they had Masse without the Communion of many together. Of like, was neuer good argument in any Scholes.

Thou seest (Good Reader) the best that here can be had, is but a gheasse, and as it shal afterwarde appeare, a very simple, and a blinde gheasse. It is a wonder to see so great a mater, and so single p[ro]oues. You haue taught the people, that in your Masse Ch[ri]ste him selfe is p[re]sently, and Really Sacrificed for the sinnes of the worlde: that al that euer he did, or suffered for our sakes, is liuely expressed in the same: and that al Kinges, Princes, and other estates must needs stroue vnto it. And yet was the same for the space of fire hundred yeeres, to be founde onely in pooze Townes, and Villages, and that only by gheasse, and blinde conjecture, and none otherwise? It coulde it neuer al that while once entre into any Citty, or good Towne: And beinge so good a thinge, can no man tel vs, who published it, and laide it first?

But what if the very wordes of these Councils, whereupon *M. Hardinge* hath founded his Masse, make manifest p[ro]oues against his Masse: The wordes be these: Al Secular Christian folke, be bounde to receiue the Communion at the least thise in the yere. This Relaxation or Priuilege is graunted onely vnto the Secular Christians. Wherof it foloweth necessarily, y<sup>e</sup> al Ecclesiastical persons, as Priestes, Deacons, Clerkes, & others what so euer of y<sup>e</sup> sorte were not excepted, but stode stil bounde to receiue orderly, as they had done before: and that was at al times when so euer there was any Ministration. And so by y<sup>e</sup> plaine wordes of these Councils y<sup>e</sup> priest receiued not alone: neither hath *M. Hardinge* yet founde out his Priuate Masse.

But that the whole mater may the better appeare, not by gheasse, or ayne, but by the very Ecclesiastical order of that age, we must vnderstande, that these, and such other like Decrees were made, not for the greatest parte of the people, that in those daies vsed to Communicate in al their assemblies, but for a few, that were negligent, and haled backe. For otherwise the general order doth wel appeare, by al the Ecclesiastical recozdes of that time.

Con. Gerunden.  
C. 1.De Conse. dist. 2.  
Institutio Mis-  
sarum.Concil.  
Matisconen. 2.  
c. 4.Concil. Antisio-  
doren. Can. 42.

And whereas *M. Hardinge* hath taken exception of smal townes and villages, which he gheasseth had then the Priuate Masse, it was decreed, and straitely ordred in a Council holden at Gerunda in Spaine, that al litle Churches in the Countrie should conformance them selues vnto the great Cathed[ra]l Churches that were in Cities, and Townes, as wel for order of the communion, as also for Singinge, and other Ministration. But by *M. Hardinges* ayne graunte there was no Priuate Masse then in Cathed[ra]l Churches: It folloiweth therefore necessarily (this Council of Gerunda standing in force) that there was no Priuate Masse then in Townes, or Villages.

And that the people did then commonly receiue the Sacrament euery Sonneday, it appeareth by most certaine, and vndoubted p[ro]oues. The Council holden at Matiscona in Italie hath this Canon: Decreuimus vt omnibus Dominicis diebus altaris oblatio ab omnibus viris, & mulieribus offeratur. Wee haue decreed, that euery Sonnday the Oblation of the Altar be offered of al bothe men and women. Likewise y<sup>e</sup> Council holden at Antisiodorum. Decernimus, vt vnaquodq[ue] mulier quando Communicat, Dominicalem solum habeat. Quod si non habuerit, vsque in alium diem Dominicum, non Commu-



municent: Wee decree that every woman, when she dooth Communicate, haue her Dominical; if she haue it not, let her not Communicate vntil the next Sonneday. Likewise Carolus Magnus a longe while after, Emonge other his Ecclesiastical lawes, writeth thus: Vt populi oblationes Sacerdotibus in Ecclesia offerant, & in die Dominico Communicent: That the people offer their Oblations vnto the Priestes in the Church, and receiue the Communion vpon the Sonneday. By these Councils and Decrees, it appeareth plainly without Cheasse, or Glofe, that the people vsed commonly in al that time, and longe after, to Communicate the holy Mysteries euery Sonneday. Therefore M. Harding must yet seeke further for his Private Masse.

M. Harding. The. 31. Diuision.

Ca. 11.

In that Council of Agatha wee finde a Decree, made by the Fathers assembled there, whereof (38) it appeareth, that Priestes oftentimes saide Masse without others receiuinge with them. And this muche it is in English. If any man wil haue an Oratione or Chapel abroad in the countrey, beside the parish Churches, in which lawfull and ordinarie assemble is: for the rest of the Holy daies, that he haue Masses there, in consideration of weertnesse of the householde, with iust ordinance wee doo permit. But at Easter, Christes birthe, Epiphanie, the Ascension of our Lorde, Whitsoneday, and the Natiuite of S. Iohn Baptiste, and if there be any other special feastes: let them not keepe their Masses, but in the Citties and Parishes. And as for the Clerkes if any wil doo, or haue their Masses, at the aforesaide feastes in Chapels, onlesse the Bishop so commande, or permit, let them be thrust out from Communion. By this Decree wee learne, that then Masses were commonly saide in Private Chapels at home, at suche times, as the people were not accustomed to be houseled. For when by commandement and common order they receiued their rites, as in the aforesaid feastes: then were the Priestes prohibited to say Masses in Private Orationes or Chapels without the Parish Churches. And hereof wee may plainly vnderstande, that in suche places Priestes customably saide Masses of their owne, and of the householders deuotion, when none of the householde were disposed to receiue with them. The like Decree is to be founde, Concilij Aruincensis. cap. 14. Concil. Constantinopol. generalis in Trullo. ca. 31.

The B. of Sarisburie.

This objection beinge al one with the former, may the sooner be discharged by the former answere.

Notwithstandinge here we may learne by the way, that the olde Fathers when they vse this woorde, Missa, meane not thereby a Private Masse, as M. Hardinge would faine haue it taken, but a Communion. These be the wordes: At Easter, Christemas, Epiphanie, the Ascension of our Lorde, Whitsoneday, and at the Natiuite of S. Iohn the Baptiste, let them holde their Masses, Tenent Missas, in Citties or Parishes. Now it is knowne, and confessed by M. Hardinge, that in greete Parishes, and Citties, at their Solemne Feastes they vled to haue general Communtions for al the whole people, and no Private Masse.

Notwithstanding for auoidinge of errour, it is also further to be marked, that this same woorde, Missa, in the olde writers, sometime signifieth no Masse at al, neither Private nor Common: but only a resort, and meeting of the people together in place, and time of Prayer, as it may fundrie waies appeare, and namely by olde Translations out of the Greeke into Latin touching the same. For that the Greeke Writer uttereth by the woorde that signifieth an assemble, or meetinge of the people, the same dothe the Latine Interpreter oftentimes Translate by this woorde, Missa. For example, Sozomenus in Greeke writeth thus: ἐκκλησία ἄγοντος τὸν λαόν, that is when the people came together: that dothe Epiphanius Translate into Latine thus: Cum populus congregaretur ad Missas: When the people came to Masse. Likewise Socrates writeth thus in the Greeke, καὶ ἐκκλυσίου ἐκκλησιάζειν, That is to saye, To haue a Congregation, or assemble by them selues: ca. 9.

3

Missa signifieth the Communion.

Lib. 6. cap. 162.  
Ex Cassandro.

The. 38. vnto truth  
For there appeareth no suche thing: but rather the contrary.

Missa vsed for the Communion

Missa vsed for any assemble of the people.

Sozome. li. 7.

Ca. 9.

Epiphani in tripar. histor. li. 9.

ca. 9.

That Socra. li. 5. ca. 15.



*Epiph. in Tri-  
par. li. 7. cap. 31.*

*Cassia. li. 3. ca. 12*

*Missa in tholde  
writers neuer  
taken for Pri-  
uate Masse.*

*16. Quæst. 1.  
Quidā Abbas.*

*Can. 21. In qui-  
bus est legui-  
mus ordinari-  
usq; conuentus.  
In Praefatione  
Conc. Gangren.*

That dothe Epiphanius translate into Latine thus: *Apud se ipsos Missarum celebrare solennia*, that is, Emonge them selues to celebrate the solemnities of the Masse. In these and many other like places, whiche I purposely passe by, it must needes be confessed, that, *Missā*, can not any way be taken for the Masse, but onely for an assemble of y<sup>e</sup> people. For whiche cause al manner of common prayers many times are called, *Missā*, as may be seene in Cassianus an ancient writer, and sometime Scholar to S. Chrysostome, in *Canone diuinarum orationum*, and in *Honoratus*, and others, sufficient onely to be touched. But amongst al other significations, it can not be founde that this worde, *Missā*, in any olde writer was euer taken for the Priuate Masse, notwithstanding any thinge by M. Hardinge yet alleged.

Now if a man woulde say, that this Council of Agatha, that is here brought in, by this worde *Missā*, meante nothings els but ordinarie prayers, in whiche signification the olde writers, as I haue proued, haue often taken it, and so dispensed with them, that dwelt farre from the Church, onely to haue such ordinarie prayers at home, and for the holy Communion to resorte to the parish Churches, yet haps M. Harding shoulde not finde mutche to replie against it. If he wil say, I force and racke this exposition onely of mie selfe, without president, it may please him to remember, that the same practise is yet continued until this day, in many parishes within this Realme: and that the law it selfe determineth a difference betwene *Ecclesia parochialis*, and *Ecclesia Baptismalis*.

But let this worde, *Missā*, in these Decrees be taken for the Masse, that is to say, for the Administration of the Sacramentes. Yet is not M. Harding mutche there fore the neare to prouoe his purpose: For, alas, what a simple reason is this, Vpon principal holy Daies, the Priest receiued the Sacrament solemnely in the Common Church with al the whole parish he: Ergo, at other times he receiued alone? Or howe hangeth this argument, At certeine times al the people receiued together: Ergo, at other times the Priest receiued alone? Or this, The Priest ministred the Sacramentes in a Chapel: Ergo, he saide Priuate Masse? What leadeth M. Harding thus to say: What, was there no companie at al in the Chapel to Communicate with the Priest? Verily it is provided by the Decree it selfe, that there should be a lawfull, and an ordinarie companie. And that in such companies, yea, and in mens seueral houses, they had the Communion ministred, it is euident by the Preface of the Council of Gangra against the Heretique Eustathius. These be the wordes: *In domibus coniugatorum ne orationes quidem debere celebrari persuaserunt, in tantum, ut easdem fieri uerent: & oblationibus quæ in domibus factæ fuerint, minime communicandum esse decernant*. They haue perswaded the people, that prayers may not be made in married mens houses: and that so farre forth, that they forbid any such prayers to be made, and determine, that no man may Communicate of the oblations made in houses. Here wee haue not onely the Communion, but also the ordinarie vse of the Communion in Priuate houses.

Now let M. Harding shew vs as mutche for the ordinarie vse of Priuate Masse, or for any Priuate Masse at al, and that without his surmises, and Gheasses: And then let him hardly require Subscription.

Thou maist see, good Reader, these be but very poore heales. In his former allegation he sought his Masse in litle Townes, and Villages: now he hunteth for it in Priuate mennes houses: and yet cannot finde it. They say, they haue had the vse and possession of their Priuate Masse these fiftene hundred, and threescore yeeres, and more. Wherefore it is mutche to be marvelled, that of so longe continuance of time, of so many Doctors, and Councils, they haue so slender prouoes to bringe for it.

Yet for clearer answere vnto M. Hardinges blinde gheasses, it appeareth by the plaine wordes of the same Council of Agatha, that in those daies the people receiued



received the holy Communion together with the Priest, and not the Priest by him selfe alone: The wordes are these: Lapsi in heresim agenes poenitentiam, cum Catechumeni egredi communentur, discedant: They that have fallen into some Heresie, and doo penance for the same, when the Novices (that be not yet Christened) be commaunded to departe out of the Church, let them departe also. They were commaunded forth, not to the intent they shoulde not heare Masse, but that they shoulde not Communicate with the rest. For it is wel knowne bothe to M. Hardinge, & also to others, that at such a time were newly entred into the Faith of Christe, but were not yet Baptized, and were called Catechumeni, after the Sermon was ended, were commaunded out of the Church before the Distribution of the holy Mysteries: and so likewise were the Penitentes, that they shoulde not Communicate with the rest of their brethren. Which is a manifest and undoubted proufe, that the rest of the brethren that remained still, did communicate altogether. And so it followeth in the same Canon: Hoc si observare voluerint, constituto tempore adjuvendis ad altare observatio relaxetur: If they wil doo thus, after a time apointed their penance shal be released, and they shal be admitted againe vnto the altare (which was the Communion table) there to receiue together with the congregation, and no moze to be commaunded forth. Herevnto agreeth an other Canon set forth in the name of Siricius touching the same case, by these wordes: Certaine, that after their penance have gonne backe againe like dogges vnto their vomite, we decree that they shal ioyne in prayer onely, with the faithfull within the Church: and that they may be present at the celebration of the Mysteries, although they be not woorthy: but that they be kepte of from the banquet of the Lordes Table, to the intent that by this advertisement beinge corrected, they may bothe amende them selues, and also shewe example vnto others. Here we may plainly see, that the rest receiued, and those that had offended late by, and receiued not, so, Example vnto others. But what Example coulde that haue bene, if they had absteined altogether?

M. Hardinge. The 32. Division.

Nowe let vs see what examples of the olde Fathers we haue for the Priuate Masse. Leontius a Greeke Bishop of a Citie in the East Church called Neapolis, writeth the life of s. Iohn the holy Patriarke of Alexandria, who for his great charitie was commonly called Eleemosynarius, that is, the almes geuer. telleth this storie, whereby it appeareth, that at that time Priuate Masse was used. Though the translatour through ignorance of the time he lived in, turned this life into Latine of meane eloquence yet for truerhs sake, I wil not let to recite that which I take for my purpose, as I finde it. Malitiam reseruantem quendam industriam contra alium principem, audiens hic magnus Ioannes, monuit eum sapere, & suavit ad concordiam, & non potuit eum conuenerere ad pacem. Semel ergo ad eum mittit, & adducit eum sanctus, quasi pro republica, & facit Missas in oratorio suo, nullum habens secum nisi ministrum suum. Cum ergo sancta benedixisset Patriarcha, & orationem dominicam inchoasset, ceperunt dicere tantum illi, Pater noster. Et cum peruenissent ad sermonem quo dicitur, dimitte nobis debita nostra, sicut & nos dimittimus debitoribus nostris: Inquit domestico Patriarcha, vt recederet. Siluit ergo & Patriarcha, & remansit princeps solus dicens versum, dimitte nobis sicut & nos dimittimus. Et statim conuersus sanctus, dicit ei mansueta voce, vide in quam terribili voce dicas Deo, quoniam sicut ego dimitto, ita & tu dimitte mihi. Et tanquam ab igne statim cruciatum ferens predictus princeps, cecidit in faciem ad pedes sancti, dicens: Quaecunque iusseris domine faciet seruus tuus. Et reconciliatus est inimico suo cum omni veritate. This story soundeth thus in Englishe: This greate Patriarke Iohn, hearinge that a noble man bare malice to an other noble man, warned him oftentimes of it, and treated with him to be at accorde: but he coulde not bringe him to be at peace. Wherefore on a day this holy Father sent for the noble man, and causeth him to come to him, as though it were about some matier of the common weale. At that time (39) he saith Masse in his Chappel, hauinge none other bodie with him

Cocil. Agathen.  
Can. 60.

Epistola Decretal. Siricij.

Offenders kept from the Lordes Table.

M. Hard. prooueth his Masse by a childis fable.  
\* Iohn the Almonar began to be in estimation in the yeere of our Lorde. 610.

The 39. vnto truth  
For there was



neuer Priuate Masse saide in Alexandria, neither before this time, nor at any time since.

Priuate Masse.  
Priuate Fable.

Order was taken, that at the receiuinge of the Communion, there should be twelue persones at the leaste, and neuer vnder. S. Basil, Exercitationis ad pietatem, Sermon. 4.

This Decree as it is supposed was made by Anacletus, and Callixtus immediately after the Apostles time. De Con. dist. 1. Episcopus.

August. epist. 152.

M. Hardinge rangeth without the compasse of 600. yeeres.

but his seruant. When the Patriarke had consecrated the sacrament, and had begunne to say our Lordes Praier, they three onely begunne to say our Father, and so forth. When they were come to these wordes, Forgiue vs our trespasses, as we forgiue them that trespass against vs, the Patriarke made a becke to his seruant, to holde his peace. Then the Patriarke helde his peace also, and the noble man remained alone, sayinge fourth the verse, forgiue vs as we forgiue. Then the holy Father turninge him selfe towards him, by and by saithe with a milde voice, Consider with how terrible wordes thou saiest to God, that as I forgiue, so forgiue thou me also. Where at the saide noble man, as though he had felte the torment of fier, foorthe with fel downe on his face at the holy Fathers feete, sayinge: My Lorde what so ever thou biddest me thy seruant to doo, I wil doe it. And so he was reconciled vnto his enemy without at dissemblinge.

Here M. Iuel wil graunt, I trowe, that this was a Priuate Masse. The place was priuate: The audience not publique nor common: the purpose touching the noble man was priuate: The Communion also Priuate, I meane for the Patriarkes parte alone, for beside that the story maketh no mention of any other communicantes, he could not be assured of that noble man to communicate with him. For where as he could by no meanes before bringe him to forgiue his enemy, he had but a smal conjecture, he should bringe it to passe now. And againe, though he had conceiued no distrust of his reconciliation vpon this holy policie, yet we may doubte, whether the Patriarke forthwith without further and more mature probation, and examination, whiche S. Paule in this case requireth, would haue admitted him to receiue our Lordes Bodie so vpon the suddaine. Now for the seruant, it is a streight case that so holy and so great a Patriarke, and Bisshop of so populous a Citie as Alexandria was, understanding that Masse could not be celebrated without breache of Christes institution (as M. Iuel holdeth opinion) excepte he haue a number to communicate with him in the same place: I should haue none of his spiritual flocke with him at so weightie a matter of conscience, but one onely, and him his owne household seruant. He was not so simple as not to thinke, that the seruant might be letted from receiuinge by some suddaine pange cominge vpon him, or with some cogitation and conscience of his owne vnworthinesse suddainely comminge to his minde. If either this, or any other let had chanced, in what case had the Patriarke bene then? He had bene like by M. Iuels doctrine, to haue broken Christes institution, and so Goddes commandement, through an others default, whiche were straunge. But I iudge that M. Iuel, who harpeth so many iarring arguments against Priuate Masse vpon the very worde Communion, wil not allowe that for a good and lawfull a communion, where there is but one onely to receiue with the Priest. Verely it appeareth by his sermon, that al the people ought to receiue, or to be driven out of the Church. Now therefore to an other example of the Priuate Masse.

The B. of Sarisburie.

This is the beste proufe of al others. A shorte answere may wel serue it. For beinge but a litle betwed, it is hable to answere it selfe. There is neither authoritie in the tale, nor weight in the matter: The translation is pernithe: and al without the compasse of five hundred yeeres.

S. Augustine saithe, that certaine Heretiques in his time named the Donatistes, that they might the rather preuaile in disputation against S. Augustine, and other Christians, and that the worlde might vnderstande they had some compaignie of their side, therefore for a shewe subscribed their articles with the names of certaine that were deade, and oftentimes such, as neuer were Donatistes. Such a policie me thinketh P. Hardinge hath here begunne to practise. For what is this Leontius that wrote this storie? or who ever hearde of his name before? I trowe he hath raised vp one of the seuen Sleepers to helpe him to passe. He should haue shewed vs, as his manner is, what this strange Doctour was: what bookes he wrote: where, when, in what age, and in what credite he liued. If he had saide, This Iohn the Almonar liued aboue five hundred yeeres after Christe, and this Leontius, that wrote his life, a greate while after that, this one circumstance would haue answered the matter wholly. For not withstandinge the rest of this tale



tale were true, yet my assertion standeth stil good, that within the space of five hundred yeres after Christs, M. Hardinge is not hable to finde his Private Masse.

Vincentius in his booke that he calleth Speculum, writeth thus: After Gregorie was dead, Bonifacius ruled the Church of Rome. This Bonifacius obtained of the Emperour Phocas, that the Church of Rome shoulde be the head of al Churches, and that because the Church of Constantinople wrote it selfe by that title. The nexte yere after that Augustine that was called the English mens Bishop, died. The yere followinge Iohn the Almonar was in greate fame, at whiche time also Mahomet firste spread his Religion in Arabia. The same computation of yeres appeareth in Freculphus, Sabellicus, Palmerius, and others. Wherefore M. Hardinge might wel have spared this tale, as nothinge els but bewrayinge his wante of better mater, and prouinge that his Masse is of the very age of Mahomet.

But to leaue both thadvantage of the time, & also the exception against the Author, let vs consider the likelihood of the dooinge: and if Iohn the Almonar saide this Private Masse in his Chappel, how safely he might so doo by the order of the holy Canons, whiche to breake Damasus saith, is blasphemie against the holy Ghoste, M. Hardinges Leontius saith, Iohn the Almonar saide Masse in his Oratorie at home, beinge sure of no more copanie but of one of his owne householde seruantes alone. But Pope Soter, as it is before alleged by M. Hardinge, straitly commaundeth that no priest presume to celebrate the Sacrament, without the companie of twoo togeather. And againe that no priest dare to minister, without the companie of some other priest. And in the Council holden at Nicaea it is decreed thus: It is lawfull for enery Christian man to haue a Chappel in his house: but to haue Masse saide there, it is not lawfull. And in the Council holden at Laodicea, It is not lawfull for Bishoppes, or priestes to minister the Oblations at home. Likewise Pope Felix, It is not lawfull to minister the Communion at home, but vpon exceedinge great necessitie. The same order was taken in the Council of Acon, and in sundrie other Councils. Whiche Decrees beinge so manie, and so strait, it is not likely that Iohn the Almonar beinge so holy a man, would wilfully breake them al without cause.

Neither in deede, if M. Hardinge wil thoroughly beholde the mater, shal he finde here any Masse spoken of at al, neither Bread, nor Wine, nor Consecration, nor Oblation, nor Elevation, nor Altare, nor Vestiment, nor any other thinge to the Masse belonginge.

And if we agree there was Masse saide there, yet may there growe an other doubt, whiche of these three saide that Masse: I meane, the Bishop, or the Gentleman, or the Seruant. For here is no more noted, but that they saide the Lordes praier al three togeather: whiche verily is not the manner of Private Masse. For there the priest as he receiueth alone, so he saith the Pater Noster him selfe alone. But in the Communion as the people saide the Lordes praier al togeather, as it is noted by S. Gregorie, so they receiued al togeather. Thus M. Hardinge bringeth a witness for the Masse, that saith nothinge for the Masse. The lawe saith, Qui mutuum exhibet, nihil exhibet: He that presenteth a dome bodie, presenteth no bodie.

But he will replie, here is the very name of Masse: & facit Missas. And to make the more appearance, M. Hardinge helpeth it forth with a preatie false translation of his owne. For, whereas it is written in the Latine, Cū benedixisset sancta, he translateth it thus, When he had consecrate the Sacramente: And likewise these wordes, Post finem orationum, he translateth thus, After he had doone the praier of Consecration: notwithstandinge he knewe right wel, that in these wordes there is no mention at al, neither of any Sacrament, nor of any Consecration. And thus Vocat ea quæ non sunt, tanquam sint: He calleth thinges that be not, as though they were:

and

Vincentius in  
specul. lib. 23.  
c. 17.

Anno domini.  
610.

25. quest. 1. viol-  
lares.

De Con. dist. 1.  
Hoc quoq.

a De Con. dist. 1.  
vi illud.

b De Con. dist. 1.  
vnicuiq.

c Concil. Laodi-  
cen. ca. 38.

d Inter Decret  
Felici Papæ,  
Decret. 4.

Gregori. lib. 7.  
epist. 63.

De verborū  
rer. significa.

Apud Labeonē.

M. Hardinge  
corrupteth, and  
falsifieth his  
translation.

Roman. 4.



and yet is not afraide of Lex Cornelia de falsis. But this I trowe he him selfe will confesse, is no sincere, nor plaine dealinge. Yet will he saie, here is the very worde Missa. It is wel knowen, that Missa, is no Greeke worde, and therefore Leon- rius, what so euer he were, in his Greeke tongue coude not vse it. As for the Translatour, seeinge he was not hable to write true Latine, we may wel thinke he had simple skill in the Greeke.

*Chromatius.*

*De con. dist. 1.  
solent plures.  
Nicephorus li.  
12. ca. 34.*

But graunte wee there be no errour in the worde: yet will it not necessarily followe, that Missa in this place importeth the Masse. For, as I haue already pre- ued by sundrie authoritties, Missa is oftentimes vsed for any kinde of praier. As it maie further appeare by an Epistle of Chromatius, and Heliodorus, sente vn- to S. Hierome, touchinge Gregorie the Bishop of Corduba: and by the wordes of the Councell of Cabilon. Whiche thinge also very wel agreeth with the cu- stome and order of the Church of Alexandria at that time, whereof Nicephorus writeth thus: Quarta hebdomadis die, & ea, que Pasceue dicitur, Alexandrini Scri- pturas legebant, Doctoribus eas interpretantibus: omniaq; quae ad Synaxin pertinent, peragebant, praeter Diuinorum Mysteriorum perceptionem. Atq; eam illi antiquitus ha- buere consuetudinem: At Alexandria they reade the Scriptures vpon Wenesdaies, and Fridaies, and the Doctours, or preachers expounde the same. And they doo al thinges, that appertaine vnto the Communion, sauinge onely the receiuinge of the Holy Mysteries. And this custome there they haue had of olde.

*Benedicere  
sancta.*

*Chrysost. in 12.  
iurgis, ad fin.*

Touchinge these wordes, Benedicere Sancta, they doe no more signifie the Con- secration of the sacrament, as M. Hardinge hath translated it, then these wordes, Ex- tollite manus vestras in Sancta, doe signifie the liftinge vp of handes to the Sacra- mente. Chrysostome in his Liturgie vseth the same manner of speache to a farre other purpose. For after the Communion is ended, and the people ready to de- parte forth, he writeth thus, Sacerdos Benedicit Sancta, & exiit. Here if M. Har- dinge wil take Benedicere Sancta, for Consecration, there muste needes followe a greate inconuenience, that there were two Consecrations in one Communion: yea, and one Consecration after al was ended. It may appeare that Chrysostome by these wordes meante a solemne praier to conclude the whole. For it foloweth immediately, O thou that arte the fulfillinge of the lawe and Prophetes, Christe our God, thou that hast fulfilled al the dispensation of the Father, fill our hartes with ioye, and glad- nesse now and for euer. This Chrysostome calleth Benedicere Sancta: and the same seemeth to be the meaninge of this Leonrius, what so euer he were. And not- withstandinge al these thinges were graunted, yet is not M. Hardinge hable ther- of necessarily to importe his Priuate Masse.

But saith he, The place was Priuate, the audience was Priuate, the purpose was Priuate: onely one noble man, onely one seruante, al was Priuate. And further he saith, it was a ve- ry strait case, that so Holy a Bishop, in so populous a towne, coude finde no man to Communicate with him but his owne seruante onely. Yea doubtlesse it was a very strait case, that a noble man shoulde be diuinen to helpe the priest to Masse: A strait case for M. Har- ding to renne to Alexandria, a thousande miles beyonde al Christendome, to seeke his Masse, and that not in open Church neither, but onely in a Priuate Oratorie: A strait case, that for the space of fure hundred yeres after Christe, and more, there was not one Priuate Masse to be founde in the whole Church of Rome: A very strait case, that M. Hardinge is thus forced to leaue S. Augustine, S. Hierome, S. Chrysostome, and al other the godly learned Fathers, and to rake vp of the dust Hippolytus, Abdias, Leontius, and other like newe Doctours without name or credite, sutch as neuer were thought worthe to be alleged or named before.

Yet he forgeth his gheasses further: The noble man came vnlooke for: The seruante might haue had some suddaine pange, or some conscience of his vnworthinesse, and so the Priest per- force



force must haue receiued alone. Here to sunswear gheasse with gheasse, euen so might the Priest also him selfe haue had some suddayne pange or quame: as in deede it is specially presumed by the lawe, that it maie so happen: or els some suddaine conscience of his owne vntwoordhinesse: and so had there bene no Masse at al. Alas, these gheasses be to light in so greate a mater.

Here further for his pleasure he saith, *M. Iuel harperth manie iarring argumentes.* Of my argumentes I make no vaunte: If they sounde wel in Goddes eares, they are wel in tuene: God be thanked we leade not the people by ayms, and gheasses: we reare by no newe Doctours: We combre not the peoples eares with lyes and fables, as M. Hardinge dooth: We bringe forth neither women, nor boyes to proue the Communion, as these men are giuen to do to proue their Masse.

Moreover he saith in scoone, as his manner is, *that wee woulde haue al the people, that wil not receiue, to be driven out of the Church.* M. Hardinge, How longe wil you thus wilfully peruerthe the waies of the Lorde? You know, this is neither the Doctrine, nor the practise of our Church. How be it the auncient Doctours haue bothe taught so, and also practised the same. Anacletus saith, After the consecration is ended, let al receiue, onlesse they wil be thrust from the Church. And Calixtus saith further, For so is it appointed by the Apostles, and so is it obserued in the Church of Rome.

De Con. dist. 1.

Episcopus.

De Con. dist. 2.

Peracta.

So we saith M. Hardinge, The place was priuate, Ergo, there was a priuate Masse. A Childe may sone see, that this reason hath no holde. For, touchinge that the place was priuate, S. Gregorie saith thus of one Cassius the Bishop of Narnium: He saide Masse (which is, he ministred the Communion) in an Oratorie within his Palace, and with his owne hande he gaue the Bodie of the Lorde, and peace vnto them al. The like hereof we may see in the preface befoze the Councel of Gangra. And in the Tripartite Storie it is written thus: Gregorie Nazianzene at Constantinople in a litle Oratorie, οὐκ ἐν τῷ κοινῷ, made assemblies of the people. Here we see, The action was common, and a ful Communion ministred, notwithstandinge the place were priuate.

Gregor. hom. 37.  
in Euang.In praefatione  
in Concilio  
Gangren.Histor. tripart.  
lib. 9. ca. 8.

Againe he saith, There were but thre,

Ergo, but one did receiue.

This reason holdeth as the former.

Consider now, gentle Reader, how aptely M. Hardinge answereth to the purpose. I demaunde the authoritie of S. Augustine, S. Hierome, or some other Catholike auncient Father: he answereth me with a childishe fable. I demaunde of the vsage of the open Church: he answereth me with a priuate Oratorie, as though at that time there had bene no Churches bulke. I demaunde, what was done in the face, and sight of the people: He answereth me, what, he suppoeth, was done in a Corner. I demaunde of him vndoubted truely, and certaintie: he answereth me by conjecture, and blinde gheasse.

I beleue he woulde not willingly haue hindred his owne cause. If he coulde haue founde better mater, doubtlesse he woulde haue brought it forth. Is this the Antiquitie, is this the Vniuersalitie, that they so much talke & glorie of? Is this the common consente of al the Worlde?

Thus then, gentle Reader, standeth my answer to this tale. Firste, that it was forbidden by many decrees to minister the Sacrament in priuate houses: and therefore unlikely that Iohn the Almonar, beinge a goodly man, would presume to do the contrary.

Secondly, that this worde, Missa, vsed here by the rude, and vtterly vnlearned Interpreter, dothe not necessarily impose the Masse.

Thirdly, that M. Harding, the better to furnishe out the mater, hath violently, and of purpose, falsified the Translation.

Fourthly,



Fourthely, that notwithstandinge here were graunted the Celebration of the Sacrament, yet it cannot be forced thereof, that the Priestle receiued alone.

Fiftly, that although this were proued a priuate Masse, yet hath M. Harding utterly misreckened him selfe, and so gotten nothinge. For it was without the compasse of five hundred yeeres.

Laste of al hereunto I adde, that the place, where these things are imagined to be doone, was ill chosen, and very unlikely to serue this purpose. For M. Harding is not hable to proue, that in the Citie of Alexandria, was euer any one priuate Masse saide, either before that time, or euer since.

M. Harding. The. 33. Diuision.

A fabulous tale vnder the name of Amphilo-  
chius.

Amphilochius Bishop of Iconium the heade Citie of Lycaonia, to whome S. Basile dedicated his booke De Spiritu Sancto, and an other booke intitled Asctica, writinge the life of S. Basile, or rather the miracles through Goddes power by him wrought, whiche he calleth, woorthie of recorde, true, and great miracles: specially such as were not by the three most woorthie men Gregorie Nazianzene, Gregorie Nyssene, and holy Efreim, in their Epitaphical, or funeral treatises before mentioned: amongst other thinges reporteth a notable storie wherein we haue a cleare testimonie of a Priuate Masse. And for the thinge that the storie sheweth, as muche as for any other, of the same Amphilochius, he is called Cœlestium virtutum collocutor, & angelicorum ordinum comminister: A talker together with the Heauenty powers, and a felowe seruante with orders of Angels. The storie is this. This holy Bishop Basile besought God in his praiers, he woulde geue him grace, wisdom, and vnderstandinge, so as he might offer the sacrifice of Christes bloude shedinge, proprijs sermonibus, with praiers, and seruice of his owne makinge: and that the better to atchieue that purpose, the holy Ghost might come vpon him. After sixe dayes he was in a trauance for cause of the holy Ghosts comminge. VVhen the seuenth day was come, he beganne to minister vnto God, that is to witte he saide Masse euery day. After certaine time thus spent, through faithe and praier, he beganne to write with his owne hande, Mysteria ministracionis, the Masse, or the seruice of the Masse. On a night our Lorde came vnto him in a vision with the Apostles, and layde breade to be consecrated on the holy Altare, and stirre vpon Basile saide vnto him: Secundum postulationem tuam repleatur os tuum laude &c. Accordinge to thy request, let thy mouthe be filled with praise: that with thine owne woordes thou masse offer vp to me sacrifice. He not hable to abide the vision with his eies, rose vp with tremblinge, and goeing to the holy Altare, beganne to say, that he had writen in paper thus: Repleatur os meum laude, & hymnum dicat glorie tue Domine Deus, qui creasti nos, & adduxisti in vitam hanc, & ceteras orationes sancti ministerij. Let my mouthe be filled with praise, to vnto an hymne to thy glorie Lorde God, which hast created vs, and brought vs into this life, and so forth the other prayers of the Masse. It foloweth in the storie. Et post finem orationum, exaltauit Panem, sine intermissione orans, & dicens: Respice Domine Iesu Christe &c. After that he had donne the prayers of Consecration, he lifted vp the breade, prayeing continually and sayenge, I poken vpon vs Lorde Iesus Christe out of thy holy tabernacle, and come to sanctifie vs, that sitte here above with thy Father, and arte here present inuisibly with vs, vouchesafe with thy mightie hande to deliuer to vs, and by vs to al thy people, Sancta, sanctis, thy holy thinges to the holie. The people answered, one holie, one our Lorde Iesus Christe, with the holy Ghost, in glorie of God the Father. Amen.

The people answered: yet was there no people there.

The burying of the Sacrament. Seven yeeres after he had seene this vision.

Nowe let vs consider what followeth pertaininge vnto our purpose: Et diuidens panem in tres partes, vnam quidem communicauit timore multo, alteram autem referuauit consepe-  
lire secum, tertiam vero imposuit Columba aurea, & pendit super Altare. He diuided the breade into three partes, of whiche he receiued one at his Communion, with greate feare, and reuerence, the other he referued, that it might be buried with him, and the thirde parte he caused to be put in a golden pixe, that was hanged vpon the Altare made in the forme and shape of a Dooue. After this a litle before the ende of this treatise, it foloweth, howe that S. Basile at the houre that he departed out of this life, receiued that parte of the Masse him selfe, which he had purposed to haue entered

3. Reg. 17.  
3. Reg. 15.  
Daniel. 3.

Theod. 1.  
hist. eccles.  
li. 4. ca. 1.

Theodo.  
lib. 5. eccles.  
hist. ca. 1.

In Mon.  
dia.



entered with him in his graue, and immediately as he lay in his bedde, gave thanks to God, and rendered up the ghoste.

That this was a Priuate Masse no man can denie. Basile receiued the sacrament alone, for there was no earthly creature in that Church with him. The people that answered him were such as Christe brought with him. And that al this was no dreame, but a thinge by the wil of God doone in deede, though in a vision as it pleased Christe to exhibite, Amphilochius plainly witnesseth, declaringe how that one Eubulus, and other the chiefe of that Clergie standinge before the gates of the Church, whiles this was in dooinge, sawe lightes within the Church, and men clothed in white, and heard a voice of people glorifyinge God, and behelde Basile standinge at the Altare, and for this cause at his comming forth he fel downe prostrate at his feete. Here M. Iuel and his consecramentaries doo stagger, I doubt not: for graunte to a Priuate Masse they wil not, what so euer be brought for proufe of it. And therefore some doubt to auoide this authoritie must be deuised. But when they should doubt, verily I see not. If they doubt any thinge of the bringinge of the breade and other necessaries to serue for consecration of the hoste: let them also doubt of the Breade and Fleash, that

The forcinge of this fable.

Christe and his Apostles bringe breade from heauen.

Rather the first parentes of hypocritical, and idle Monkes. The. 40. v. truth. For we neuer called it so. The glorious paintinge of a shadowe.

3. Reg. 17.  
3. Reg. 19.  
Daniel. 14.

Theod. in  
hist. eccle.  
ll. 4. ca. 11.

Theodor.  
lib. 5. ecclef.  
hist. ca. 16.

In Mono-  
dia.

Elias had in the ponde of Carithe. Let them doubt of the breade and port of water he had vnder the Iuniper tree in Bersabee. Let them doubt of the port of porage brought to Daniel for his dinner, from Ierusalem into the Caue of Lions at Babylon, by Abacuk the Prophete. But perhaps they doubt of the authoritie of Amphilochius that wrote this storie. It may wel be that they would be gladd to discredite that worthy Bis hop. For he was that vigilant Pastour, and good gouernour of the Church, who firste with Letorius Bis hop of Melite, and with Flavianus Bis hop of Antioche ouerthrew and vtterly vanquished the Heretiques called Messaliani, other wise Euchitæ, the firste parentes of the sacramentarie heresie: whose opinion was that the holy Eucharistie, that is the blessed sacrament of the Altare, dothe neither good nor euil, neither profiteth ought, nor hurteth: Euen as our sacramentaries doo ascribe al to faith onely, and (40) cal the most worthyest sacrament none other but tokeninge breade, whiche of it selfe hath no diuine efficacie or operation. Therefore I wondre the lesse I say, if they would Amphilochius his authoritie to be diminished. But for this I wil matche them with great Basile, who esteemed him so muche, who loued him so meeterly, who honoured him so highly with the dedication of so excellent woorkes. I wil toyne them also with the learned Bis hop Theodoretus, who seemeth to geue him so oueraine praise as to any other Bis hop he writeth his stories of neuer naminge him without preface of great honour, now callinge him admirandum, the wonderful, at an other time Sapientissimum, the most wise, and most commonly Laudatissimum, most praise worthy. If they doubt of Basile him selfe, whether he were a man worthy to obtaine by his prayer of God such a vision, it may please them to peruse what Gregorius Nyssenus, what holy Ephrem of Syria, and specially what Gregorie Nazianzen wrote of him, whiche two Gregories be not affraide to compare him with Elias, with Moses, with S. Paule, and with who so euer was greatest, and for vertue of moste venoume. Vwhereby without alenue he hath obtained of al the posteritie to be called, Magnus, Basile the great, muche more for deserue of vertue and learninge, then those other for merite of Chiuallrie, the Great Charles, the Great Pompey, the Great Alexander. If they denie the whole treatise, and say that it was neuer of Amphilochius dooinge, that weie as hisie in deede, but yet the woost of al, and furthest from reason and custome of the best learned, and much like the fable of Kinge Alexander, who beinge desirous to vniouer the fatal knotte at Gordium a towne in Phrygia, hearinge that the Empier of the worlde was boded by an olde propheticke to him that could vnknitte it, not findinge out the endes of the stringes, nor perceiuinge by what meanes he could doo it, drewe forth his woorde, and heued it in pieces, supphinge want of skill, with wilful violence. For the authoritie of this treatise, this muche I can say. By side that it is set forth in a Booke of certaine holie mennes liues printed in Colen, and beside very greate likelihood appearinge in the treatise it selfe: it is to be seene in the Librarie of S. Nazarius in the Citie of Verona in Italic, written in neleme for three hundred yeeres past, bearinge the name of Amphilochius Bis hop of Iconium.

Set abroad lately with other fables.

The B. of Sarisburie

If this serue not the turne, nothinge, I trowe, will euer serue. The authoritie of S. Basile and Amphilochius is so greate: the mater so cleare: the wonder so strange:



The fable  
of Amphilo-  
chius.

82

THE FIRST ARTICLE

strange: the antiquitie so auncient: the fable so likely: the dreame so plaine: The original hercof at Verona in Italie in the Librarie of Nazarius, kepte as a Relique saire witten in beleme aboue thre hundred yeres agoe: Basile a woorthie Bishop: Ephrem a holy Father: Amphilo- chius a man that had conference with the heauenly powers: Not one shewes or circumstance leaste out, that may serue to winne credite. And what shoulde neede so muche a do, if there were not some suspicion in the mater: He that neuer saw this Booke, nor knoweth the contentes thereof, happely by sutch circumstances, and colours may be deceived.

But I mee selfe haue had this vnknowne Doctour in my pwe Librarie these twentie yeres and moze, witten likewise in beleme, as true, as saire, and of as good recozde in al respectes, as that other of Verona: in dede not vnder the name of Amphilo- chius: but no doubtis very auncient, as it may sone appeare. For the same Authour in the same booke hath witten also the life of Thomas Becket, who liued at the least seven hundred yeres after that Amphilo- chius this wyster was dead. Therefore that storie witten by him of one that was to come so many hun- dred yeres after him, must needes be a Prophecie, and not a storie.

The very names of olde godly Fathers are woorthy of muche honour. But, as it is wel known, many vaine tales haue bene couered vnder the name of olde Fathers. The life of S. Basile hath bene set forth fully, and faithfully by sun- dyle olde woorthie witters, as by his owne Brother Gregorius Nyssenus, by his deere frende Gregorie Nazianzene, by Gregorius Presbyter, by Socrates, by Theodoretus, by Sozomenus, by Nicephorus. touched also in diuers places by Chrysostome. And not withstandinge of late yeres he that wrote Vitas patrum, and Iacobus de voragine, and Vincenius in speculo, who seme to intitule this Booke by the name of Amphilo- chius, haue furnished the same with many vnsauerie vaine tales, yet was there none of them so impudent, once to make any mention of this pœuise fable of M. Hardinges Passe.

But, for so muche as the glorious name of this holy Father is here brought in to beare witness to these maters, and that in the night season in a dreame, and a vision, with the visible appearance of Christe, and his Apostles, and the greatest state of M. Hardinges cause resteth hereupon, and many are amased with the strangenesse hercof, and many are ledde away as though it were mater of good trueth: and specially for that the Booke is not commonly to be had: and it woulde be chargeable to sende to Verona into Italie for a copie: suffer me therefore, good Christian Reader, to geue thee some taste of the same, that thou maist be hable of thee selfe to iudge further, and to see, by what Doctours M. Hardinges proueth his Pœuise Passe.

The contentes  
of M. Hardinges  
Amphilo- chius.  
Tertul. lib. 5. co-  
tra Marcionem.

To passe ouer the idle talke and conference with Diuels, the Visions, the Dreames, the fables, and other fantastical vanities, whiche are the whole con- tentes, and substance of this newe Booke, Tertullian hath a good discrete saying: Furibus aliqua semper excidere solent in indicium: The theefe euermore leaueth somwhat behinde him that he may be knowne by. Let vs therefore compare M. Hardinges Am- philo- chius with Socrates, Sozomenus, Gregorie Nazianzene, Gregorie Nys- sene, and other olde witters of approued credite, that haue of purpose witten S. Basiles life.

Socr. li. 4. ca. 26.  
Sozom. lib. 6.  
ca. 17.

Socrates and Sozomenus say, that Basile in his youth was Libanius Scho- lar: M. Hardinges Amphilo- chius saith, Basile was Libanius schoole fellowe.

Nazian. in vita  
Basily.

Nazianzene and Gregorius Presbyter saie, that Basile continuinge at Ce- saria, was wel acquainted with Eusebius the Bishop there, befoze he wente into Pontus: M. Hardinges Amphilo- chius saith, that at his returne from Pon- tus, whiche was sone after, Eusebius knewe him not, neither had euer spoken with

Gregor. Presby-  
ter in vita Na-  
zianzen.

with



with him, or seene him before.

¶ Hardinges Amphilocheus saith, Basile was Bishop of Casarea, in the time of Emperour Iulianus: whereupon also are founded a greate many fonde fables: Nazianzene his nearest frende saith, he was chosen Bishop there a longe while after, in the time of Emperour Valens, and was not Bishop there at al duringe the whole time of Iulianus.

¶ Hardinges Amphilocheus telleth a longe tale, how that S. Percurie beinge then deade, and a Sainte in Heauen, at the commaundement of our Ladie, tooke his owne Speare out of his Chappel, where it was keapte, and wente out with the same into the fiede, & slewe Emperoure Iulian, & that the same Speare was founde bloudie afterwarde: Nazianzene, Socrates, Theodoretus, and Sozomenus say, it coulde neuer be knowne, by whome he was slaine.

¶ Hardinges Amphilocheus saith, Basile foretolde the death of Iulian: Theodoretus saith, it was one Iulianus Sabba, that foretolde it, & not S. Basile.

¶ Hardinges Amphilocheus saith, Emperour Valens yelde, & gaue place vnto Basile: Sozomenus saith, Emperour continued stil his purpose, & would not yelde. ¶ Hardinges Amphilocheus saith, Nazianzenus was present at S. Basiles burial: Nazianzene him selfe, that ought to know it best, saith he came afterwarde, and was not present.

Gregorius Presbyter saith, Nazianzene came a great while after that Basile was buried: ¶ Hardinges Amphilocheus is so impudent, that he saith, Nazianzenus came in al haste, and saue the blisse bodie, and fel vpon it when it was buried. Whereby it semeth, that this Amphilocheus was not very wise, nor circumspecte in his talke: For if Nazianzene saue S. Basiles bodie, how was it buried? If it were buried, how coulde he see it?

Againe, ¶ Hardinges Amphilocheus saith, Gregorie Nazianzene ruled the Apostolique see for the space of twelue yeres: By thapostolike see he muste needs meane either Rome, or Constantinople. If he meane Rome, Nazianzene was neuer Bishop there: If he meane Constantinople, where in dede he was Bishop, yet was that neuer called thapostolike see: & so, what so euer he meante, he made a lie.

Now iudge thou indifferently, good Christian Reader, whether Amphilocheus the Bishop of Iconium, S. Basiles special & nearest frende, writinge of him that he knew so wel, coulde possibly so many waies be deceiued. If ¶ Hardinges had knownen him better, I thinke, he would haue spared this authoritie. Now be it Vi-  
pian saith, Etiam monstra, & portentosi parius prosum: Euen Monsters, and if shopen children may goe for children.

To come to the mater, ¶ Hardinges Amphilocheus thus telleth on his tale: Basile, saith he, beinge once made Bishop, besought God that he might offer vp y vnbloudie Sacrifice with his owne woordes: he fel in a traunce: came againe to him selfe: and so ministred euery day. On a certaine night Chyriste with his Apostles came downe to him from heauen: brought breade with him: alooke Basile, and bade him vp, and offer the Sacrifice. As he arose: was streight at the Altare: said his prayers, as he had written them in his paper: lifted vp the breade: laide it downe againe: brake it in thre partes: receiued one: reserued an other to be buried with him: honged vp the thirde in a golden Doone. And al this was donne, Chyriste, and his Apostles beinge stil present: who came purposely from Heauen to healpe Basile to Masse.

We may now the better beleue Pomer, that Iuppiter with his Goddes wente downe sometime for his pleasure to banquet in Ethiopia: Or that an Angel euer moze ministred the Sacrament vnto Marcus that holy Pounke: Or that Angels came from Heauen to consecrate Amphilocheus Bishop of Iconium: Or that

Nazian. in vita  
Basily.

Nazian. in ora-  
tione. 2. contra  
Iulian.

Socrates lib. 3.  
cap. 25.

Theodor. lib. 5.  
cap. 21.

Sozom. li. 6. ca. 2.

Theodor. li. 3.

ca. 23.

Sozom. li. 6. c. 16.

Nazian. in Mo-  
nodia.

Gregor. Presby-  
ter in vita Na-  
zianzen.

De verbis. C.

ver. significat.

Quæret aliquis.

Interpretat. ut  
non. hanc. p.  
arbitr.

a Sozomenus li.

6. ca. 29.

b Nicephor. lib.

the li. ca. 26.



**The fable  
of Amphilo-  
chius.**

*Paulus Aemilius.*

*Gagulinus.*

*Henryus  
Herfordien.*

*ca. 49.*

*M. Hardinge  
falsifieth his  
owne fable.*

*ca. 50.*

*ca. 51.*

*ca. 52.*

*ca. 53.*

*ca. 54.*

*The Golden  
Doo.*

*ca. 55.*

*ca. 56.*

*ca. 57.*

*ca. 58.*

*ca. 59.*

*ca. 60.*

*ca. 61.*

*ca. 62.*

*ca. 63.*

*ca. 64.*

*ca. 65.*

*ca. 66.*

*ca. 67.*

*ca. 68.*

*ca. 69.*

*ca. 70.*

*ca. 71.*

*ca. 72.*

*ca. 73.*

*ca. 74.*

*ca. 75.*

*ca. 76.*

*ca. 77.*

*ca. 78.*

*ca. 79.*

*ca. 80.*

*ca. 81.*

*ca. 82.*

the holy Ghost was sente from Heauen to Remigius with a bore of Holy Oyle: and that, when holy Arnulphus began Matins at midnight, and saide Domine labia &c. and al his Donkes were a sleape, a number of Angels supplied the lacke, and answered him, *Et os meum annuntiabit laudem tuam.*

But M. Harding layeth on more weight, and forceth this fable to his purpose: and al be it in the whole tale there is not once the name of Masse, yet is he content to take paynes conningly to falsifie the terte, and seuen times together to translate it onely by the name of Masse. For with him offerre Sacrificium, is to say Masse: likewise Ministrare Deo, is to say Masse: and ministerium ministratio- nis, is the seruice of the Masse. For as Midas what so euer he touched hath power to turne the same into golde: so M. Hardinge what so euer he toucheth hath a spe- cial power to turne the same into his Masse.

But let vs a litle betwe the Circumstances, and weighe the likelihoodes of this mater. Basile besought God, that he might make the Sacrifice with his owne woordes: And shal we thinke, he had more sancte to his owne woordes, then he had to the woordes of Christe? He awooke: stood vp: and suddainly was at the Altare at midnight: What, shal we thinke he was the Sertine there, or laye al night, like Eli, or Samuel, in the Church: and yet beinge so famous a Bishop had no man to attende vpon him?

He diuided the Breaide, and laide vp the thirde parte of it in a Golden Dooe, that honged ouer the Altare: and yet by his owne tale, his golden Dooe then was not yet ready made. For it foloweth immediatly in the nexte lines, *Asien Basil had donne these thinges, and had conuined with Eubulus, and others, the nexte day he sent for a Golde smith, and made a Dooe of pure Golde.* It behooueth a lare to be mindeful what he saith. If this Dooe were made before, howe was it made afterwarde? If it were not made before, howe could it then hang over the Altare? Or howe could Basile put his breaide in it before it was made? And to what ende was that breaide so keapte in the Dooe? And wherein, or where, was the other thirde parte keapte, that Basile thus reserved purposely to be buried, or as M. Hardinge termeth it, to be interred with him? Wherein M. Hardinge Amphilocheius bothe uttereth woordes of manifeste blasphemie, and also shamefully believeth that holy Father, & doothe him great and open iniurie. It was but fondly donne by S. Bener, as Gre- gorie reporteth of him, to cause the Sacrament to be layde vpon a deade mannes breaide: and likewise it was as fondly donne of others that ministered the Sacra- ment vnto the deade, and gaue it into their mouthes: whiche thinge is namelly forbidden by the Councel of Carthage.

But the Sacrament beinge, as M. Hardinge would haue the worlde beleue, no Breaide, nor Wine, and so no Sacrament at al, but onely the Natural and real Bodie of Christe, it were horrible blasphemie to burie it, and, as a dead thinge, to laye it in the graue.

Further as this Doctour saith, S. Basile had this Dooe or Cistone, and re- served this portion of the Sacrament, immediatly after he was made Bishop of Cesarea: and after that, as it is cleare by other Copies, continued Bishop there se- uen yeres at the leaste. Nowe iudge thou Gentle Reader, what kinde of breaide that would haue bene after seuen yeres beinge, to be geuen to a sicke man in his death bedde. So manie absurdities, and contrarieties, may easily be founde in the very shewe, and sight of this childishe fable.

Yet saith M. Hardinge, *Here dooth M. Biel with his consecratories stagger, and knoweth not what to say: For verily, M. Hardinge, wee are astonied to consider the wonderfull, and iuste iudgements of God, that any man shoulde so wilfully re- nounce Goddes known truth, and be thus utterly geuen ouer to folowe lyes:*

*Dialogorum. li.  
2 ca. 24.*

*Concil. Carthage.  
year. 418.*

*The buryinge of  
the Sacrament.*

*The Sacrament  
reserved seuen  
yeres.*



or so mutche to presume of his owne witte and eloquence, that he thinketh him selfe hable to ouerrule, and leade al the worlde with a fable. As for ares, or instrumentes to helpe by this knotte, we neede none. Every childe may see the endes: It openeth, and loseth it selfe. Chyriste cometh with his Apostles downe from heauen to heare Masse: The Apostles sing Masse by note: Chyriste plaieyth the Clerkes parte, and attendeth the Priest: Amphilochius writeth Thomas Berkettes Life seuen hundred yeres befoze he was bozne: S. Basile lieth al night in the Usterie: He hangeth by a golden Doore first, and maketh it afterwarde: He keepeth a portion of the Sacrament seuen yeres togeth: He receiveth the same in his death bedde, and is buried, or, as M. Hardinge deliteth rather to say, is interred with it: besides a multitude of other like folles, and fables. This is that wonderful Gordius fatale knotte, that can neuer be opened without an are.

And although M. Hardinges Amphilochius were a manifest, and an impudent lyer, yet I confesse, and it is wel knownen, that the true Amphilochius of Iconium, was a godly and a worthy Bishop, stout & courragious in suppressing the Pessallians, the first parentes, as M. Harding here saith, of the Sacramentarie Heresie. How be it the reste of his byethene, and he him selfe elswhere saith, Berengarius was the first father of that Heresie. For afterwarde in the Fifth Article he writeth thus: Berengarius first beganne openly to sowe the wicked seede of the Sacramentarie Heresie. So it appeareth that M. Hardinge neither is resolved in the Heresie, nor can tel when it first beganne. Notwithstanding the seede that he calleth wicked, was first sowne, neither by the Pessallians, nor by Berengarius, but by Chyriste him selfe, and by his Apostles.

The true Amphilochius.

M. Hardinge  
much forgot-  
teth him selfe.

In deede the Pessallians, whom Amphilochius suppressed, were Heretiques, the Fathers of many idle swarmes, yet remaininge in the worlde. They were named in Grecke Ιαμιανοι, or ευχιται, of their longe counterfeite praisinge.

The first Fathers  
of idle Monkes.

S. Augustine saith, They praid so mutche, or so fast, that a man, that knew it not, would not thinke it possible. They thought it vnlawful for a Monk, to labour for his living, and therefore became Monkes, that they might be free from labour. Thus farre S. Augustine.

Augustin. ad  
Quodvult Deu.

Theodozetus saith, Orationi vacantes, maximam diei partem dormiunt: They geue them selues to Contemplation, and sleape the moste parte of the daye. S. Augustine saith: Tanquam conseruatricem Euangelij prædicant pigritiam: They highly commend slewthe, as if it were the maintenance of the Gospel. For these causes, Amphilochius being the Archebishop of Lycania, and Flavianus the Bishop of Antioche with stood them, and dzaue them from their Dioceses: and Letolus beinge an earnest and a zelous man vtterly consumed, and burnt their Monasteries, or rather, as Theodozetus termeth it, their Denes of Thæues.

Theodoret. Ha-  
ret. Fabular. li. 4  
De opere Mon-  
achorum. ca. 22.  
Theodor. li. 4  
ca. 11.  
μαμων δὲ  
ἀντικαταστά-  
ται.

These were the Pessallians, not the open maintainers of any error touching the Mystical Supper: neither doth either S. Augustine, or Epiphanius repozte any such mater of them.

In deede Theodozetus saith, they had certayne secreete instructions amonge them selues, that Sacramentes did at al neither further, nor hinder: meaninge thereby aswel the Sacramente of Baptisme, as the Sacrament of Chyristes Bodie: into whiche error they were leade, for that they gaue al perfection and holinesse to their prayers, and in respecte thereof refused the Communion of their Brethren.

But where as M. Hardinge saith, This is also our doctrine, and that wee teache the people, the sacrament of Chyristes Bodie to be nothinge els but tokeninge Breade, his owne conscience knoweth it is a sleaunder, and wil be requyred of him in the day of the Lorde. Our doctrine is, that the Sacramentes of Chyriste, vnto the Godly are the instrumentes of the Holy Ghost: & vnto the wicked, are increase of further iudgement:



The fable  
of Amphilo-  
chius.

August in Ioh.  
nem tractat. 26.

Amphilochius  
never wrote S.  
Basil's life.

Nazianzen in  
Monodis.  
Sozomen. lib. 3.  
cap. 13.  
Prefatio in Co-  
cil. Gangrense.  
Eubulus.

Liturgia Basilij

Like as S. Augustine also saith, Sacramentum sumitur quibusdam ad vitam, quibusdam ad exitium: Res vero ipsa cuius est Sacramentum, omni homini ad vitam, nulli ad mortem: quicumque eius particeps fuerit. The Sacrament is received of some vnto life, of some vnto destruction. But the thinge it selfe, (that is the Bodie of Christe) whereof it is a Sacrament, is received of al men to life, and of no man to destruction; who so euer be partaker of it. Here S. Augustine maketh great and manifest difference betwixen the Bodie of Christe, and the Sacrament of the same. And this is not the Pessalian Ponkes heresie, but S. Augustines, and the Catholique saith.

Now to denie, that euer this was Amphilochius doinge, that (saith M. Hardinge) were a shifte in deede. Thus he is bolde to say, I beleue, for that he neuer considered the whole Booke. For otherwise he might soone haue seene it is but a rude geathering out of the Tripartite storie in many places worde by worde, without discrecion, with interlacing of lies, and fables of his owne without shame. Neither can M. Hardinge iustly proue, that euer Amphilochius wrote S. Basiles life. For notwithstandinge a clause in Nazianzenes Monodia touchinge the same, as it is now extant in Latine, yet must he vnderstande, that the saide clause was thrust in by Volaterane the Translatour, a man that hath peruered, and altered a greate parte of that Booke, as by conference to any learned man may appeare: and is not to be founde in the Greeke. But false translation maketh no proufe.

But, This Booke is founde at Verona in Italy: he might aswell haue saide, at Falcona. It is written in Veleme: this is but a simple allegation. A Calues skinne is no sufficient warrant of trueth: lies haue deene written in letters of golde.

The allegation of the Booke called *aduentus*, whiche M. Harding saith, S. Basile dedicated to Amphilochius, rather hindreth, then furthereth his mater. For Nazianzenus reckening vp al S. Basiles Bookes, passeth that Booke by, as none of his. And Sozomenus saith, it was euer doubted of, and thought of many neuer to be written by S. Basile, but rather by an Heretique named Eustathius, a booke full of superstition, and wicked doctrine, and namely condemned by the Council of Gangra.

But, Eubulus is witness of these things: He peered in at the creante, and espied what was donne. Certainly a meete witness for such a mater. I haue heard sometime a man without a name: but here we haue founde a name without a man. M. Hardinges Amphilochius euer maketh this Eubulus the chiefest man aboute S. Basile in al his affaires: Yet neither doth Basile in any of al his Epistles, or other workes, nor Nazianzene, nor Socrates, nor Sozomenus, nor Gregorius Nyenus, nor Gregorius Presbyter, once make mention of any such. Thus mutche for the credite of M. Hardinges Amphilochius.

But if al this were god recorde, and mater of trueth, yet were it but a miracle, but a vision, and perhaps but a dreame, but one mans face, but once donne, not in the day time, but at midnight, and that without companie, and without witness. If this Eubulus, whiche doubtlesse was no Bodie, had not espied it, no Bodie shoulde euer haue heard of it.

Now as touching the very Masse, that S. Basile saide in deede, we may soone learne the order of it without any dreame or vision. S. Basile him selfe in his Liturgie, that beareth his name, plainly declareth the whole order in this sorte. The priest speaketh thus alowde vnto the people: The whole people maketh answere, One is holie, One is the Lorde, One Jesus Christe in the glorie of the Father. Then (saith S. Basile) the quere singeth the Communion: and so they communicate altogether.

Here may we clearly see the very order, and vsage of S. Basiles Masse. Here was no Sole Receiuing: no Single Communion: no Private Masse: the whole people praised a lowde together with the Priest, and receiued the Communion altogether.

Homil.  
ad popu  
Amioch



al together.

And what if M. Hardinges owne Amphilo-  
chius, notwithstandinge al his  
fables, saie the same? Can any man desire more substantiall witness: Writly  
his woordes be plaine, that there was people in the Church with S. Basile, and  
receiued the Communion at his hande. For thus saith S. Basile, euen as it is  
here writen by this Amphilo-  
chius: Vouchsaue O Lorde to geue vnto vs, and by vs  
vnto al the people, holy thinges vnto the holy: The people answereth, One is holy, &c. I  
shuffle not these woordes: but leaue them euen as this Amphilo-  
chius hath writ-  
ten them, and M. Hardinge him selfe hath here alleged them.

S. Basiles Masse  
is a Communion,  
and no Masse.

Nowe Parke (good Reader) what hea-  
pe M. Hardinge hath here founde for his  
Private Masse. M. Hardinges owne Amphilo-  
chius saith, The holy thinges were  
geuen vnto al the people: M. Hardinge saith, S. Basile receiued alone. M. Hardinges  
owne Amphilo-  
chius saith, there was people in the Church. M. Hardinge saith, there  
was no people there.

M. Harding and  
his Amphilo-  
chius can not  
agree.

But this people (saith M. Hardinge) was Christe and his Apostles. No doubt a strange  
kinde of people: And Basile beinge so notable a man for his eloquence, was not  
hable to utter his minde in his owne mother tongue: but saide, Al the people: and  
yet saue no people there at al: and, Geue this to al: and yet knewe there was no bo-  
dy there to geue vnto. Thus may we conclude accordinge to M. Hardinges owne  
constitution, that, that People was no People: that Christe, no Christe: that Eu-  
bulus, no Eubulus: that Amphilo-  
chius, no Amphilo-  
chius: that Basile, no Basile:  
that Doone, no Doone: and that Masse, no Masse at al. Suche be the proues of  
Private Masse.

M. Hardinge, The 34. Diuision.

Now one place more for proufe of Private Masse, at the windinge vp of this mater, and then  
an ende of this article. (41) This place is wisely founde in Chrysostome, in an Homilie vpon the Epi-  
stle to the Ephesians, and more plainly in an Homilie Ad populum Antiochenum, where he hath  
these very woordes: Multam video rerum inaequalitatem. In alijs quidem temporibus, cum pu-  
ri frequenter sitis, non acceditis: In Pascha vero licet sit aliquid a vobis paratum, accedi-  
tis. O consuetudinem, o praesumptionem. Sacrificium frustra quotidianum. In cassum  
alsistimus altari, Nullus qui Communicetur. I see greete inequalitye of thinges amonge you.  
At other times, when as for the most parte ye are in cleane life, ye come not to receiue your rightes.  
But at Easter though ye haue doone some thinges amisse, yet ye come. O what a custome is this: O  
what a presumption is this: The daily sacrifice is offered in vaine. Vye stande at the Altare for  
nought. There is not one that wil be houseled.

The. 41. vntruth  
For Private  
Masse is neuer  
founde in Chry-  
stosome.

Here is to be noted, where as Chrysostome saith the daily sacrifice was celebrated in vaine, and  
the priestes stood at the Altare in vaine: it is not to be vnderstande of the sacrifice in it selfe, as  
though it were in vaine, and frustrate: but this is to be referred to the people: it was in vaine for  
their parte, that shoulde haue receiued their Communion with the priestes, who waited daily for  
them, and cried out as the manner was, Sancta Sanctis, Holie thinges for the Holie: and after  
that they had receiued the breade them selues, shewinge the Chalice to the people, saide: Cum ti-  
more dei, & fide, & dilectione accedite. Come ye vp to receiue with the feare of God, with  
further, and charitie. But al was in vaine. (42) For none came: so colde was their deuotion in that  
behalf. Nowe if Chrysostome had cause to complaine of the peoples slackenesse in comming to the  
Communion, in that greete and populous Citie of Antioche, where the Scriptures were daily expoun-  
ded, and (43) preached, where discipline and good order was more straitely exacted, where in so  
greete number some of likelihoode were of more deuotion then others: what is to be thought of ma-  
ny little Townes and Villages, through the worlde, where little preachinge was heard: where dis-  
cipline slacke, where the number of the faithfull beinge smal, and they occupied altogether in  
worldly affaires, fewe gave good example of deuotion to others? Doubtlesse in suche places was  
muche

The. 42. vn-  
truth. For there  
came many  
bothe of the  
people, and also  
of the Clergie.  
The. 43. vn-  
truth. For there  
was no suche  
daily preachinge:  
As shal appeare.  
M. Hard. sec-  
keth vp his  
Masse in little  
Townes, and  
Villages.

Homil. 61.  
ad popul.  
Antioch.



much the lesse resort of the people at the Masse time to receiue the Sacrament with their priestes. And where as least this place might seeme plainly to auoide the hauinge of Masse without a number Communicatinge with the Bishop, or Priestie, for auoideinge of this authoritie, the Gospellers as weare by way of coniecture, that in Chrysostomes time the Priestes and Deacons Communicated together daily with the partie that offered the Sacrifice, though none of the people did: we tel them that this poore shifte wil not serue their purpose. For though they say some sufficient number euer Communicated with him that celebrated the Daily Sacrifice in that greate and famous Church of Antioche, where many Priestes and Deacons were, whiche neither being denied, they shal neuer be habile to prouue: What may be saide or thought of many thousande other lesser Churches through the world, where the Priest that saide Masse had not in readinesse a sufficient number of other Priestes and Deacons to receiue with him, so to make vp a Communion? If such Churches it must be saide, that either the Sacrifice ceased, and that was not doone which Christ commanded to be doone in his remembrance, whiche is not to be graunted: or that the remorie of our Lordes death was oftentimes celebrated of the Priestes in the daily oblation, without cariinge for others to Communicate with them, and so had these Churches Priuate Masses, as the Churches now a daies haue. Now to conclude, of this moste euident place of Chrysostome, euery child is habile to make an inuincible argument against M. Iuel for the Priuate Masse, as they cal it, in this sorte. By reporte of Chrysostome, the Sacrifice in his time was daily offered, that is to say, the Masse was celebrated: but many times no body came to Communicate sacramentally with the Priestes, (as it is before proued: Ergo, there were Masses donne without other receiuinge the Sacrament with the Priestes. And then further: Ergo, Priuate Masses in Chrysostomes daies were not straunge: and then yet one steppe further, there to staye: Ergo, M. Iuel, accordinge to his owne promise and offer, muste yeelde, subscribe, and recant vnto a gheasse.

The B. of Sarisburie.

Now is M. Harding come (as he saith) to the twindinge vp of his Clew: meaninge thereby, as may be thought, that the substance of al that he hath alleged hitherto, hangeth onely by a twined threade.

Chrysostom. Ad  
populum Antio-  
chen. hom. 61.

This Coniecture is taken out of certaine wordes of Chrysostome: and the whole force thereof standeth onely vpon this woorde Nemo, which is in English, No body. Chrysostomes wordes be these, Wee doo daily offer the Sacrifice, or (as M. Harding delisteth rather to say) wee doo daily say Masse, and there is No Body to Communicate: Ergo, saith he, Chrysostome receiued alone: And so haue wee without question a plaine Priuate Masse.

Here would I first knowe, whether M. Harding will rest vpon the bare wordes of Chrysostome, or rather qualifie them somewhat, and take his meaninge. If he presse the wordes so precisely, as he seemeth to doo, then did not Chrysostome him selfe Communicate. For he was some Body: and the plaine wordes be, No Body dooth Communicate: By which wordes doubtlesse Chrysostome him selfe is excluded, as wel as others. And so there was no Sole receiuinge, nor any receiuinge at al: and therefore no Priuate Masse.

Iohan. 3.

If he wil rather take Chrysostomes meaninge, it appeareth, his purpose was, to rebuke the negligence of the people, for that of so populous a Citie, they came to the holy Communion in so smal companies: whiche companies, he in a vehemente of speache by an exaggeration in respecte of the whole, calleth No body. The like manner of speache is used also sometimes in the Scriptures. S. Iohn saith of Christe, Testimonium eius nemo accipit. Not for that no body at al receiued his witnesse: For his Disciples, and many others receiued it: but for that of a greate multitude very fewe receiued it. In like phrase Chrysostome him selfe saith elsewhere, Nemo diuina sapit, nemo cõtemnit ea quæ in terra sunt, nemo attendit ad Cælum: No body sauieth godly thinges: No body despiseth the thinges of this worlde: No body hath regarde to heauen. In these wordes M. Harding must needes confesse, that

Chrysostome

Chrysost. ad He-  
breos hom. 12.

Priuate Masse  
prooued by a  
simple Collec-  
tion.

The. 44. vn-  
trithe. For  
Christe com-  
manded no  
suche daily  
Sacrifice.

The. 45. vntrith  
For this is not  
yet proued.

Chrysostome in Steele of, fewe, by heate of speache, and by way of comparison saide No body.

And al be it, this onely answere compared with the manner of Chrysostomes eloquence, whiche commonly is hoate and feruent, and with the common practise of the Church then, may suffice a man more desirous of trueth, then of contention, yet I haue good hope, it may be prooued, not withstandinge M. Gardinhes, Nemo, that Chrysostome neither was alone: nor could be alone at the holy Ministration, & therefore coulde say no Priuate Masse. For if the whole companie of the Laye People woulde haue forsaken him, yet had he companie sufficient of the Priestes and Deacons, and others of the Quiere. And if the whole Quiere woulde haue forsaken him, yet had he companie sufficient of the Lay People: as it may be clearly prooued.

That there was then a greate number to serue in the Ministry, it may diuersely wel appeare.

Ignatius, calleth Presbyterium, The sacred College, the Councel, and companie of the Bishop.

Chrysostome him selfe in his Liturgie, saithe thus: The Deacons bringe the dishes with the holy Breade vnto the holy Altare: the rest carie the holy Cuppes. By whiche wordes appeareth bothe a number of the Ministry, and also prouision for them that woulde receiue.

Cornelius writeth, that in the Church of Rome, there were fourtie and five Priestes: seuen Deacons: seuen Subdeacons: fourtie and two Accolutes: Exorcistes, Readers, and other Officers of the Church, fiftie and two: Widowes & other afflicted people that there were releued, a thousande five hundred.

Nazianzene complaineth of the number of the Clergie in his time, that they seemed to be more, then the rest of the people. And therefore Emperor Iustinian afterwarde thought it needefull to abridge the number, & to make a law, that in the greate Church at Constantinople, where Chrysostome was Bishop, there shoulde not be aboue the number of threescore Priestes: one hundred Deacons: fourtie women: foure score and tenne Subdeacons: one hundred and tenne Readers, and five & twentie Singers. Herby we may see, that Chrysostome beinge at Antioche in so Populous a Citie, although he had none of the Lay people with him, yet coulde not be utterly lefte alone.

Now if we say, that some of these Priestes, Deacons, or other Communicated with the Bishop, I tel them (saith M. Gardinge) boldely, and with a solemn countenance, whiche must needes make good proufe, This is but a poore shewe, and wil not serue their purpose. But if it be true, it is ritche yenough: if it agree with Chrysostomes owne meaning, it is no shifte: & therefore sufficiently serued our purpose.

And bicause he sitteth so fast vpon the bare wordes, and reposeth al his hope in Nemo, if we like to cauil in like sorte, we might some finde warrant sufficient to answere this matter, euen in the very plaine wordes of Chrysostome. For thus they lie. Frustra assistimus Altari: In vaine wee stande at the Altare: Wee stande (saith he) and not, I stande: and therefore includeth a number, & not one alone. How be it our shiftes are not so poore: we neede not to take holde of so smal advantages.

It is provided by the Canons of the Apostles, That if any Bishop, or Priest, or Deacon, or any other of the Quiere, after the Oblation is made, doo not receiue, onlesse he see some reasonable cause of his so dooinge, that he stande Excommunicate. There was then neither such a number of Altars, nor such cheuissance of Masses, as hath bene sithence. Al the Priestes receiued together at one Communion. The like law in the Church of Rome was afterwarde renewed by Pope Anacletus.

The Councel of Nice decreeth thus: Accipiant Diaconi secundum ordinem post Presby-

Ignatius ad  
Trallianos To  
ἐπεὶ οὐσιν μα  
Chrysostom. in  
Liturgia.

Epistola Cornelij  
ad fabium Ana  
stochenum ex  
Eusebio. li. 6. ca.  
43.

Nazian. in  
Apologetica.  
καὶ εἰς συνε  
δρὸν τῶν πλεί  
ον κατ' ἀ  
ριθμὸν, ἢ ὁ πρό  
σωπ' ἀρχουσιν.  
In Authen. Col  
latione prima.  
Titul. vi deter  
minatus sit num  
erus Clerico  
rum.

Canon Apost.  
Ca. 9.  
ἐν τοῦ κατὰ  
λόγου ἱερατικ  
κῆ.  
De Con. dis. 1.  
Episcopus.  
Con. Nic. Can. 14



Presbyteros ab Episcopis, vel à Presbytero Communionem: Let the Deacons in order after the Priests receive of the Bishops, or of the Priest the holy Communion.

*Concil. Carthagen. 6. ca. 13.*

Likewise the Council of Carthage, Accipiant Diaconi ex ordine Eucharistiam post Presbyteros, eis dante Episcopo, vel Presbytero: Let the Deacons receive the Communion in order after the Priests, either the Bishop, or the Priest ministering it.

*Concil. Laodic. ca. 39.*

So the Council of Laodicea: It is lawful only for the Priests of the Church, to enter into the place, where the Austere standeth, and there to Communicate.

*Concil. Toletan. 4. ca. 17.*

So the Council of Toledo: Let the Priests, and Deacons Communicate before the Austere: the Clerkes in the Quire: and the People without the Quire.

*Nicolaus Cusanus ad Clerum et literatos Bohemiae.*

Nicolaus Cusanus writinge vnto the Clergie, and Learned of Bohemia, hath these wordes: Hoc est singulariter attendendum, quod Sacerdotes nunquā sine Diacono celebrabant: & in omni Missa Diaconus de manu Sacerdotis accepit Eucharistiam sub specie Panis, & Sacerdos de manu Diaconi Calicem: This thing is specially to be noted, that the Priest did neuer Celebrate without a Deacon: and that in every Masse the Deacon received the Sacrament in the kinde of Breade, at the Priestes hande: and the Priest the Cuppe at the Deacons hande.

*Chrysostom. in Liturgia.*

But what needeth muche prouise in a case that is so plaine? Chrysostome him selfe in the Liturgie, that commonly beareth his name, soloweth the same order.

After that the Priests haue received (saith he) the Archdeacon commandeth the Deacons to come forth: and they so cominge receive as the Priests did before. This was the very order of Chrysostomes Masse, touchinge the Clergie, and that by the witnesse of Chrysostome him selfe.

Now let M. Hardinge iudge uprightly, whether these shiftes be so poore, as he woulde make them.

But if the whole Clergie had bene so negligent, that not one of them al, being so many, and so straitely charged, woulde haue Communicated with the Priest, as M. Hardinge seemeth to condemn them al, onely vpon his owne worde without any euidence, Yet let vs see whether M. Hardinges Nemo, were hable of necessitie to shutte out al the rest of the people.

*Chrysost. ad populum Antioch. Hom. 61.*

Chrysostome in diuers places seemeth to diuide the whole multitude into three sortes, whereof some were Penitent, some Negligent, and some Deuote. The Penitent were commaunded away, and might not Communicate: The Negligent sometime departed of them selues, and woulde not Communicate: The Deuote remained, and receiued together. Now that the Deuote remained stil with Chrysostome the whole time of the holy Mysteries, it is plaine by the very same place, that M. Hardinge here allegeth for his purpose. For thus Chrysostome saith vnto the people: Thou art come into the Church, and hast songe praises vnto God with the rest, and hast confessed thee selfe to be one of the worthy, in that thou departedst not forth with the vnworthy. By these wordes he sheweth that some were worthy, and some vnworthy: that the vnworthy departed, and the worthy remained. And agayne in the same Homily he saith: The Deacon standinge on high, calleth some to the Communion, and putteth of some; thusleth out some, and bringeth in some. Chrysostome saith, Some are called, and, some are brought in, to Receiue with the Priest. Where then is now M. Hardinges Nemo? Merely if there were some people with the Priest, then was there no place for No body: If No body receiued, then is it not true that Chrysostome saith, that some Receiued.

Here of a false Principle, M. Hardinge, as his wonte is, gheareth out the like Conclusion: If there were so few Communicantes in that populous Citie of Antioche, where the Scriptures were daily expounded and preached, the it is likely in Countie Churches there were none at al. This argument hangeth onely by likelyhoode, as do the rest of his makinge: and beinge set in order, it standeth thus: There was no Priuate Masse in the

the greates Cittie of Antioche : Ergo, there was Private Masse in the Countrie. Surely (Good Reader) this is a very Countrie Argument, what soeuer it seeme to M. Hardinge.

And further, where as to aduance the Cittie, and to abase the Countrie, he saith, The people in Citties were daily taught by open sermons, herein he muste needes be content, that his gheasse geue place vnto the trueth. For Chrysostome him selfe saith farre other wise. Thus he speaketh vnto the people in the Cittie. Dum per hebdomadam semel vocamus vos, & ignaui estis, & alij quidem non aduenitis, alij autem praesentes sine lucro disceditis, quid non faceritis, si nos hoc continuo faceremus? Where as beinge called by vs but once in the weeke, yet ye be slothful, and some of you come not at al, and other some beinge present departe without profite, what woulde yee not doo, if wee should cal you euery daye? I note not this for that I mislike with daily preachinge, but for that vntueth so boldly presumed should not passe vntouched.

Pet saith M. Hardinge, in final Countrie Churches either the Priest let cease the daily sacrifice, or els he receiued alone. But the daily sacrifice ceased not: for then that had bene least vndoone, that Christe commaunded to be doone. Ergo, there was Private Masse. M. Hardinge, is it not possible, your doctrine may stande without lies? So many vntuethes, in so litle roome, without shame of the worlde, without feare of God: Where did Christe euer commaunde you to make your sacrifice? By what Commission? By what woordes? Where did Christe will you to doo it euery day? Where did Christe euer cal it the daily sacrifice? Or where euer learned you that the remembrance of Christes death pertaineth more to the priest, then to the people? And if your Masse be that sacrifice, who euer commaunded your priest to say your daily Masse? What Lawe, what Decree, what Decretal, what Legantine, what Prouincial? Or what Priest euer was there, that saide it daily.

Peccham in his Prouincial was neuer so strait. He saith no more but thus: Statuimus vt quilibet Sacerdos, quem Canonica necessitas non excusat, conficiat omnibus hebdomada saltem semel. Wee ordeyne that euery priest, onlesse he be excused by some Canonica necessitie, doo Consecrate euery weeke once at the least. There is oddes betweene once a weeke, and once a daye. And Linwoode wrytinge vpon the same, allegeth these woordes of S. Augustines: Quotidie Eucharistia communicare, nec laudo, nec vitupero: As for receiuinge the communion euery day, I neither praise it, nor dispraise it. Innocentius the thirde noteth, that there were priestes in his time, that woulde scarcely say Masse at foure times in the yere. And Thomas of Aquine thinketh it sufficient for a Priest that is not charged with Cure, to say Masse onely vpon principal feastes. It is also wrytten in Vitae Patrum, that a certaine holy man beinge made Priest, woulde notwithstandinge neuer say Masse, while he liued. Yet was there none of these euer charged with followinge, or ceasinge the Dayly sacrifice, or leauinge vndoone that thinge, that Christe had commaunded to be doone.

Concerninge the Priestes Sole receiuinge, whiche is grounded onely vpon it selfe, without further proufe: Verily I see no cause, but that Nicolans de Cusa, beinge a Cardinal of Rome, ought to carie as good credite herein, as M. Hardinge with al his gheasses. He saith, and willet his woordes to be specially noted, as it is befoze touched, that in those daies the Priest did neuer receiue without the Deacon. Yet hath M. Hardinge a certaine surmise by him selfe, that the Priestes in the Countrie receiued alone.

But what a wonderful case is this? The Masse, that wee must needes beleue is so Auncient, so Vniuersal, so Catholique, so Holy, so Glorious, cannot be founde neither in Churches, nor in Chapels, nor in secret Oratories, nor in Private houses in towne or Cittie, but muste be sought out in some Pette parish in the Countrie, and that by coniecture onely, and by gheasse, and by sutch records, as

directly

Chrysost. in Acta  
Apost. Hom. 45.  
Idem in Matth.  
Hom. 5.

De celebrat.  
Miss. Can. Altiss.  
simus.

De Con. dist. 2.  
Quotidie.  
Extra de Celebrat.  
to Miss. Do-  
lentes.  
In summa Par-  
te vltim. Que.  
82. art. 1.

Nicolaus de  
Cusa Ad Cleru  
& literatos  
Bohemia.



directly condemne the whole order of the Masse, and wil suffer noman to be present thereat, but onely such as wil receiue.

Chrysostom. ad  
Ephesios hom. 3.

For thus saith the Chrysostome: If thou stande by, and doo not Communicate, thou arte misperceyved, thou arte shamelesse, thou art impudent. Thine eyes be vnwoorthy the sight hereof, vnwoorthy be thine eares. O, thou wilt saye, I am vnwoorthy to be partaker of the holy Mysteries. Then art thou vnwoorthy to be partaker of the praier; thou mayste no more stande here, then a Heathen, that neuer was Chrystened. And touchinge him selfe he saith, In vaine wee come to offer the Daily Sacrifice: In vaine wee stande at the Altare: Meaninge thereby, as may appeare, that if he saide Private Masse for lacke of companie, it was in vaine.

Here M. Hardinge feelinge that his Masse, euen by his owne authoritie is shrewdly crackt, and leaste for bayne, assaileth to salue it, as wel as he may.

*The Masse (saith he) is not in vaine in it selfe, but vnto the people that wil not come.*

This is a Close beside the terte: yet let vs take it, as it were true. But if bea- ringe of the Masse be a thinge pleasant vnto God, and meritorious vnto the people: if Chryste be there offered in dede for the signes of the worlde: if the Priest alone may receiue for al the rest: if it be sufficient for the people to Communicate spirituallly, as M. Hardinge hath auouched, then is not the saicinge of the Masse in vaine, no not vnto the people: no although they neuer woulde Communicate.

Diuisiō. 9.  
fol. 13. b.

Chrysostome saith, It is in vaine: M. Hardinge saith, It is not in vaine. And yet, to see a greater contradiction, M. Hardinge him selfe in this place saith, It is in vaine vnto the people: And yet the same M. Hardinge hath saide before, It is commaunded by Councels: it is sufficient for the people to Communicate in spirite: it is not in vaine vnto the people.

If M. Harding wil stande vnto the authoritie of Chrysostome, let him not dissemble, but speake plaine vnto the people, as Chrysostome spake. Let him saye to them that come to heare his Masse, If yee receiue not, ye are shamelesse, yee are impudent: yee are not woorthy to be partakers of the common praier: departe yee from the Church: yee haue no more place here, then Turkes, and Heathens: Your eies be vnwoorthy to see these thinges: vnwoorthy be your eares: Our Masses can not profite you: they are not meritorious for you: they please not God: they prouoke his anger: they are al in vaine. This is Chrysostomes senie, and plaine meaninge: and this is a sayre windinge bp of M. Hardinges Clewe.

Now let vs examine this inuincible argument, wherewithal euery Childe, as M. Hardinge vaunteth, is hable to proue the Private Masse.

*The Maior is this, The Sacrifice in Chrysostomes time was daily offered.*

*The Minor is this, But many times noman came to Communicate with the Priest.*

*The Conclusion, Ergo, There was Private Masse.*

Here the Maior is apparent false: The Minor proued at aduentures onely by blinde gheasse, and so not proued at al: Therefore the Conclusion must nedes follow after as it may. Onlesse M. Hardinge looke better to it, I trowe it wil proue but a Childish argument.

Con. c. Constan-  
tinop. 6. Can. 52.  
Aug. tra. 12. 26.  
Basil. ad Cesar.  
Concil. Laodic.  
c. 49.

As for the Maior it is plaine by the first Councel of Constantinople: by S. Augustine vpon S. John: by S. Basile Ad Caesariam patritiam: by the Epistle of the Councel of Alexandria in the defence of Macarius, and by the Councel holden at Laodicea, and by sundrie other authorities to that purpose before alleged, that the Sacrifice was not daily offered, as M. Hardinge imagineth.

Touchinge the Minor, it is not proued, but hangeth, as I haue saide, onely by gheasse. M. Hardinge him selfe saue, that this is but a slender proufe, Chrysostome Ministred euery day, Ergo, he receiued alone: And therefore he sought further to finde

finde his Single Communion in the Countre. But Chrysostome saith, There is No body to Communicate. By this it may appeare, as I haue already saide, that Chrysostome him selfe did not Communicate: onlesse wee will say, Chrysostome was No bodie: and so No body receiued alone: and No body him selfe saide M. Hardinges Priuate Masse. And therefore No body may come forth, and iustly require me to subscribe. Thus the Maior beinge false, the Minor not proued, the Conclusion not followinge, thou seest, good Christian Reader, what inuincible force M. Harding hath brought to proue his Masse.

But bicause he seemeth to set somewhat by the windinge vp of his Clewe, it shal not be from the purpose, to vntwinde it againe, and to lay it abroade, and to consider the stuffinge of it, and to see how closely and handesomely it is wounde together.

First, there is not one threade of the holy Scriptures in al this Clewe, but the plaine example of Chryste, and his Apostles quite refused.

Secondely, the Priuate Masse is founded vpon the negligence, and, as M. Harding calleth it, the vndeotion of the people.

Thirdely, there is a way diuiled, how two Priests saieinge their Masses in diuerse countries, may Communicate together in Breakinge Breade, be the distance betwene them neuer so greate: and that without any manner warrant of Scripture, or Doctour.

Fourthly, Late people, women, sicke folkes, and boyes, that receiued or ministered the Sacrament alone, are brought in for this purpose: as though it had bene lawful then for women or boies to say Masse.

Fifthly, bicause S. Ambrose, S. Augustine, S. Hierome, S. Chrysostome, S. Basil, and sutch others woulde not serue, there is brought in a greate number of Very Doctours, al of doubtful credite, and many of them longe sithence misliked, and condemned by the Church.

Sixthly, the mater is made good by Alisions, Dreames, and Fables.

Seuenthly, there are alleged Canons of Councils not extant in any Council, gathered without greate iudgement by one Gratian, and yet none of them neither prouinge, nor once naminge the Priuate Masse.

Eighthly, bicause M. Harding coulde not finde his Masse in the whole Church of Rome, within the space of fire hundred yeres after Chryste, he hath therefore made searche at Alexandria in Egypte, at Antioche in Syria, at Casaria in Capadocia, a thousande Miles beyonde the Limites of al Christendome, where as was neuer Priuate Masse saide, neither then, nor before that time, nor neuer sithence.

Ninthly, for that he stood in despaire of Cathedral, and other like great Churches, he hath sought out Chapels, Celles, Oratories, and Priuate houses: and because he had no hope to speede in Townes, or Citties, he hath sought out the litle Churches in the Countre.

Tenthly, notwithstandinge al this inquirie, he hath not yet founde neither the name of Priuate Masse, nor any Priest that euer ministered, and receiued alone.

To be shorte, the whole substance of his proues hangeth onely vpon his owne surmise, without any certaintie, or appearance of truthe.

These be the contentes of M. Hardinges Clew, and thus substantially hath he proued the antiquitie, and vniuersalitie of his Masse.

Now, good Reader, to geue thee onely a taste of some parte, that may be saide of our side, firste it is apparent, that Chryste our Saviour at his laste Supper ministered the holy Communion, and no Priuate Masse, and bade his Disciples to doo the same in his remembrance.

Likewise S. Paule willed the Corinthians one to waite, and saie for another,



# Communion.

Hieronym. in. 1.  
Cor. II.

Ambros. 1. Cor. II.

Can. Apost.

Canon. 9.

De Con. dist. 2.

Peracta.

De Con. dist. 1.

Episcopus.

De Con. dist. 2.

Si non.

De Con. dist. 2.

Si quis.

a Clem. Epist. 2.

b August. de Ser-  
mone dom. in

Monte. lib. 2.

c Augustin. in

Psalm. 10.

d Clem. Stromat.

lib. 1.

Chrysostom. in. 1.

Cor. Hom. 27.

Chrysost. 2. Cor.

hom. 18.

Gregorius Dia-

logor. li. 2. ca. 23.

Missa.

Isidorus in

Lexico.

The breakinge

of the Breade.

August. ad Pau-

linum. Epist. 59.

in the holy Ministration, and to conforme them selues to Chykses example.

Whereupon S. Hierome saith, as it is before alleged, The Lordes Supper muste be Common vnto al: for the Lorde deliuered the Sacramentes equally vnto al the Disciples that were present. And S. Ambrose likewise expoundinge these woordes, Inuicem exspectate, Waite one for an other, saith thus, That the Oblation of many may be celebrate together, and may be ministred vnto al.

In the Canons of the Apostles it is Decreed, that if any man resorte vnto the Church, and heare the Scriptures, and abstaine from the Communion, he stande excommunicate, as one that troubleth the Congregation.

The like Decrees are founde vnder the names of Calixtus, Anacletus, Martinus, Hilarius, and others: by whiche it is certaine, that the whole Church then receiued together.

Clemens, as P. Hardinge calleth him, the Apostles fellow, writeth thus: Let so many Hostes be offred vpon the Altare, as may be sufficient for the people.

S. Augustine saith of the Congregation in his time: Euery day wee receiue the sacramente of Chykses Body. And openinge the same more particularly, he saith thus: Vnde confido in eis, quibus heri Communicati, & hodie Communicas, & cras Communicabis? VVhat trust can I haue in them, with whome thou diddest Communicate yesterday, and doost Communicate to day, and wilt Communicate againe to morrow?

Clemens Alexandrinus saith, After that certaine, as the manner is, haue diuided the Sacrament, they geue euery of the people leaue to take parte of it.

S. Chrysostome plainely describeth the very order of the Communion that was vsed in his time, by these woordes: The spiritual and reuerende Sacramentes, are set forth equally to riche and poore: neither doothe the riche man enioye them more, and the poore man lesse: they haue al like honour, and like comminge to them. The Sacramentes beinge once laide forth (as then the manner was for the people to receiue) are not taken in againe, vntil al the people haue Communicate, and taken parte of that spiritual meate: but the Priestles stande stil and waite for al, euen for the poorest of them al.

Againe he saith, There are thinges wherein the Priestle differeth nothinge from the people: as when wee must vse the feareful Mysteries. For wee are al of one woorthinesse to receiue the same.

S. Gregorie saith, that euen in his time the order was, that in the time of the holy Communion, the Deacon should stande vp, and say aloud vnto the people: Si quis non Communicat, det locum: If there be any body, that is not disposed to Communicate, let him geue place.

This Latine worde, Missa, in the time of Tertullian, and S. Cyprian, signified a dismissing, or a licence to departe: and was specially applied vnto the Communion, vpon this occasion that I must here declare. They that were then named Catechumeni, that is to say, Prouices of the faith, and not yet Chyksened, were suffered to be present at the Communion, vntil the Gospel was ended. Then the Deacon commaunded them so, the pronouncinge these woordes aloud, Catechumeni exeunto: D2 thus, Ite, Missa est. Goe ye forth, ye haue licence to departe. At this dismissing, or departinge so, the of the Catechumeni and others, the seruice it selfe was then called Missa. The rest remained stil in the Church, and receiued the Communion together with the Priestle. Further, the breakinge of the Breade, whiche euen now is vsed in the Masse it selfe, signifieth a distribution of the Sacrament vnto the people, as S. Augustine saith: vnto Paulinus, Ad distribuendum comminuitur, It is broken to the ende it may be diuided. Moreover, the Priest him selfe in his Masse saith thus: This holy Mixture and Consecration &c. be vnto me, and to al that shal receiue it, vnto Salvation. Thus the very name of the Masse, the very Breakinge of the Breade, the very Woordes & Woordes that the Priestle vseth

bleth at his Masse, beare manifest witness against Private Masse.

Here I leave out a greate number of Councils, & Canons, and olde Fathers, as Iustinus Martyr, Dionysius, Tertullian, Epiphanius, and Eusebius, with sundrie other auncient writers, bothe Grekes, and Latines: thinkinge it sufficient by these fewe to haue geuen a taste of the reste.

Our proues hang not vpon conjecture, or vncertaine Cheattes: wee pray not ayde of Sicke folke, Wemen, Boyes, and Children, for the Praise of the holy Communion, as M. Hardinge is diuine to doe for proue of his Masse: wee seeke not out secrete Oratories, or priue Chapels: wee forge no new Doctors, such as the worlde neuer knewe before, as these men doe for lacke of others: wee allege neither Dreames, nor visions, nor fantastical Fables.

Wee reast vpon the Scriptures of God: vpon the authoritie of the aunciente Doctors, and Councils: and vpon the vniuersal practise of the moste famous Citties, and Churches of the worlde.

These thinges wel compared, and weighed together, Iudge thou now (gentle Reader) whether M. Hardinge haue hitherto iuste cause, either to blotme by the Trinuphe with such courage, or to require any man to Subscribe.

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# THE SECONDE ARTICLE

OF COMMUNION VNDER  
BOTHE KINDES.

*The B. of Sarisburie*

**Wherof that there was then any Communion ministered  
vnto the People vnder one kinde.**

*M. Hardinge. The first Diuision.*

This being a sacrament of vnitie, euery true Christian man ought in receiuing of it to consider how vnitie may be achieved and kept, rather then to shew a straightnesse of conscience about the outward formes of Breade and wine, to be vsed in the administration of it: and that so much the more, how much the ende of euery thinge is to be esteemed more, then that, whiche serueth to the ende. Other wise herein the breache of vnitie is so litle recompensed by the exacte keepinge of the outward Ceremonie, that accordinge to the sayinge of S. Augustine, who so euer taketh the Mysterie of vnitie, and keepeth not the bonde of peace, he taketh not a Mysterie for him selfe, but a testimonie against him selfe. Therefore they haue greate cause to weigh with them selues, what they receiue in this sacrament, who moued by slender reasons made for bothe kinde, doo rashly and daungerously condemne the Church, for geueinge of it vnder one kinde, to al, that doo not in their owne personnes Consecrate and offer the same in remembrance of the sacrifice once offered on the Crosse.

And that they may thinke the Church to stande vpon good groundes herein, may it please them to vnderstande, that the fruite of this sacrament, whiche they entoy that woorthely receiue it, dependeth not of the outward formes of Breade and wine, but redoundeth of the vertue of the Fleashe and Bloude of Christe. And where as vnder either kinde, (46) whole Christe is verily present (for now that he is risen againe from the dead, his Fleashe and Bloud can be sundred no more, because he dieth no more) this healthful sacrament is of true Christian people with no lesse fruite receiued vnder one kinde, then vnder bothe.

The sacramentaries that beleue not the trueth of Christes Body and Bloud in this holy sacrament, I remit to sundrie godly treatises made in defence of the right faith in that point. I thinke it not necessari here to recite thereof, or of any other matter, whiche M. Iuel hath not as yet manifestly touched in his sermon.

*The B. of Sarisburie.*

The former article of Private Masse, by M. Hardinges owne confession proceedeth not from God, but from the negligence of the people: but the abuse of the Communion vnder one kinde, from whence so euer it first proceeded, standeth now onely vpon the wilfulnesse of the Priestes, who seeinge, and knowinge the Institution, and Commandement of Christe, yet notwithstandinge haue diuised waies against their owne knowledge, violently to repel the same. And that the whole case may the better appeare, the Question, that standeth betwene vs, is moued thus: VVhether the holy Communion at any time vvithin the space of sixe hundred yeeres after Christe, vvhere euer Ministered openly in the Church vnto the People vnder one Kinde.

For prouise whereof M. Hardinge hath here brought in Wemen, Childzen, Sicke folkes, Infantes, and Madde men: that these haue sometimes receiued the one kinde: some in their Private houses: some in their death beddes: some other wise, as he did before, for prouise of his Private Masse. If in al this longe treatie, he haue brought any one example, or prouise sufficient, of the Ministration in one kinde openly vsed in any Church, it is good reason he be beleued. But if he after al these hauntes, hauinge published sutch a Booke, as al the worlde,

The. 46. vn-  
truth, Proce-  
dinge onely of  
the grosse er-  
rour of Tran-  
substantiation.

as it is supposed, is not hable to answere, haue hitherto brought no such, nei-  
ther example, nor proufe, then may we iustly thinke, there is nothinge to be  
brought at al: but that by his eloquence, and faire speache, he seeketh to abuse the  
simplicitie, and ignorance of his Reader.

The Council of Basile aboue one hundred and thirtie yeres passe, made no  
conscience to graunte the vse of bothe kindes vnto the kingdome of Bohemia: and  
this Council nowe presently holden at Trident, vpon certaine conditions hath  
graunted the same to other kingdomes, and Countries: and were it not, they  
should seme to confesse, the Church of Rome hath erred, they would not doubt  
to graunte the same freely to the whole Worlde. None of them al can tel, neither  
when, nor where, nor how this error firste beganne. Some thinke it sprang  
onely of a certaine superstition, and simplicitie of the people. But whence so euer  
it first beganne, as Tertullian writeth of the forwardnes, that he saw in certaine  
of his time, it must now needes be mainteined, and made good against the truth.  
His wordes be these: *Consuetudo initium ab aliqua ignorantia, vel simplicitate for-  
nita in vsum per successionem corroboratur, & ita aduersus veritatem vendicatur. Sed  
Dominus noster Christus Veritatem se, non Consuetudinem, cognominauit. Viderint er-  
go, quibus nouum est, quod sibi vetus est. Hæreses non tam nouitas, quam veritas re-  
uincit. Quodcunque aduersus veritatem sapit, hoc erit Hæresis, etiam vetus consuetudo:*  
Custome, either of simplicitie, or of ignorance, geattinge once an entrie, is mured, and hardened  
by succession: and then is defended against the truth. But Christe our Lorde called him selfe  
the Truth, and not Custome. Let the take heede therefore, vnto whome the thinge seemeth  
newe, that in it selfe is olde. It is not so mutche the noueltie of the mater, as the truth that  
reprooneth an Hæresie. What so euer sauneth against the truth, it is an hæresie, be the cus-  
tome thereof neuer so olde.

To come nere the mater, vnitie, saith the P. Hardinge, is the substance of this sacra-  
ment, and who so receiueth not the same in vnitie, receiueth a testimonie against him selfe. As  
this is true, & auouched by S. Augustine, and of our parte not denied, so is it also  
true that S. Ambrose writeth, *Indignus est Domino, qui aliter Mysterium celebrat,*  
*quam ab eo traditum est. Non enim potest deuotus esse, qui aliter præsumit, quam da-*  
*um est ab autore: He is vnworthy of the Lorde, that dooth otherwise celebrate the*  
*Mysterie, then it was deliuered of the Lorde. For he cannot be deuote, that taketh it*  
*otherwise, then it was geuen of the author. But this excuse vnder the pretence and*  
*colour of vnitie, seemeth to importe some default. For what, thinke these folke,*  
*that vnitie cannot stande without the breach of Christs Institution? Or that*  
*the Apostles, and holie Fathers, that ministred the Communion vnder bothe*  
*kindes, were not in vnitie? Or that there was neuer vnitie in the Church for*  
*the space of a thousande, foure hundred and moe yeres after Christe, vntil the*  
*Council of Constance, where this mater was firste concluded? Herein standeth*  
*that mystical vnitie, that one Breade is broken vnto al, and one Cuppe is deli-*  
*uered vnto al, equally without difference: and that, as Chrysostome saith, in the*  
*reuerende Sacrifice, there is no difference betweene the Priest, and the people,*  
*but al is equal. But our aduersaries haue herein forced a difference betweene*  
*the Priest, and the people, without cause: and say, There must needes be sutch*  
*a difference.*

And when y. Frenche King, who vntil this day receiueth still in Bothe kindes,  
had moued his Clergie, wherefore he might so do more then others, they made him  
answere, For that kinges are annointed, as wel as Priests. Gerson saith, that if Laye  
men should Communicate vnder bothe kindes as wel as Priests, *Dignitas sacer-*  
*dotis, non esset supra dignitatem Laicorum: The dignitie of the Priest, shoulde not be aboue*  
*the dignitie of Laye menne. And Gabriel Biel extollet the Priest aboue our Ladie,*  
*& al Hallowes, because he may Communicate vnder bothe kindes, and they cannot.*

Concil. Basil.

Concil. Trident.

St. G. in the Di-  
uels sophistrie.  
Tertullian de  
virginibus ve-  
landis.Ambros. 1 Co-  
rinth. ii.Chrysost. in 2  
Corin. homi. 18.Iohan. Steidas  
nus, lib. 9.Gerson in Tra-  
ctatu contra  
hæresim commu-  
nicandi Laicos  
sub vtraque specie  
And Gabriel Biel



VWhole  
Christe  
in either  
parte.

1. Corin. II.

Lib. Epist.  
Epist. 146.

Beda in Lucam  
ca. 22. li. 6.

Alexander. 4.  
7. 3. M. 1.

Alexander. 4.  
7. 4. M. 3. 4. 2.

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THE SECONDE ARTICLE VVHOLE TO

And so haue they altered the Sacrament of equalitie, and vnitie: and made it a Sacrament of difference, and dissension.

The frute of the sacrament (saith M. Hardinge) consisteth not of the formes of breade, and vvine. This is a strange forme of speache vnto the ignorant, that knoweth not what these formes meane. Beware, good Reader: for vnder this woorde there lieth a snare. S. Paule five times in one place telleth it Breade: but this man saith, it is the Forme, the Appearance, and Shew of Breade: but he woulde haue thee beleue, that in deede it is no Breade.

We know wel, The frute of the Sacrament standeth not, neither in the Formes, nor in the Breade, or Vvine, whiche are outwardely receiued with the bodily mouthe: but in the Fleashe and Bloude of Christe, whiche onely are receiued spirituallie into the soule.

He addeth further, Whole Christe is vnder either kinde: therefore he, that receiueth in one kinde onely, hath no wronge. If any auncient Doctour had saide the same, it might the rather haue bene beleued. But M. Hardinge, of false Principles of his owne, thinketh he may boldly gather the like Conclusions. These toyes are sufficient to please vayne fantasie: but they are not sufficient to content a godly conscience. But both M. Hardinge surely know, that whole Christe is in either kinde, and did Christe him selfe not know it? Or if Christe did know it, was not he hable to breake his owne ordinance, & to prouide for this inconuenience, as wel as others? We know, and it is our beleefe, that Christes whole Humanitie both fleashe, and Bloud is in Heauen. But that the same humanitie of Christ is in the Sacrament, in such grosse sorte, as is supposed by our aduersaries, notwithstanding many bolde vauntes thereof made, yet was it hitherto neuer proued. And although this mater be moued by M. Hardinge out of season, as being no parte of this Question, yet I thinke it not amisse briefly to signifie by the way, what the olde Catholike Fathers haue thought of it.

Consentius demaundeth this questiō of S. Augustine, Whether the Body of Christ beinge now in Heauen, haue in it bloud, or no. Here to leaue S. Augustines answer, it is easie for any man to consider, if Consentius had bene perswaded, as M. Hardinge woulde seme to be, that Christes Body hath Bloud in it in the Sacrament, he woulde neuer haue moued this questiō of the Body of Christe, y is in Heauen. To leaue these new fantasies, whereof it dooth not appeare, that euer the olde Catholike Doctours made any reporte, we must vnderstande, that the Breade is the Sacrament of Christes Body, and the Vvine is the Sacrament of his Bloud. So saith Beda, Panis ad Corpus Christi Mystice, Vinum refertur ad Sanguinem: The Breade in Mystical manner hath relation to the Body of Christe: the Vvine hath relation vnto his Bloud. So likewise saith S. Paule, The Breade that we breake, is it not the Communication of the Body of Christe? And the Cuppe of the blessing, whiche wee blisse, is it not the Communication of the Bloude of Christe? S. Paule saith not, eche parte is in other: but eche hath a peculiar signification by it selfe.

But if it were so as M. Hardinge, and certaine others of late dates haue grossly imagined, yet notwithstanding the people takinge but one kinde onely, receiueth iniurie, as M. Hardinge may see by Alexander of Hales, and Durandus, and other of his owne Doctours. Alexanders wordes be these, Licet illa sumptio, quæ est in accipiendo sub vna specie, sufficiat, tamen illa non est sub duabus, est maioris meriti: Although that order of receiuinge the Sacrament, whiche is vnder one kinde, be sufficient, yet the other whiche is vnder bothe kindes, is of greater merite. And immediatly after: Sumptio sub vtriusque specie, quem modum sumendi tradidit Dominus, est maioris efficacis, & maioris complementi: The receiuinge vnder bothe kindes in whiche order the Lorde deliuered, is of greater strength, and of greater fulnesse. And the same Alexander againe saith, Totus Christus,



Christus non continetur sub vraye specie Sacramentaliter: sed Caro tantum sub specie Panis, & Sanguis sub specie Vini: Whole Christe is not contained vnder eche kinde by way of Sacrament, but the fleashe onely vnder the forme of Breade, and the Bloude vnder the forme of Wine. The like might be reported out of Durandus, and others. Here M. Hardinges owne Doctours confesse, that the people receiuinge vnder one kinde, receiue not the full Sacrament, nor the Bloud of Christe by way of Sacrament: and that their dooinge therein is of lesse strength & merite, then the dooinge of the Priest. Wherefore M. Hardinge in sayeing, The people receiuinge onely vnder one kinde taketh no iniurie, dothe the people double iniurie.

But to passe ouer these Scholastical subtile pointes, it behoueth vs to know, that Christe the Sonne of God, appointed the Sacrament of his Body to be geuen in Breade, and the Sacrament of his Bloud to be geuen in Wine. These be the holy Mysteries of Christes Body and Bloud. We may not here accompte what may be in either of them by the drift of vaine fantasie: but rather we ought to consider, what Christe in the first Institution hereof did, and what he commaunded to be doone. Neither doe we here condemne the Church, as it pleaseth M. Harding vniuersally to charge vs: but we wishe, and pray to God, that his whole Church may once be reformed after the example, & Institution of Christe: without whom the Church is no Church: neither hath any right, or claime without his promise: nor any promise without his worde.

Now, whereas M. Hardinge saith, The reasons that we make for the maintenaunce of Christes Institution, are so slender, If he had first weighed his owne, perhaps he woulde the more fauourably haue reported ours. I meane not the reasons, that others of that side haue taken of mennes Feardes, of feare of the Pallie, and shakinge, or other diseases, or inconueniences that may happen: but euen of the same, that he hath here planted in the firste ranke, and entrie of his cause. The firste is this:

It is a Sacrament of vniuite: Therefore if it be abused, we maie seeke no redresse.

The seconde is this: The fruite of the sacrament dependeth not of the fourmes of Breade and Wine: Therefore we may breake Christes Institution.

The thirde is this: vvhole Christe (as M. Hardinge saith) is in either parte of the Sacrament: Therefore there is no wronge doone in barringe the people from one kinde. Certainly these reasons seme very slender, and specially to countermaunde the plaine Word of God. The sentence that S. Basile vseth in this case, is very terrible, Who so forbiddeth the thinge that God commaundeth: and who so commaundeth the thinge, that God forbidde, is to be holden accused of al them, that loue the Lorde.

Basil. Moral. Summa. Ca. 14.

M. Hardinge. The. 2. Division.

Nowe concerninge thourwarde formes of Breade and Wine (47) their vse is employed in signification onely, and be not of necessitie, so as grace may not be obtained by woorthy receiuinge of the Sacrament, onlesse bothe kindes be ministred. Therefore in Consecratinge of the Sacrament, according to Christes Institution, bothe kindes be necessarie: for as muche as it is not prepared for the receiuinge onely, but also for renewinge, and stirring vvp of the remembraunce of our Lodes death. So in as muche as the Sacrament serueth the sacrifice, by which the Death and Oblation of Christe is represented, bothe the kindes be requisite: that by diuers, and sundrie formes, the bloude of Christe shedde for our sinnes, and separated from his bodie, may evidently be signified. But in as muche as the faithful people doo receiue the Sacrament, thereby to attaine spiritual grace, and saluation of their soules, diuersitie of the formes or kindes, that be vset for the signification onely, hath no further vse ne profite. But by one kinde, because in it whole Christe is exhibited, abundance of al grace is once geuen: so as by the other kinde thereto ouer added (whiche geueth the same, and not an other Christe) no further augmentation of spiritual grace may be attained. In consideration of this, the Catholique Church, taught by the Holy Ghoste al true, whiles in the daily sacrifice the memorie of our

The. 47. Vntrue. For the Breade, and Wine signifie the bodie, and bloud of Christe the whitenes, the roundnes, and other outward formes signifie no thinge.



The, 43. Vn-  
true the. For the  
churche neuer  
thus ministred  
the Sacrament  
vnto the people  
in any open  
Congregation  
with in the spa-  
ce of fixe hun-  
dred yeeres.

Lordes Death and Passion is celebrated, for that it is necessary therein, to expresse moste plainly the shedding and seperatinge of the Bloude from the Bodie: that was Crucified: hath alwaies to that purpose diligently vsed both kindes of Breaide and VVine. But in distributinge of the blessed Sacrament to Christian people, hath vsed libertie (whiche Christ neuer imbarred by any commaundement to the contrary) so as it hath (as) neuer beene moste for the behoufe, and commoditie of the receiuer: and hath ministred sometimes bothe kindes, sometimes one kinde onely, as it hath beene thought most expedient, in regarde of time, place, and persones.

The B. of Saris burie.

Here is mutche falke, and no proufe. I graunt, the Priest if he minister the Communion orderly, and as he shoulde, dooth renewe the memoize of Christs Passion, accordinge to his owne commaundement, Doo this in my remembrance. Yet al this concludeth not directly, That therefore Christs ordinance may be broken. Neither is it yet so clearly proued, that the Priest in his Masse representeth the separation of Christs Bloude from his Bodie. For, beside that there is no auncient Doctour here alleged for proufe hereof, I might wel demaunde, by what wordes, by what gesture, or to whom dooth he represent this Separation? His wordes be strange: his gesture secrete: the people neither heareth, nor seeth ought, nor knoweth what he meaneth. And beinge graunted, that the Separation of Christs Body and Bloude, is represented in the holy Mysteris, yet howe knoweth M. Hardinge, that the Priest ought more to represent the same, then the people? Doubtlesse Christs Bloude was shedde indifferently for al the faithfull, as wel for the People, as for the Priest: bitwixt whom and the people, as I haue before shewed out of S. Chrysostome, in this case there is no difference. For where, as M. Hardinge taketh the name of Sacrifice for some shewe of proufe in this matter, it behoueth him to knowe, that not onely the portion receiued by the Priest, but also the portion that is distributed vnto the people, is of the olde Fathers called a Sacrifice. S. Augustine hath these wordes, In Carthage the manner was, that Hymnes shoulde be saide at the Aultare out of the Booke of Psalmes, either when the Oblation was made, or when the thinge that was offered, was diuided vnto the people.

By these plaine wordes we may see, that bothe the priest, & people receiued one Sacrifice. And Clemens (as M. Hardinge calleth him, the Apostles fellow) saith thus: Tanta in Altario Holocausta offerantur, quanta populo sufficere debeant: Let there be so many Sacrifices offered at the Altare, as may suffice for the people.

And whereas it is further saide, that the Priest by receiuinge bothe partes in seuerall, expresseth, as it were, vnto the eye, howe Christs Body, and Bloude were done asunder, the Scriptures, and auncient Fathers haue taught vs otherwise, that not any gesture of the Priest, but the very Ministration of the holy Communion, and the whole action of the people, expresseth vnto vs the manner, and order of Christs death. S. Paule saith, As often as ye shal eate this Breaide, and drinke this Cuppe, ye shal declare the Lordes death, until he come. And this, S. Paule writeth, not onely to the priestes, but also to the whole Congregation of the Corinthians. And in like sorte writeth S. Augustine touching the same: Cum frangitur Hostia, & Sanguis de Calice in ora fidelium funditur, quid aliud quam dominici Corporis in Cruce immolatio, eiusque Sanguinis de latere effusio designatur? When the Oblation is broken, and the Bloud from the cuppe is powred into the mouthes of the faithfull, what thinge els is there signified, but the offeringe of the Lordes Bodie vpon the Crosse, and the flowinge of his Bloude from his side? Thus it is cleare, that the separation of Christs Body and Bloude, is represented as wel by the People, as by the Priest. Wherefore to ouerle a difference without cause, and of the same to conclude an error, it is double folie.

The

Chrysost. in 2 ad  
Corin. Homi. 18.

Retracta lib. 2.

Clemens 1<sup>st</sup> Epist. 2.

1<sup>st</sup> Corin. II.

De Con. Dist. 2.  
Cum frangitur.

Ante pas-  
coe nobis  
solis pra-  
cepit hoc  
facere, in-  
quint A-  
postoli a-  
pud Cle-  
mentē. li.  
Constitu-  
Apostolica  
rum Cap.  
vitum.



The diuersite of formes and kindes (saith the *M. Hardinge*) serueth for signification onely, and hath no further vse ne profite. Notwithstandinge this sayenge were otherwise true, yet the issue thereof seemeth dangerous. It is our parte to be obedient, and not to discusse, or rectifie Gods Commandementes: and to sale, any thinge that Chyiste the Sonne of God hath appointed vs to doo, is vterly voide of vse, and profite. As for the libertie of the Church, that is here claimed, if we shoulde demaunde where, and when it was graunted, perhaps the Chartar woulde not be founde. The libertie of the Church, is not to be against God, nor to controlle any his ordinaunce. Neither hath *M. Hardinge* yet proued, that the Church within five hundred yeeres after Chyiste, in open Congregation and assemblie of people (whiche is the state of this question) euer vsed any such kinde of libertie.

In these wordes *M. Hardinge* hath pryncipally touched sundrie arguments, which of what value or force they be, I pray the Gentle Reader to vnderstande.

The first is this, The prieste Consecrateth the Sacrament: Therefore the people is not bounde to receiue in bothe kindes.

The seconde is this, The priest offereth the Sacrifice, and representeth the separation of Chyistes Bodie and Bloude: Ergo, it is sufficient for the people to receiue in one kinde.

The thirde is this, The Church hath hir libertie, Ergo, she is not bounde to Chyistes Institution.

Alas, howe slenderly hange these thinges together: Yet these are the argumentes, that, as it is supposed, are neuer hable to be answered.

*M. Hardinge. The. 3. Diuision.*

Ante passi-  
onē nobis  
solis præ-  
cepit hoc  
facere, in-  
quunt A-  
postoli a-  
pud Cle-  
mentē. li. 8.  
Constitu-  
tum. Apo-  
stolica-  
rum Cap.  
vltim.

As touchinge the wordes of Chyiste, Bibite ex hoc omnes: Drinke ye al of this: They pertaine to the Apostles onely, and to their successors. For to them (as) onely he gaue commaundement to doo that, whiche he did in his supper, as Clement saith: to them onely sayinge, Doo this in my remembrance, he gaue Commission to consecrate, offer, and to receiue the sacrament in remembrance of his deathe and passion, by the same wordes ordeininge them priestes of the newe Testamente. Wherefore this belongeth not to the laye people, neither canne it iustly be gathered by this place, that they are bounde of necessitie, and vnder paine of deadly synne to receiue the sacrament vnder bothe kindes.

The B. of Sarisburie. See what a gressly error hear  
my hardyng maintaineth.

The. 49. vñ-  
truth. For these  
woordes pertain-  
ned as wel to  
the people, as  
to the priestes,  
as I hal appeare.

Here M. Har-  
dinge altereth  
the case.

When I reade these wordes of *M. Hardinges*, I am stricken with horror, to consider the terrible iudgement of God. It is muche to be feared, that he, that is ledde awaye of this sorte, offendeth not of ignorance, for so were the faulte the moze pardonable, but againste the manifest knownen truthe, and againste the spirite of God. For whereas Chyiste saith, Drinke ye al of this, if he wil folowe the letter, the wordes be plaine, that al shoulde drinke. If he wil leave the letter, and take the meaninge, *S. Paule* hath opened it. For, writtinge vnto the whole Congregation at Corinth, he saith thus, As often as ye shal eate this Breade, and drinke of this Cuppe, ye shal declare the Lordes deathe vntil he come. If he doubt *S. Paule*, yet the very practise, and continual order of the Primitive Church, fully declareth what Chyiste meante. And they saie, Consuetudo est optima interpres Legis: Custome is the best Interpreter of the lawe. If he wil take neither the wordes of Chyiste, nor Chyistes meaninge, then I know not how to deale with him.

1 Cor. ii.

Once againe he bringeth forth the Clement the Apostles fellowe. And what Clement: Verily enen the same, that ministred and deliuered the holy Communion to the faithful, that then were in Rome, vnder bothe kindes, as appeareth by the



the longe blage of that Church, euen as Christe deliuered it to his Disciples: and M. Hardinge is not hable to shewe, that the same Clemente ever ministered otherwise. He seeth, & knoweth, that the woorde Ones, is against him: the meaninge against him: the practise of the Church against him: his owne Clement against him. Yet he beareth his countenance so, as if al were with him. To be shorte, if Christ, when he saide, Drinke ye al, meant not that al shoulde drinke, why did S. Paule, and al the Apostles, and the whole primitive Church expounde it, and practise it, as though he had meante so: And if he meante so, why dothe M. Hardinge deceiue the worlde, and say, he meante not so?

spiritualis  
hostia.

But Clement saith, Christe spake these woordes, Doo this in my remembrance, onely vnto the Apostles. Therefore (saith M. Hardinge) these woordes, Drinke ye al, pertaine to the Apostles onely, and to their successors. Understande, good Reader, that Clement in the place here alleged, speaketh not one woorde, either of one kinde, or of bothe: but onely saith thus, That Christe appointed his Apostles to the office of the holie Ministration, whiche he calleth the spiritual oblation. Therefore thou maist see, that M. Hardinge shewing thee one thinge for an other, and of the same concluding what him liketh, cannot seeme to deale plainly.

The argument that hereof is gathered, standeth thus: Clement saith, that Christe gaue onely vnto his Apostles the office of the Ministration, and authoritie to offer the spiritual Sacrifice, Ergo, these woordes, Drinke ye al of this, pertaine nothinge to the people. Here is a very sainte conclusion. For by force of this reason, he may take from the people bothe partes of the Sacrament, as wel as one, and so leaue them no Sacrament at al.

M. Hardinge. The. 4. Division.

The. 50. varruth  
For they chaf-  
ged not, but re-  
stored the olde  
custome.

And this vnderstoode they whiche about one hundred yeres past, (so) changinge the olde custome of the Church of receiuing the Communion vnder one kinde by their priuate authoritie, would needes vsurpe the Cuppe also. For seeinge them selues not to haue sufficient proufe, and warrant for their dooinge, of these woordes, drinke ye al of this, the better to bolster vp their new fangled attempte, they thought it better to allege the woordes of Christ in S. Iohn, Excepte ye eate the fleashe of the Sonne of man, and drinke his bloude, ye shal not haue life in you: which woordes, for al that our new Masters of fourtie yeres paste, wil be vnderstanded of the spiritual, and not of the sacramental eatinge, as it may be, and is taken for bothe, of the Doctours, vnder a parte: Yet in al that Chapter, there is no mention of the Cuppe, nor of VVine, at al. VVherefore they that crie so muche on the institution and commaundement of Christe, cannot finde in al the Scriptures neither commaundement, where he gaue charge, the Sacrament so to be geuen, neither so muche as any example, where Christe gaue it vnder bothe kindes to any other then to the apostles. VVhere as contrariwise it may be shewed of our parte, that the sacrament was geuen vnder one kinde onely to the two Disciples, that wente to Emaus: For that the Breade, whiche Christe there tooke, Blessed, Brake, and gaue to them, was not simple and common Breade, but the sacrament of the Bodie and Bloude of Christe. For so Chrysostome, b Augustine, c Bede, and d Theophylacte, with one accorde doo witness. In Mat. 26. 26. It appeareth also, that the Communion vnder one kinde was vsed at Hierusalem amonge Christes Disciples, by that S. Luke writeth in the actes of the Apostles of the breakinge of the Breade. If M. Iuel here thinke to auoide these places by their accustomed figure, Synechdoche, amonge his owne secte happely it may be accepted: but amonge men of right and learned iudgement, that shifte wil seeme ouer weake and vaine. Now to conclude touching the sixth Chapter of S. Iohn, as thereof they can bringe no one woorde mentioninge the Cuppe, or VVine, for proufe of their bothe kindes: so it sheweth, and not in verie obscure wise, that the forme of Breade alone is sufficient, whereas Christe saith, Qui manducat panem hunc, viuet in aeternum, he that eateth this Breade, shal liue for euer.

The B. of Sarisburie.

In these woordes M. Hardinge chargeth not onely vs, but also the Apostles

of Christe, and al the Fathers of the Primitive Church, with greate oversight: who in their times ministred the holy Sacrament vnto the Vulgare people, as it is now suppoed by these men, without any example of Christe, and without Commission.

Touching the Institution of Christe, I haue already saide so mutche, as vnto a quiet minde may seeme sufficient. Yet so; farther declaration, I woulde demaunde of M. Hardinge, what thinge he requireth to Christes Institution. If vwoordes, Christes woordes be plaine: If Example, Christe him selfe ministred in bothe kinde: If Authoritie, Christe commaunded his Disciples, and in them al other Ministers of his Church, to doo the like: If Certaintie of his meaninge, The Apostles indued with the Holy Ghoste, so practised the same, and vnderstoode, he meante so: If Continuance of time, He hadde the same to be continued vntil he come againe. If neither the Woordes, nor Example, nor Commandement of Christe, nor the vnderstanding & practise of the Apostles, can warrant vs Christes Institution, alas what warrant then haue they, that being vnterly voyde of al these thinges, onely stay them selues, as it is confessed by the best of that side, by the simple deuotion of the people: When Christe had deliuered bothe kinde vnto his Disciples, he saide vnto them, This doo ye, the same, that ye see, I haue done. But where did Christe euer saie, Minister vnto your selues one waye, and an other waye vnto the people: or, Receiue yee in bothe kinde, and let al the rest receiue in one?

st. Gard in the  
Diuels sophistry.

Although these thinges be plaine, and euident of them selfe, yet that the folie of these men may the better appeare, it shalbe good to heare the reporte of one of their owne Doctors touchinge these maters. One Gerardus Lorichius, in a booke that he wroote De Missa publica proroganda, hath these woordes: Sunt Pseudocatholici, qui reformationem Ecclesie quoquo modo remotari non verentur. Hi ne Laicis altera species restitueretur, nullis parcunt blasphemis. Dicunt enim, Christum solis Apostolis dixisse, Bibite ex eo omnes. Atqui verba Canonis habent, Accipite & manducate ex hoc omnes. Hic dicant, oro, num & hoc ad solos dictum sit Apostolos. Ergo Laicis & a specie panis est abstinendum: Quod dicere est heresis, & blasphemia pestilens, & execrabilis: Consequitur ergo, virumque verbum dictum esse ad omnem Ecclesiam: They be false Catholiques (saith this man) that are not ashamed by al meanes to hinder the Reformation of the Church. They, to thintent the other kinde of the Sacrament may not be restored vnto the Laye people, spare no kinde of blasphemies. For they saye, that Christe saide onely vnto his Apostles, Drinke ye al of this. But the woordes of the Canon (of the Masse) be these, Take and eate ye al of this. Here I beseeche them, let them tel mee, whether they wil haue these woordes also, onely to pertaine vnto the Apostles. Then muste the lay people absteyne from the other kinde of the Breade also. Whiche thinge to saye, is an Heresie, and a pestilent, and a detestable blasphemie. Wherefore it foloweth, that eche of these woordes was spoken vnto the whole Church. Thus saith Lorichius, an earnest defender of Transubstantiation, of the Popes Supremacie, and of Priuate Masse: lest M. Hardinge should saye, he were one of Luthers Scholars, and so excepte against him, as beinge a partie. And Julius sometime Bishop of Rome, bearinge of certaine that vsed to dippe the Breade in the Wine, and so to deliuer it to the people, had no way to reforme them, but onely by Christes Institution. For thus he saith: Quod pro complemento Communione, inunctam tradunt Eucharistiam populis, nec hoc prolarum ex Euangelio testimonium receperunt: Whereas for accomplisment of the Communion, they dippe the Sacrament, and deliuer it vnto the people, they haue not receiued this witnesse of the Gospel. He addeth further: Scorsum enim Panis, & scorsum Calicis commendatio memoratur. For the deliuerie of the Breade, and the deliuerie of the Cuppe, are mentioned asunder. And thus he speaketh of the ministracion of the Sacrament, that is due not onely to the Priestes, but also to the people.

Gerardus Lorichius in 7 parte Canonis.

De Con. dist. 2  
Cum omne.

The



The learned men of Bohemia sawe they could haue no holde of Christs Institution, and therefore to mainteine their new fangled attempte, as it pleaseth M. Hardinge to terme it, they were faine to take the woordes of Christs out of the sixthe Chapter of Iohn. Onlesse ye eate the fleash of the Sonne of man, and drinke his Bloude, ye shall haue no life in you. But these woordes in the sixte Chapter of s. Iohn, saith M. Hardinge, our new Masters wil haue expounded of the spiritual, not of the sacramental eatinge. Of the Bohemians, I can not see why they should be called new fangled. Their request was none other, but that they might continue the order of the Primitive Church, whiche Thomas of Aquine saith, had continued in diuers Churches from the Apostles until his time, for the space of a thousande and thre hundred yeres without controlment. And it may il become a Christian man, and a scholar of the apostolique See, to cal the doinge of Christs, and of his Disciples, New fangled. Touchinge their reasons made in this behalfe, I neede not to speake. Goddes name be blessed, they haue preuailed with the best learned of the worlde. What so euer their premisses seme to M. Hardinge, their Conclusion was this, that no mortal creature should presume, to disallowe the ordinance of the Immortal God.

BUT OUR NEW MASTERS (saith M. Hardinge) must needes haue these woordes of s. Iohn expounded of the spiritual eatinge. If it be either the violence of nature, or the manner of his Catholique doctrine, that dyueth M. Hardinge thus to taunte, he muste be bozne with al: notwithstandinge it agreeth not with his promise. As touching the vnderstandinge of the woordes of Christs in the sixthe of s. Iohn, they are not al new Masters, that haue so taken them. For, to leaue s. Augustine, Origen, and others of that age, Nicolas Lyra, a man of later yeres, saith, The saide woordes of Christs muste needes be taken spiritually, and none otherwise. Thus he saith: Ita intelligi debent de manducatione & potatione spirituali. Quia sequitur, Qui manducat meam Carnem, & bibit meum sanguinem, in me manet, & ego in eo. Quod B. Augustinus exponens ait: Hoc est manducare illam escam, & bibere illum potum, in Christo manere, & Christum manentem in se habere: quod nihil aliud est, quam esse in charitate Christi: These woordes must be taken of the spiritual eatinge and drinkinge. For it followeth, He that eateth my Fleash, and drinketh my Bloude, dwelleth in mee, and I in him: Whiche thinge s. Augustine expoundinge, saith thus: This is the eatinge of that foode, and the drinkinge of that drinke, for a man to dwell in Christs, and to haue Christs in him dwelling: whiche thinge is nothinge els, but to be in the looue of Christs. Here wee see, that Nicolas Lyra a man that liued two hundred yeres agoe, and therefore no very New Master, expoundeth these woordes of the spiritual eatinge.

BUT M. Hardinge saith, The same place maye be taken also of the sacramental eatinge. But Lyra thinketh no, and therefore addeth farther: Hoc verbum nihil directe pertinet ad sacramentalem, vel corporalem manducationem. Nam hoc verbum fuit dictum diu, antequam Sacramentum Eucharistiae esset institutum. Ex illa igitur litera, de sacramentali Communionem, non potest fieri argumentum efficax: These woordes pertaine not directly vnto the sacramental, or Corporal eatinge. For it was spoken longe before the sacrament was ordeined. Therefore out of this letter, there can not be made any good argument for the sacramental Communion.

Likewise one Michael Uebe one of late yeres, a man of M. Hardinges owne side, touchinge the same mater, writeth thus: Infirmum est argumentum: Quia enim de spirituali manducatione dicta sunt, ille ad sacramentalem torquet. This (saith he) is but a weake reason: For the woordes that be spoken of spiritual eatinge, he applyeth to the sacramental eatinge. Here may M. Harding see, besides s. Augustine, Origen, and other olde Catholike Fathers, whose woordes I haue not alleged, what menne he hath called New Masters. Nicolas Lyra was an English man, and liued two hundred yeres before Luther: Michael Uebe was of late yeres, and wrote namely against Luther. Merely if Christs and his Apostles were nowe conuersants in the

Par. 3. q. 82.  
art. 12.

Nicol. Lyra in  
Psalm. III.

Nicol. Lyra in  
Psalm. III.

Michael Uebe  
tractatus contra Lutherum.



the woꝛlde, onlesse they woulde forsake their owne doctrine, they shoulde be called Newe Masters too, as wel as others.

And notwithstandinge these woꝛdes in the sixth Chapter of S. Iohn be spoken, and taken, of the spiritual eatinge, as it is alreadye proued, yet are they oftentimes by the olde Fathers applied vnto the Sacrament: but vnderly, as it is aboue noted by Lyra. To allege the places, specially beinge so many, and not vnknewen vnto the learned, it woulde be tedious. Chyestes Beinge at Emaus, and the Disciples Breakinge of Breade at Hierusalem, because it hath pleased M. Hardinge to bringe them twise, shal be afterwarde answered in their places.

The reasons, that M. Hardinge hath here gathered, be these: in the sixthe Chapter of S. Iohn there is no mention made of the Cuppe or VVine: Ergo, the people may receiue vnder one kinde. This reason is very weake: for he may as wel conclude of the same woꝛdes: Ergo, the Priest may receiue vnder one kinde: whiche he him selfe saith is against Chyestes Institution. He might farre better haue concluded the contrary: The laye people beinge faithfull, and goodly, by Faith, and in their hartes dw in darde, & verily drinke the Bloude of Chyeste: Therefore they may drinke the Sacrament of the same. And as Eckius a Doctour of that side saith, The people drinketh in the person of the Prieste, Therefore, they may drinke in their owne person, as wel, and without daunger.

*Eckius. In locis  
communibus.*

An other reason is this: It dothe not appeare, that Chyeste euer ministred in Bothe kindes, but onely to his Disciples: Ergo, y people may receiue in one kinde. I maruel, what lucke M. Hardinge hath to sutch Conclusions. For what necessarie sequele can there be, either from thapostles to the people: or from bothe kindes to one kinde: or from an Affirmative to a Negative: The summe of the reason standeth thus: Thapostles are commaunded to receiue Bothe kindes: Ergo, the people is not commaunded to receiue Bothe kindes. The weakenesse whereof is euident, & sheweth it selfe. It wil mutche rather, and better folow thus: The people is commaunded to receiue, as thapostles receiued, for there is expessed no difference: The Apostles receiued in bothe kindes: Ergo, the people is commaunded to receiue in bothe kindes. And thus, notwithstandinge it be here stoutely auouched, that we haue neither example, nor Institution, yet I truste it dothe wel appeare, that we haue bothe the example of Chyeste, that ministred the Sacrament in bothe kindes: and also Chyestes Institution, that bade his Disciples to doe the same.

*M. Hardinge. The 5. Diuision.*

Thus our aduersaries haue nothinge to bringe out of the Scriptures against the vse of the Catholike Church, in ministringe the Communion vnder one kinde. And yet they cease not crieinge out vpon the breach of Chyestes expresse commaundement. And M. Iuel for his parte in his firste answer to D. Cole, saith, that the Councel of Constance pronounced openly against Chyeste him selfe. But for as mutche as they are so hote in this pointe, I wil sende them to Martin Luther him selfe their Patriarke, that either by his sobrietie in this mater they may be some what colde, or by his, and his scholars inconstancie herein, be brought to be ashamed of themselves. Though the places be wel knowen, as oftentimes cited of the Catholike writers of our time against the Gospellers, yet here I thinke good to rehearse them, that the vnlearned may see, how them selues make not so great a mater of this article, as some seeme to beare the people in hande it is. Luther writeth to them of Bohemia these very woꝛdes. Quoniam pulchrum quidem esset, vtraque specie Eucharistiae vti, & Christus hac in re nihil tanquam necessarium praecepit: praestaret pacem & vnitatem, quam Christus vbique praecepit, sectari, quam de speciebus Sacramenti contendere: Where as it were a faire thinge (saith he) to vse bothe kindes of the Sacrament, yet for that Chyeste herein hath commaunded nothinge, as necessarie, it were better to kepe peace and vnitie, which Chyeste hath euery where charged vs withal, thē to strine for the outwarde kindes of the Sacramēt. Againe his woꝛdes be these in a declaration that he wrote of the sacrament. Non dixi, neque consuli, neque est intentio mea, vt vnus aut aliquot Episcopi, propria auctoritate alicui incipiāt vramque



viramque speciem potrigere, nisi ita constitueretur, & mandaretur in Concilio generali: Neither haue I saide, nor counsaile, nor my minde is, that any one, or moe Bishops, beginne by their owne authoritie, to geue bothe kindes (of the Sacrament) to any person, onlesse it were so ordeined, and commaunded in a general Councel.

*The B. of Sarisburie.*

It græueth M. Hardinge that we should say, the Councel of Constance decreed against Chyriste him selfe, and therefore he sendeth vs to Luther him selfe, that, seinge his inconstancie, we may be ashamed of our selues. And thus with one pöze syllable, he thought it good merily to refreshe him selfe: & yet touchinge inconstancie, wherein he so triumpheth against D. Luther, he sameth utterly to haue forgotten him selfe. For it is knowen to the worlde, that D. Luther in al his life, neuer changed but once, & that from manifest error to the open confessed truth. But M. Hardinge, vpon how good occasions I wil not say, hath changed his doctrine, and whole faith, twise within the space of two yeres. And so mutche woulde I not now haue touched, sauinge onely to put him in remembrance of him selfe.

*De Missa publi-  
ca proroganda.  
1. Corinth. II.*

*Cyprian. lib. 2.  
Epist. 3.*

*Ad originem  
Traditionis  
Dominice.  
Quod manda-  
tum est.*

*Hierem. 23.*

That the determination of the Councel of Constance was against Chyriste, besides Gerardus Loriccius, a Doctour of M. Hardinges owne Schoule, who affirmeth it in vehement wordes, what canne there be so plaine, as that S. Paule writeth vnto the Cozinthians: That I receined of the Lorde, the same haue I deliuered vnto you. After he mentioneth eche kinde aparte, & sheweth, that as Chyriste tooke the breade, so he also toke the Cuppe: & that the Apostles receined both at Chyristes handes, not onely for them selues, but also to the vse, & behouise of the people. Therefore, where as M. Hardinge crieth so often against vs, that the deliuerie of the Cuppe vnto the people, is no parte of Chyristes Institution, if he had considered these thinges wel, or had conferred herein with the olde Catholike Fathers, he woulde haue better aduised him selfe. For in steade of many, for shynesse sake, to allege but one, S. Cyprians wordes in this mater be very plaine, Quidam vel ignorantes, vel simplices, in Calice Dominico sanctificando, & plebi ministrando, non hoc faciunt, quod Iesus Christus Dominus & Deus noster huius Sacrificij Author, & Doctor fecit, & docuit: Some thinke, that in sanctifyinge the Cuppe, and deliuering it vnto the people, doo not that thing, that Iesus Chyriste our Lorde and God, the author and teacher of this Sacrifice, both did and taught. And addeth further, If any man be in this error, seeinge the light of the truth, let him retorne againe vnto the roote, and vnto the original of the Lordes Traditio. And after in the same Epistle, We keepe not the thing that is commaunded vs, onlesse we doo the same, that the Lorde did. In these few wordes S. Cyprian saith, The Lorde both did it, and taught it to be doone: He calleth it The Lordes Tradition: he calleth it The Lordes commaundement. And here cannot M. Hardinge steale away in the miste, & say, S. Cyprian meante al this of the Cuppe, that the Priest consecrateth for him selfe: for his very wordes be plaine to the contrary, in Calice Dominico sanctificando, & plebi ministrando: that is, In sanctifyinge the Lordes Cuppe, and ministringe it vnto the people. And if S. Cyprian might wel write thus against the Heretiques called Aquarii, whiche in the holy Ministration woulde vse no wine, but in steade thereof did Consecrate water, & ministrated it vnto the people, mutche more may we say the same against our aduersaries, which Consecrate and minister vnto the people no Cuppe at al. Wherefore at the ende of the same Epistle he concludeth with these wordes: Not to doo that thing, that the Lorde did, what is it els, then to cast of his Woordes, and to despise his Discipline, and to comitte not worldly, but spiritual robbrie, and adulterie, while as a man from the truth of the Gospel, stealeth away both the sauinges, and dooinges of the Lorde, and corrupteth, and defileth Gods commaundementes? So it is writte in the prophete Hieremie, VVhat is Chaffe in comparison of Corne? Therefore vvil I vpon these prophetes, saith the Lord, that steale my vwoordes eche one of them from his neighbour, and deceiue my people in their lies, and in their errors.

The wordes that Luther wrote to them of Bohemia, and the others here reported,



passed, were written by him before God had appointed him to publish the Gospel: and therefore are no more to be alleged against him for that he wrote afterwarde, as note of inconstancie, then M. Hardinges Sermons preached openly in the time of king Edward, are to be alleged against that he writeth now.

M. Hardinge. The 6. Division.

Thus he wrote before he had conceived perfit hatred against the Church. But after that he had bene better acquainted with the Diuel, and of him, appearing vnto him sensibly, had bene instructed with argumentes against the sacrifice of the Masse, (si) that the memorie of our Redemption by Christ wrought on the Crosse, might utterly be abolished: he wrote hereof farre other wise.

Si quo casu Concilium statueret, minimè omnium nos vellemus vtrique specie potiri: imo tunc primum in despectum Concilij, vellemus aut vna, aut neutra, & nequaquam vtrique potiri, & eos plane anathema habere, quicunq; talis Concilij autoritate potirentur vtrique: If in any case the Councel woulde so ordeine, we woulde in no wise haue bothe the kinds: but even then in despite of the Councel, wee woulde haue one kinde, or neither of them, and in no wise bothe: and holde them for accursed, who so euer by authoritie of suche a Councel would haue bothe. These woordes declare, what spirit Luther was of. They shew him like him selfe. VVho so euer readeth his booke with indifferent iudgement, shal finde that sithens the Apostles time, neuer wrote man so arrogantly, ne so despitefully against the Church, nor so contrarily to him selfe. VVhiche maketh so euident, that who so euer wil not see them, but suffereth him selfe to be caried away into error, hatred of the Church, and contempt of al godlinesse, either by him, or by his scholars: excepte he repente and returne, he is guiltie of his owne damnation, utterly ouerthrowen, and sinneth inexcusably, as one condemned by his owne iudgement. But for excuse hereof, in his booke of the Captiuitie of Babylon, he confesseth, that he wrote thus, not for that he thought so, nor for that he iudged the vse of one kinde vnlawful, but because he was stirred by hatred and anger so to doo. His woordes doo sounde so muche plainly. Prouocatus, imo per vim raptus. I wrote this, saith he, other wise then I thought in my harte, prouoked, and by violence pulled to it, whether I woulde or no. Here I doubt not, but wise men wil regarde more, that Luther wrote when his minde was quiet and calme, then when it was enraged with blusteringe stormes of naughty affections.

The B. of Sarisburie.

There is nothinge so easie as to speake it. There was nothing further of from Luthers minde, then vpon any determination of any Councel, to minister the Sacrament vnder one kinde, and so to breake Christs Institution into halfe. But he thought it not meete, that Goddes trueth immortal, should hang of the authoritie of a mortal man, and stande for true no further, then it shoulde please a man to allowe of it. Notwithstandinge such interest, and authoritie the Pope hath claimed to him selfe, forcinge the worlde to beleue, as he him selfe writeth, That he hath al right and lawe in the closet of his breast. And one Syluester Prierias gouernour of Pope Leos Palace, was not ashamed, nor afraide, to write these wordes, A Doctrina Romana Ecclesie, & Romani Pontificis, sacra Scriptura robur, & autoritatem trahit. The holy Scripture taketh strengthe, and authoritie of the Church, and Bishop of Rome. This was the thinge, that D. Luther misliked, and thought intolerable. And therefore he saide, he would haue Goddes worde receiued, onely because it is Goddes worde, and spoken by him, not because it is authorized by a Councel: and if the Councel woulde allow the Ministration in one kinde, then, he saide, he would vse Bothe, because Christe in his Institution appointed Bothe. But if the Bishops in the Councel woulde agree vpon Bothe kinds, as a matter standinge wholly in their pleasures, as though they had full power to controlle, or to ratifie the wil of God, then, he saide, he would haue no regarde vnto the authoritie of such a Councel, that setteth it selfe aboue God, but rather would vse one kinde onely, or none at al. For this cause M. Hardinge reprooueth Doctor Luther so bitterly, and calleth him arrogante: because he woulde not haue Goddes

The. si. vnto truth  
Ioynd with a  
sclaunder. Ne-  
uer man spake  
more reuerently  
of the Oblation  
of Christe vpon  
the Crosse,

Extra de Const.  
Licet Romanus,  
Syluester Prie-  
rias, Magister  
Palatii.



will subiecte to the will of man.

*Act. 16.*

Yet it appeareth that *S. Paule* in the like case did the like. For notwithstandinge he had Circumcised *Timothee*, yet when he sawe certaine come in, that woulde needes force the same upon *Titus* also, and so make it necessarie, he withstood them stoutely, and woulde not yeelde. Thus he writeth: Neither was *Titus*, that then was with me, compelled to be Circumcised, for the cominge in of certaine false Brethren, whiche came vpon vs to trie out our libertie, that wee haue in *Christe Iesu*, to the intent to bringe vs into bondage. Vnto whom wee gaue no place by yeelding, no not for any time, that the trueth of the Gospel might remaine amonge you.

*Galat. 2.*

*Eusebius lib. 2.*

*ca. 2.*

*Eusebius* in his storie saith, there was an olde lawe in *Rome*, that no Emperour should consecrate a God, onlesse the same God had beene first allowed by the Councel. *Liberius* beinge Emperour, when he hearde of the woonderful workes, that were wrought by *Christe* in *Iewse*, thought therfore he was a God, and promoted a bil vnto the Councel, that *Christe* might be proclaimed, and taken for a God. But the Councel was otherwise bente, and woulde allow him for no God.

*Tertul. in Apo-  
logetico.*

*Tertullian* laugheth at their folie. His wordes be these: Apud vos de humano arbitrio diuinitas pensatur. Nisi homini Deus placuerit, non erit Deus. Homo iam Deo propitius esse debet. Emongst you the diuinitie, and state of God, is weighed by mans iudgement. Onlesse God please man, God (emongst you) shal be no God. Now therefore, man must be good and fauourable vnto his God. The like folie seemeth to be in them, that thinke *Goddes* trueth is no trueth, onlesse the Consent of a Councel allow it to be trueth. To this same purpose *Luther* wrote a booke vnto the *Knights of the order of Russia*, after they had obtained from the *Pope* a dispensation to marie notwithstandinge their vow. He chargeth them, that in any wise they marie not by warrant of that dispensation: otherwise (he saith) they offende God, and be woorse then adulterers, as hauinge more regarde vnto man, then vnto God: and hauinge *Goddes* owne dispensation, as if it were not sufficient, woulde seeke further for the dispensation of a man.

*Ad nobiles Or-  
dinis Teutonici.*

*Ysa. 2.*

*Luther* wrote not this in the despite of any godly Councel, no more then the prophete *Isaie*, when he said, Inite Concilium, & dissipabitur: Coe, geather your Councel, and it shal be broaken. But he coulde not suffer to see *Goddes* glorie so defaced, that a companie of men shoulde presume to allowe, or disallow his trueth, as if it were not true in it selfe, but must fal, or stande onely at their pleasure.

The rest that followeth, is nothinge els, but vnseemely slander. But God be blissed, that hath deliuered that godly man from a lyege tongues.

*Act. 21.*

But *Luther* (saith *M. Hardinge*) was contrary vnto him selfe. Euen so *Marcion* the Heretique charged *S. Paule*, that he spake against the Ceremonies, & yet him selfe shaued his head at *Cenchrea*, and obserued the Ceremonies: that he woulde not circumcise *Titus*, & yet had circumcised *Timotheus*: that he woulde sometime defende the law, & sometime reprove the law: & so was enermoze contrary to him selfe. And he that had *M. Hardinges* spite, perhaps woulde no moze doubt to finde faulte with *S. Paule* for inconstancie, then with *Luther*. If *Luther* were euer contrary to him selfe, yet might no man worke charge him in that behalfe, then *M. Hardinge*. But *Luther* enermoze followed *Gods* callinge, & neuer returned backe vnto his vomite, neither sought against his owne conscience, no: against the manifest knowne trueth. And therefore although he were contrary vnto him selfe, as passing from errour vnto trueth, yet was he not contrary vnto God.

*M. Hardinge. The. 7. diuision.*

Now to put this mater, that *Luther* iudged it a thinge indifferent, whether one receiue the Sacrament vnder one kinde or bothe, more out of doubt, *Philipp Melancthon* his scholar, and nearest of his counsaile, writeth: Sicut edere suillam, aut abstinere a suilla, sic alterutra signi parte vti mandatum esse. That as it is a thinge indifferent to eate *S. wines* fleashe, or to forbear *S. wines* fleashe, so manibut it is

In li. de p  
fessione  
dei catho  
licis. Ca.

it is also to vse, whiche parte of the signe a man listeth. By the woorde, Signe, he meaneth the sacrament, liking better that strange woorde, then the accustomed woorde of the Church: least he might perhaps be thought of the bretherne of his secte, in some what to ioyne with the Catholikes.

Bucer also is of the same opinion, who in the conference that was had between the Catholiques and protestantes for agreement in controuersies of religion at Ratibone, confirmed, and allowed this article by his full consent with these wordes: Ad controuersiam, quæ est de vna aut vtraque specie, tollendam, cum primis conducturum, vt sancta Ecclesia liberam faceret potestatem, sacramentum hoc in vna, vel in vtraque specie sumendi. Ea tamen lege, vt nulli per hoc de iur occasio, quem vsum tantopere reuinit Ecclesia, temere condemnandi, aut inuicem iudicandi: That the controuersie for the one, or bothe kinds, may be taken away, it shalbe very wel doone, that holy Church made it free, to receiue this Sacrament in one or bothe kinds; yet vnder such condition, as hereby no occasion be geuen to any bodie, rashely to condemne the vse, whiche the Church hath so longe time keapte, nor to iudge an other. soothely he whiche woulde haue it free and at libertie, to receiue the sacrament vnder one or bothe kinds, and holdeth opinion, that the olde custome of the one kinde onely is not to be condemned, seemeth plainly y enough to confesse, that nothing hath bene instituted or commaunded of Christe touching this mater, as necessarie to saluation.

Thus wee may see plainly, that they whiche haue diuided them selues from the Mystical bodie of Christe, that is, his Church, who were of greatest learninge and iudgement, make it a mater indifferent (as it is in deede of it selfe left to the libertie of the Church) whether the sacrament be ministred vnder one kinde or bothe. And thus muche hath been confessed against M. Iuel, and his secte, not onely by the learned aduersaries of the Church in our time, but also by a learned mā of Bohemia about ffree score yeeres past. His name is Iohn Praxsam, of whose writings, some are set forth in printe. This learned man, where as he endeouored to prooue the vse of bothe kinds of the wordes of Christe written by S. Iohn, Excepte ye eate the fleass he of the sonne of man, and drinke his bloude, ye shal not haue life in you, at length vttereth these wordes accordinge to the eloquence of his time. Verumtamen hic Deum timens, & mores impios aliorum præcauens, fateor, quod quilibet personas de Ecclesia Communioni fidelium sub vtraque specie repugnantes damnare aut hærere non intendo: But heare hauinge the feare of God before mine eyes, and beinge wel ware, I followe not the wicked conditions of others, I graunte, that what persones so euer of the Church repine against the Communion of the Faithful people vnder bothe kinds, I intende not to condemne them, nor to holde them for Heretiques. But if it be the commaundement of God, that the sacrament be receiued of al vnder bothe kinds, why shoulde he be forbidden by the feare of God, to condemne those that withstande that order of Communion? seeinge that, who so euer goeth against Gods commaundement, is worthis to be condemned: Therefore by his testimonie the vse of one, or both kinds is indifferent.

Thus wee are habile to allege Luther, Melancthon, Bucer, and that learned Bohemian, for the indifferencie of the Communion to be ministred either vnder one kinde or bothe. Vvhere, I meane not, that the vse of the sacrament is so left to euery mans libertie, as he that listeth may require bothe kinds, and an other may content him selfe with one kinde. Not so: euery man is bounde to followe the order of the Church: but the Church is not bounde of necessitie by Goddes commaundement, to minister it vnder bothe kinds to the Laitie.

The B. of Sarisburie.

To proue that the halfe Communion is a thing indifferent, he bringeth forth the authoritie of Melancthon, Bucer, & a certaine learned man of Bohemia: some of them falsely alleged, & some without any allegation at al. Neither doth he bringe them to the intent to take them for his authours, & to folow them: for they neither in their booke, nor in the order of their Churches, euer consented to the breach of Christes Institution. But herein he betwaleth his wante of elde Doctors: for, hauinge the authoritie of them, he woulde neuer haue alleged any of these.

In Melancthon he misliketh muche the manner of his speache, in that he calleth the sacrament a Signe: whiche woorde (as he saith) is strange, and not the accustomed woorde of the Church. Hauinge that he seeketh occasions, and quarrels without cause, as his woonte is, otherwise he knoweth, that a Sacrament hath bene called



# A Signe.

Lib. 4. dist. 1.

August. De Do-  
ctrina Christia.  
lib. 3. ca. 15.

In Iohan. Tra-  
ctatu. 45.

Augustin. contra  
Adimantum.  
ca. 12.

Chrysostom. in  
Matthe. hom. 83.

August. de Do-  
ctrina Christ.  
lib. 2.

De Con. Dist. 2.  
Signum est.

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## THE SECONDE ARTICLE

called a Signe in al times, and ages of the Church.

Petrus Lombardus thus defineth a Sacrament, *sacramentum est signum rei sacræ*: A Sacrament is the signe of a holy thing. And as it is thought, the very substance and nature of a thing cannot be better known, then by the Definition. S. Augustine saith, *Signa cum ad res diuinas adhibentur, sacramenta vocantur*. signes, when they be applied to godly thinges, be called Sacraments. And againe, writinge of the difference that is betwene the Sacramentes of the Olde Law, and of the New, he saith thus, *In Signis diuersis, eadem fides*: The Signes beinge diuerse, the faith is one. And writinge against one Adimantus, he saith: *Non dubitauit Dominus dicere, Hoc est corpus meum, cum daret Signum Corporis sui*: The Lorde doubted not to saye, This is my Bodie, when he gaue the Signe of his Bodie. Likewise saith the Chrysostome, *Si mortuus Iesus non est, cuius symbolum, ac Signum hoc Sacrificium est? Jf Iesus died not, whose token, and whose signe is this Sacrifice?* And lest any man should be deceiued in the meaninge of this woorde Signe, S. Augustine him selfe hath expounded it thus: *Signum est res, præter speciem, quam ingerit sensibus, aliud quiddam faciens ex se in cognitionem venire*: A signe is a thinge, that besides the sight it selfe, whiche it offereth vnto the senses, causeth of it selfe some other certaine thinge to come into knowledge. Hereby it may appeare, that this woorde Signe, is not so strange, as M. Hardinge would haue it seeme, nor so vnaccustomed vnto the Church. Although it mislike him, that wee should doe, as the olde Fathers did, yet he might geue vs leaue, to vse such woordes, and phrases, as the olde Fathers vsed.

But (saith he) Melancthon, and Bucer accounted it a thinge indifferent. In deed these godly learned men, when they saw, that through the malice of their aduersaries, they coulde not obtaine, that Christs Institution might vniuersally be receiued, yet they desired at the least, it might be leaue free without restraints, for euery Church to doe therein, as they should thinke good, and that without murmure, or offence of others. And thus farre forth their desire was, it might be iudged free: not that they thought, Christe had not ordeined the Sacrament to be ministered vnto the people in bothe kindes, or that in it selfe it is indifferent: but that the faithful of God might indifferently, and freely vse it without controllement, and that it should not be iudged Heresie, to doe as Christe had commanded.

So the godly Fathers at the beginninge, when they coulde not perswade the Princes of the worlde, with their people, to receiue the Gospel, yet they thought they were gainers, and gaue God thanks, when they might haue place, and libertie for thei selues, freely, and with quiet conscience, to meete together, and to preache the Gospel.

This libertie M. Hardinge cannot like withal. He would haue it free for the whole Church to determine of it: but not for euery Church particular. This is a shifte to deceiue the ignorant. For he knoweth wel, that al other Churches throughout the worlde, from the first plantinge of the Gospel vntil this day, doe still minister the Holy Communion in Bothe kindes, as Christe commaunded: and that Christs Institution was neuer open, and by consente broken, but onely in the Church of Rome: whiche Church also is not vniuersal, but meere particular: and that the same breach in the same Church of Rome, sprang not of any consent of Bishoppes, or other learned men, but, as it is proued before, onely of the simple deuotion of the people. And dooth M. Hardinge thinke, the people may safely breake Christs Institution, without any General Council: and may not safely returne againe to the same, without a general Council? Merely there needeth no Council, where as nothinge is done by Council.

Touching the indifferencie of this matter, wherupon M. Hardinge hath built this whole treatie, and in what sorte the breach of Christs Institution may seeme



seeme a thinge indifferent, I knowe no better answere, then that is already made by *S. Cyprian*, who in the like case maketh answere thus: *Si quis de antecessoribus meis non hoc obseruauit, & tenuit, quod nos Dominus exemplo, & magisterio suo docuit, potest simplicitati eius de indulgentia Domini uenia concedi: nobis uero non poterit ignosci, qui nunc a Domino admoniti, & instructi sumus &c.* If any of my predecessors haue not followed, and keapte that thinge, whiche the Lorde by his example, and commandement, hath taught vs, he for his simplicitie may be pardoned: but (if wee wilfully offende) there is no pardon for vs, that are already warned, and instructed of the Lorde. Wee geue God thanks, that whiles he instructeth vs, what wee shal doo for the time to come, he forgiveth vs that is past, because wee haue erred of simplicitie. Thus farre sooth the breach of Gods ordinance may be bozne withal by the iudgement of *S. Cyprian*. But he addeth further, *Post inspirationem uero, & reuelationem factam, qui in eo quod errauerat, perseuerat, prudens & sciens, sine uenia ignorantie peccat, presumptione atq; obstinatione superatus*: After that God hath once opened and reueled (his truthe) who so continueth stil in his error, willingly and wittingly offendeth without hope of pardon, as be-  
 inge overcome with Presumption, and Wilfulnesse.

*Cyprian. li. 2.  
Epist. 3.*

*Cyprianus  
Ad Iubatanum  
de Hereticis  
Baptizandis.*

*M. Hardinge. The. 8. Diuision.*

And where as it was ministred in bothe kinds at Corinth, as it appeareth by *S. Paule*, and in sundrie other places, as wee finde moste evidently in the writings of diuers auncient Fathers: Yet the Church hath bene moued by diuerse and weighty causes, to take order, that the people shoulde receiue their Communion vnder one kinde, not onely in the Councel of Basil, but also in that of Constance, and longe before them aboute a thousande yeeres, in (52) the firste Councel of Ephesus, as many doo probably gather, and namely *Vrbanius Regius* a Doctour of *Luthers* schoole, confesseth in his Booke *De locis Communibus*. One cause, and not the least, was, that thereby the heresie of *Nestorius* might the rather be extinguished, who amongst other errors helde opinion (53) that vnder the forme of breade in the sacrament is conteined the Body of Christe without his blood: and vnder the forme of the vine, his blood onely without his Body. Many other causes moued those Fathers to take that order, for the auoidinge of many inconueniences, daungers and offences, whiche might happen in the vse of the Cuppe, as vnuerence of so high a sacrament, whereof Christen people at the beginninge had a maruelous care and regarde: the lothesomenesse of many, that can not brooke the taste of wine: the difficultie of gettinge, and impossibilitie of keepinge wine from corruption, in countries situated neare to the Northe Pole, in that Chyme, where is knowen to be greate extremitie of colde, beside a number of the like. so that it had bene besides reason, to haue bounde al to the necessitie of bothe kinds.

*The. 52. vnttruth  
For there was  
no such Ca-  
non touched, or  
once moued  
in that Councel.  
The. 53. vnttruth  
For Nestorius  
neuer dreamed  
of any such  
folie.  
Vvweighty con-  
siderations,  
wherefore  
Christes Instituti-  
on shoulde be  
broken.*

*The B. of Sarisburie*

He graunteth that *S. Paule* at Corinth, and sundrie other holy Fathers, in their seuerall Churches ministred the Sacrament in Bothe kinds. He might as wel haue saide, At the Apostles, and at the holy Fathers, sauinge for hindring of his cause. But the Church afterwarde vpon good causes (as it is here alleged) tooke order to the contrary, and namely to confute the Heretique *Nestorius*.

Here must thou marke, good Christian Reader, The Question is, whether *M. Hardinges* halfe Communion, were euer ministred openly to the people in the Church, within the space of sixe hundred yeres after Christe. For prouise hereof he allegeth, that this order was allowed in the Councels of Constance, and Basil, the former whereof, was begunne & holden in the yeere of our Lorde a thousande, foure hundred and fouretenth: and the same, neither general, nor ener generally received. And what force can he finde herein to prouue his purpose? It is also probably gathered (saith *M. Hardinge*) that the same order was taken a thousande yeeres before, in the firste Councel of Ephesus. Here he is driuen

*Anno. 1414.*



utterly to leaue his learning, & as he comonly dooth, onely to holde by bare gheasse. But if this newe diuise were brought in to confute the Heretique Nestorius, why then toke it place first in the Councils of Constance, and Basil, a thousande yeeres after that Nestorius was dead, & his Heresie quite forgotten? If it were so ordeined in the Council of Ephesus, why is there no Aite, or mention thereof extant in that Council, nor any learned man within a thousand yeeres after to recorde the same?

But Vrbanus Regius a Doctour of Luthers schoole confesseth it. First, Vrbanus Regius departed this life not aboue twentie yeeres agoe: and therefore is a very younge witness, to testifie a thinge done so longe before. Besides this, the Booke of Comon Places, that is abroade in his name, is nothing els but a heape of thinges geathered together by longe readinge, as the manner of Students is, out of diuers and sundrie bookes, and that as wel of the one side, as of the other, onely for healde of memorie, and increase of knowledge. Neither was that Booke euer corrected or published by him, but onely deliuered to the Printer, as it was, by his widowe after his death, as appeareth by Pomeranus, that dedicated that booke to the Prince of Mensburg. And therefore these collections doe witness his diligence, but not his iudgement. As touching that note concerninge the Council of Ephesus, it may be thought, he had it out of Alardus, or Michael Vathe, or some other like writer of this age.

Nestorius amongst other errors (saith M. Hardinge) helde opinion, that vnder the forme of Breaide in the Sacrament is contained the Body of Christe without his Bloude, and vnder the forme of Wyne, the Bloude onely, without his Body. Why shoulde this man thus delite him selfe, to vpholde one falseheade with an other? First he saith, The Council of Ephesus decreed against Bothe Kindes. This is vnttrue, and was neuer yet proued. Next, some cause muste be deuised, that shoulde leade the Fathers to that Decree. Whiche, as it is here surmised, was this error of Nestorius. A cause that neuer was, is good enough to proue the effecte that neuer was. Thus is M. Hardinge giuen not onely to forge newe Doctours, and newe Decrees of Councils, but also to imagine newe Heresies, such as were neuer hearde of before: euen in like sorte, and to like purpose, as by some it is supposed, that Aristotle sometime imagined strange, and monstrous opinions to be taught by Democritus, Parmenides, Helysius, and other olde Philosophers: not because they had euer taught, or writtten so in deede, but to the ende to finde occasion of talke, and the better to set abroade his owne learninge. If it be true, that is surmised by Nestorius, then M. Hardinges whole defence standeth but vpon an Heresie: if it be vnttrue, as in deede it is, then it standeth vpon an open falsehead: and so, whether it be true, or false, it hath a very weake foundation.

As for Nestorius, it is knowen, he was a wicked, and a blasphemous Heretique, and was woorthily condemned by sundrie holy Fathers and Councelles. Philastrius, Epiphanius, and S. Augustine, haue writtten namely of his errors: The Council of Ephesus, the Council of Chalcedon, Celestinus, Gelasius, Leo, Bishops of Rome, Cyrillus Bishop of Alexandria, haue ripte by, and condemned all the branches of his Heresies. Yet none of them al euer charged Nestorius with this newe Heresie of M. Hardinges makinge. If there had bene in it any shewe of truethe, M. Hardinge, as he is eloquent, woulde haue laied out all the Circumstances, when this strange error first beganne, where, and howe longe it continued, who wrote against it, and by whom, and in what Council it was condemned. Verily this great silence declareth some wante. It muste needes be a very strange Heresie, that neuer had neither beginninge, nor endinge: nor defender, nor reprouer: nor mouthe to utter it: nor eare to heare it: nor penne to write it: nor time to laste in: nor place to rest in. And if all this had bene true of Nestorius

Leuit. 24.  
1. Regum.  
Mar. 2.  
Genes. 17.  
& 44.  
Exod. 20.  
1. Mach. 1.

rius, yet had it bene no reason, that for any one mans private error, Christs Institution shoulde be broken.

But that the vaine folie, and manifest falseheade of these men may appeare, vnderstande (Good Reader) that where as Pestozius dwelte, and his Heresie tooke place, in those countreys they haue euermoze kepte Christs Institution in bothe kindes: but in these countreys, where as neither the name of Pestozius was euer hearde of, but onely vnto a fewe, nor his Heresie euer receiued, there haue they made greate p'ouisoies against Pestozius, yea a thousande yeres after Pestozius was dead.

The rest of the causes whiche he calleth so weighty, are scarcely two: the any answere. Some menne dooe lothe wine: some people can hardly geatte; some can hardly keepe wine: Ergo, there muste be made a lawe general, that the whole worlde shal Communicate in one kinde. If the Conclusion had bene, that such as haue these impedimentes, or wantes, might so Communicate, it had bene moze tolerable. For, as it is wel noted by Pomponius, Lawes muste touche thinges that happen commonly, and for the moste parte, not thinges that happen to fewe, or seldome. Otherwise, the like reason may be made for y<sup>e</sup> Priestes: Some Priestes by meane of discale can taste no wine: some in certaine countreys can hardly geatte, some can hardly keepe wine: Therefore it were wel p'ouided, that al Priestes shoulde minister vnder one kinde. Certainly where as wine may be p'ouided for the priest, there may also wine be p'ouided for the people. For it were strange to heare, that a carte, or a whole shippe, shoulde come loaden onely with one bottle of wine into a countrie.

Some saie, that the Priestes in Russia for lacke of wine, vsed to Consecrate in Methoglen: Some other saie, that Innocentius the eighth, for the like wante, dispensed with the Priestes of Pozwepe, to Consecrate without wine. It were no reason to binde the whole Church to the necessitie, or imbecillitie of a fewe. For otherwisse the same wante, and impossibilitie, that M. Hardinge hath here founde for the one parte of the Sacrament, may be founde also for the other. For Arrianus de rebus Indiciis, and Strabo in his Geographie, haue written, that there be whole Nations and Countreys, that haue no breade. Therefore it shoulde seeme necessary by this Conclusion, that in consideration of them, the whole Church shoulde abstaine from the other portion of the Sacrament also, and so haue no Sacrament at al.

De legib<sup>us</sup> & se-  
natu con. & lo-  
ga consuetud.  
ἐπὶ τὸ πλεῖστον  
ἐκ παραδό-  
γου.

Cornel. Agrippa  
de vari. sciencia.  
Volaterranus.

Arrianus, lib. 8.  
Strabo.

M. Hardinge. The. 9. Diuision.

No we in very deede, if we woulde graunte to our aduersaries, whiche in no wise we doo not graunte, that it hath bene commaunded of Christe, the laye people shoulde Communicate vnder bothe kindes, by these woordes. **Drinke ye al of this,** yet this notwithstandinge, the exacte strenghtnesse of Goddes ordinance may without sinne in cases be omitted in such thinges whiche be not necessarily to be obserued of them selues, or of the prescrip<sup>t</sup> of the lawe of nature: so that greate and weightie causes (the rule of charitie exactely obserued) require the same. For euident proufe of this, we haue examples bothe of the Olde, and also of the Newe Testament. Did not God commaunde, that none should eate of the shew breade, but the Priestes onely? Dauid eate thereof, and yet Christe clea-  
reth him of al blame. The lawe of Circumcision so straitely commaunded, was for the space of four-  
tie yeres, by the people of Israel quite omitted, whiles they passed from Aegypte to the lande of Pros-  
misse, and God founde no faulte with them for it. God gaue the lawe of keepinge holy the Sabothe  
day without exception. The Machabees notwithstandinge stucke not to arme them selues againste  
Antiochus, and to spende that daye in the fildes in their defence, hauinge no scruple of conscience for  
breache of that lawe. Many the like examples we finde in the olde Testament. But let vs come to  
the Newe Testament, and to the sacramentes of the tyme of Grace. In due consideration of whiche  
we may finde, that Christe hath scarcely commaunded any our warde thinge, the moderation, quali-  
fication.

Leuit. 24.  
1. Regum. 21.  
Mat. 23.  
Genes. 27.  
& 44.  
Exod. 20.  
1. Mach. 1.



fieing, and orderinge whereof, he hath not lefte to his church, as accordinge to the condition of the time; it hath bene scene moste expedient for the common preferment, and edifieinge of the same. So that notwithstandinge there be no swaruinge from the scope, and principal intente, and no creature defrauded of that good, whiche by the outwarde thinges is to be attained.

Touchinge the Sacrament of Baptisme, though nothing be saide of the teaching of them that should be Baptized, neither of the dippinge of them into the water, whiche Christes charge in this behalfe geuen seemeth plainely to require; Goe you (saith he to his Apostles) and teache all nations, baptizinge them ~~etc.~~ And yet the Church hath not feared to baptize Infantes, that be without capacite of teachinge, and for the due administration of this Sacrament to many, hath thought powring, or sprinklinge of water vpon them sufficient: though this be not spoken of, I say, it is muche to be considered to this purpose, that the Apostles stickt not for a time to alter, and change the very essentiall forme of wordes, with whiche Christe woulde this Sacrament to be ministred. For whereas he commaunded them to baptize in the name of the Father, and of the Sonne, and of the Holy Ghost, they Baptized in the name of Iesus Christe (sa) Onely, intendinge thereby to make that to be of more fame and celebritie. So to retourne to the Sacrament of the Body and Bloud of Christe, whereof we treat, no man can denie, but many thinges were at the institution of it doone, by the example of Christe, and by him commaunded, whiche now be not obserued: and yet in that respect no faulte is founde.

Christe washed the Apostles feete, and gaue them an expresse commaundement to doo the same, with these moste plaine wordes: If I that am your Maister and Lorde haue vvalshed your feete, you also ought to vvalsh one another's feete. For I haue geuen you an example, that as I haue doone, you doo so likewise: Vvhich commaundement of Christe accordinge to the outwarde letter, verily bindeth no lesse, then these wordes: Drynke ye all of this: yet this commaundement is not keapte, but cleane growen out of vse. Though it appeare by S. Bernarde who calleth it Magnum Sacramentum, A greate Sacrament, and longe before, by reporte of S. Cyprian, that Christe did not onely washe his Apostles feete, but commaunded also by solemne request, and ordeined that the Apostles afterwarde should doo the same. VVhether this ordinance of Christe hath bene abolished, for that it should not be thought a rebaptization, as it may be gathered of S. Augustine, or for any other cause, it forceth not greatly. But this is muche to be marueled at, that this so earnestly commaunded, is so quietly, and with such silence suffered vndoone, and in the ministration of the Sacrament, the vse of the cuppe so factiously, and with so muche cryinge out required. Neither in many other rites and ceremonies, wee doo not as Christe did. Christe celebrated this Sacrament after that he had supped: wee doo it in the morninge, and fastinge. Christe sate at the table with his xij. Apostles: neither sitte wee at a table, neither thinke wee it necessarie to obserue such number. Christe brake the breade: wee thinke it not necessarie to breake the hoste, that is to be deliuered to the faithfull participantes. Here is to be noted, that S. Cyprian rebukinge them, whiche thought sprinklinge or powring of water not to be sufficient for Baptisme, declareth, that the sacramentes be not to be esteemed accordinge to their extreme and rigorous obseruation, or administration of all the externe elementes: but rather accordinge to the integritie and soundnesse of faith of the geuer, and of the receiuer: and that diuine thinges vsed in a compendious sorte, conferre, and geue neuerthelesse to the righte beleeuers their whole vertue. lib. 4. Epist. 7. Many other commaundementes of God concerninge outwarde thinges might here be rehearsed: whiche notwithstandinge by litle and litle in the Church haue bene omitted: as the forbearinge of strangled thinges and bloude: whiche was commaunded by God in the Olde Testament, and accordinge to the pleasure and aduise of the Holy Ghoste, decreed by the Apostles in the Newe Testament: Yet for as muche as concerneth outwarde thinges, bothe this and many other the like, haue in prolesse of time growen out of obseruatiō, and haue without any scruple of conscience bene abrogated.

The B. of sarisbury.

The best state, that these men can lay holde vpon, is to denie Christes Institution. And therefore M. Hardinge saith here, In no wise wee doo not graunt it, whiche is an argument of good courage, but of smal prouise. But he addeth further, If it were

The. 54. vn-  
truth. A foule  
deprauation of  
the Scriptures.

Matth. 28.

Ioan. 13.

In Sermon.  
Cena Domini.  
In Sermon.  
vocatione  
Christi.  
Ad Ianu-  
arium cap.



In the name of  
Christe  
onely.

1 Samuel. 21.

Iosue. 5.

1 Machab. 2.

were Christes Institution, yet not withstandinge by the authoritie of the Church, and vpon good consideration, it might be broken. His reasons be these: In the olde Testament, Dauid did eate the Shewbreaide, notwithstandinge it were forbidden: the people in the wilderness ceased from Circumcision, notwithstandinge it were commaunded: the Machabees fought, and defended them selues vpon the Sabbath day, notwithstandinge God had appointed that day to rest. In the New Testament, wee Baptize Infantes, that can receiue no teachinge: and sometime wee thinke it sufficient to sprinkle them, or to poure them ouer: and the Apostles contrary to Christes Institution, Baptized in the name of Iesus Onely. If M. Harding coulde haue brought any such example, or authoritie, as was required, such poore heales should not haue needed. For these allegations are partely true, partely false, partely not agreeing to that wee haue in hande, neither in place, nor in time, nor in y<sup>e</sup> ende, nor in y<sup>e</sup> manner of doing, nor in other circumstances: & therefore make litle to this purpose.

Dauid tooke of the Shewbreaide: but he was forced thereto by extremitie of famine: Neither did he euer decree, y<sup>t</sup> it should be lawfull for al others to doe y<sup>e</sup> like.

1 Samuel. 21.

The people ceased from Circumcision in the wilderness: but they had Gods special dispensation so to doe, as it is noted by Lyra, for that they were in continual trauel from place to place: and people beinge newly Circumcised coulde abide no labour: yet made they no law, that Circumcision should quite be abolished.

Iosue. 5.

The Machabees might lawfully defende them selues vpon the Sabbath Day. For, as Christe expoundeth the law, Man is not made for the Sabbath, but the Sabbath is made for man. And therefore the Jewes did it, that beinge besieged vpon the Sabbath Day, as Dion saith, stood still, and yielded them selues vnto their enemies. Yet did not the Machabees proclaime, that it should be lawfull vpon the Sabbath to goe to the fildes.

1 Machab. 2.

Matth. 12.

Dion.

Touching Baptisme, first wee teache the Fathers, & afterwarde wee Baptize them, and their children: and this is no breach of Christes commaundement. For after wee be once become Gods people, God hath promised, That he wil be our God, and the God of our children: And by the prophet Ezechiel he saith, Your children be my children. They that sprinkled them that they Baptized, vsed bothe the woordes, and also the element or kinde of water, that was commaunded: neither dooth it appeare, that Christe gaue any commaundement of dippinge the partie into the water. But these men take quite away from the people, bothe the element & kinde of wine, and also the woordes of Consecration.

Ezechiel. 16.

Last of al, in that he saith, The Apostles contrary to the Institution, Baptized in the name of Christe Onely, Besides the mere sophistication of the mater, he also falsifieth the woordes, putting that behinde, that S. Luke set before.

M. Harding falsifieth the woordes of S. Luke.

And that thou maist the better perceiue the fraude, I must doo thee, Christian Reader, to vnderstande, that in the time of the Apostles, some that were Baptized, receiued the Holy Ghost in sensible signes, and were habile immediatly, some to speake sundrie tongues, some to woork other miracles: Some others receiued no such miracle, but Baptisme onely: as they of Samaria, that were Baptized by Philip. Therefore, saith S. Luke, Peter and John prayed for them, that they also might receiue the Holy Ghost in visible signes, as wel as others. For the Holy Ghost vntil that time, was come vpon none of them, but onely they were Baptized in the name of the Lorde Iesus, by this worde, Onely, excluding nothing els, but the outward miraculous gistes of the Holy Ghost.

Act. 8.

Onely.

But M. Harding transpolet, and shiffteth S. Lukes woordes at his pleasure, and placeth this worde Onely, in the ende, and thereby excludeth the essential forme of Baptisme, as if they had bene Baptized in the name of Christe Onely, and so not in the name of the Father, and of the Holy Ghost. This errour must needs holde



washinge  
of feete.

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holde by the canuasinge of the Scriptures.

To Baptize In the name of Christe, is to Baptize according to the Order, Institution, & Commaundement of Christe. Neither do these wordes, In the name of Christe, importe that Baptisme was ministered in the name of Christe onely, & in none other name beside: no more then these wordes, Paule the seruant of Iesus Christe, do importe, that Paule was the Seruant of Christe onely, & so not the Seruant of God the Father, nor of the Holy Ghost: Or these wordes, that Paule spake vnto the keeper, Beleue in the Lorde Iesus, doo discharge him from beleuing in y other twoo persons of the holy Trinitie. Doubtlesse he must be very holde with the Scriptures of God, that wil presume hereby to prooue, either that the Apostles altered y essential forme of Baptisme, or that they proclaimed them Heretiques, that in Baptizinge woulde folow Christes Institution.

Act. 16.

In sermone de  
Cœna Domini.

The obiection of washinge of feete is common, & hath been often answered. S. Bernarde calleth it a sacrament. I graunte. But S. Bernarde is a Doctour but of late yeres, and therefore his authoritie herein must weigh the lighter. Neither doth he so cal it according to the nature, and common Definition of a Sacrament. For neither was there any certaine element nameli chosen, nor any special wordes appointed to make it a Sacrament, nor any promise of Grace thereto annexed.

Hilar. in Matt.  
canon. 5 II. 12. 23.

Hilar. De Tri.  
nita. lib. 10.

Bernard. De bo.  
nis defendendis.

Onely he calleth it a Sacrament by a general kinde of takinge. And in that meaning S. Hilarie saith, The sacrament of Praier: the Sacrament of Fasting: the Sacrament of Fulnesse: the Sacrament of Thistle: the Sacrament of Weeping. And S. Bernarde in another place in like sort saith, The Sacrament of a painted Crosse: and in this place he saith, that the washinge of feete betokeneth the washing, and purging of venial sinnes, whiche signification he calleth a Sacrament.

De Con. Dist. 2.  
Comperimus.

1. Timoth. 5.

Augustin. ad  
Ianuarius. Epist. 118

But Christe saith, I haue geuen you an example, that as ye haue seene mee doo, ye also doo the like. Therefore (saith M. Harding) this commaundement bindeth as wel as the other, Drinke ye al of this. How may a man trust M. Hardinge in the darke, that wil thus deceiue him in the light: For he knoweth that the washinge of feete was neither Institution of Christe, nor any parte of the Sacrament, nor specially appointed to be done by the Apostles, nor the breache thereof euer deemed Sacrilege, as Celasius writeth of this disorder of the halfe Communion. Whether the Apostles for any time after Christes Resurrection obserued it or no, it appeareth not. Neither is there any thing, to my remembrance, written of it. As we may perceiue by S. Paule, it was an office more belonging vnto women, then vnto men. And it seemeth by S. Augustine, that this Ceremonie in the Church had relation vnto some other cause, and not vnto the Institution of Christe, neither to the example or practise of the Apostles. For thus he writeth vnto his frende Ianuarius touching the same: If thou demande, vpon what consideration this Ceremonie of washinge feete beganne first, notwithstandinge I haue wel thought of it, yet can I finde nothinge, that seemeth more likely, then this: for that the Bodies of them that had appointed to be Baptized (at Easter) beinge if cheameshed by reason of the Lenten fast, woulde haue had some lothsomnesse in the touching, unless they had bene washt at some time before: And that therefore they chose this day chiefly to that purpose, vpon whiche day the Lordes Supper is yereley celebrate. Here S. Augustine saith, it was the fullsomnesse of the bodies, and lothsomnesse of the soules, that first began this Ceremonie, and not the Institution or commaundement of Christ. But as touching the Ministration of the Communion in Bothe kindes, it is most certaine, that y Apostles vsed it, and that Christe commaunded it to be vsed til vntil his comminge.

With what indifferent iudgement then can M. Harding thus compare these thinges together: a Sacrament, with no Sacrament: an Institution, with no institution: a thing, that in the Primitive Church was euerywhere vsed, with that thinge,

Math. 5.  
Exod. 20.



thing, wherof no proufe can be made, that vpon Christes commaundement it was euer vsed. Neither did Christe therefore so abase him selfe, to walshe his Disciples feete, to the intente they according to the letter should do the same; but in him selfe to shew them a perfit example of humilitie. For they were yet in a deepe dreame, that Christe should come like a Kinge with al worldly Maiestie, and that they should be Princes, & sit with him to rule the worlde. Therefore to breake them out of this sleape, he toke vpon him this vile, and seruile office, that they might see, that his comming was to serue them, and therefore might learne humilitie, by his example one of them to serue an other. In like manner Christe set a childe before his Disciples, & willed them al to be as childre. He bad them to shake of the dust from their shooes, & to carie neither rodde nor scrippe aboute them, and to salute no man vpon the way: not that they shoulde practise these thinges according to the rigour of his wordes, but to the intent by the same, they might be induced to a deeper vnderstanding. Such, was his Sacrament, & meaning of the Walsching of feete.

Matth. 20.

Matth. 18.

Matth. 10.

Matth. 8.

The reasons that folow, are of like value. For Christe saide not, Doe this after supper, or sittinge, or at a table, or beinge so many togeather: Neither did the Apostles euer so vnderstande his wordes. But when he had ministred the Sacrament vnto his Apostles in Bothe Kindes, he bad them do the same, that he had doone: and so they vnderstoode his wordes, and ministred the Sacrament vnto the people in bothe Kindes accordingly.

The wordes of S. Cyprian here alleged, are spoken of sprinkeling, or potwizing on water ouer them, that were Baptized: which is but a Ceremonie, and therefore ought to be at libertie, and is not of the substance of Baptisme. Neither dooth it follow, Wee may breake a Ceremonie, Ergo, wee may breake the substance of Christes Institution. This reason rather maketh against M. Harding, and his fellowes. For if Ceremonies should be vsed freely, and without rigour, as S. Cyprian saith, why then be they so precise in their Oyle, their Balme, their Lightes, and other thinges of like value, by be the abuse thereof neuer so greate, yet they wil remitte nothinge: And if they be so precise, and so earnest in Ceremonies, & deuises of their owne, how mutche more ought wee to be earnest, in maters touching the essentiall forme of the Institution of Christe?

M. Harding. The. 10. Diuision.

I trust no man wil geather of that I haue saide here, that it is none offence to doo against Goddes commaundement. My meaning is farre other wise: Neither say I, that this sayinge of Christe in Matthew, Drinke ye al of this, or that in Iohn, Excepte ye eate the fleashe of the sonne of man, and drinke his Bloud, ye shal not haue life in you: Or other commaundementes of Christ, be not to be keapte: but this is that I say, and that euery Catholike man saith: that the vniuersal Church dooth better vnderstande, whiche are the commaundementes of Christe, and how they ought to be keapte, then Berengarius, Viclese, Hus, Luther, Zuinglius, Caluine, Cranmere, Peter Martyr, or any their scholars, and followers, which now be sundrie sectes. As for example: God hath, thus commaunded, Thou shalt not sweare: and, Thou shalt not kil: and if thine eye cause thee to offende, pul him out, and cast him away from thee. Vwhereas certaine sectes of Heretiques, as namely, they whiche be called VValdenses, and Picardi, by their construction hereof haue mainteined opinion, that no othe ought to be geuen or made in no case or respecte: like wise that in no case or respecte a man may doo an other to death: and also that after the outward letter of the Gospel, sometime a man is bounde to pul out his eye, and cast it from him: whiche thinge hath been doone by some of the Picardes, as it is reported, as though els Gods commaundement were not keapte: this hath so bene vnderstanded by the Catholike Church, confesseing neuerthelesse these to be Gods commaundementes, as in time, in place, and in certaine cases, a man might, and ought, without breache of Commaundement, bothe sweare, and kil: and like wise keape his eye in his head; and therem offende God nothinge

Matth. 5.  
Exod. 20.



The 55. Vn-  
true the. The  
Catholike, or  
vniuersal.  
Church neuer  
vnderstoode it  
so. But onely  
the Church of  
Rome, whiche  
is bothe late,  
and meere Pars-  
ticular.

at al. so the Catholike Church vnderstandeth, Drinke ye al of this, to be Christes Commandement, and of necessitie to be obserued: but of Priestes onely, I meane of necessitie: and that when in the sacrifice of the Church is celebrated the memory of Christes death, whiche in that degree be the successors of the Apostles, to whom that commandement was specially geuen, when they were consecrated priestes of the New Testament: who so did drinke in deede, as S. Marke witnesseth: Et biberunt ex eo omnes, and they dranke al of it. To these onely, and to none other, the Catholike Church hath euer referred the necessitie of that commandement. Els if the necessitie of it shoulde pertaine to al, and because Christe saide, Drinke ye al of this, if al of euery state, and condition ought to drinke of this Cuppe, of necessitie, howe is it come to passe, that our aduersaries them selues (who pretende so streighte a conscience herein) keepe from it infants, and yonge children, vntil they come to good yeeres of discretion: specially where as the Custome of the Primitive Church was, that they also shoulde be partakers of this Sacrament, as it may plainly be seene in S. Dionyse, Cyprian, Augustine, Innocentius, Zosimus, and other auncient Father. What better reason haue they to keepe the infants from the Cuppe, then the Anabaptistes haue to keepe them from their Baptisme? If they allege their impotencie of remembringe the Lordes death, the Anabaptistes wil like wise allege their impotencie of receiuinge, and vnderstandinge doctrine, that Christes Institution in this behalfe seemeth to require.

Marke. 14.

Thus the aduersaries of the Church them selues doe agnise, that the vse of the Cuppe in the Sacrament, pertaineth not to al of necessitie. So haue they neither Godly charitie to ioyne with the Church, neither sufficient reason to impugne the Church.

The B. of Sarisburie.

The best defence to colour disobedience, is to improue Goddes Commandement. Therefore saith M. Hardinge, The halfe Communion is no breache of Christes Institution. For Christe neuer commanded, that the whole Communion shoulde be ministred vnto the people in bothe kindes. And that (saith he) the Church knoweth better, then Luther, or Cranmere, or such others. What so euer ordinary lighte the Church hath, she hath it not of hir selfe, but of Goddes holy Word, that is a lanterne vnto hir feete. And it is no Christian modestie, to make such boastes of the giftes of God. Goddes holy Spirit bloweth where it thinketh good. Daniel alone sawe the innocencie of Susanna: the Judges, and Elders sawe it not. Paphnutius alone was heard against al the rest of the Nicene Council. S. Hierome alone is receiued against al the whole Council of Chalcedon. And for as muche as M. Hardinge delicteth him selfe with odious comparisons without cause, why might not a man likewise saye, The Primitive Church in the time of the Apostles, and other Catholike Doctours, and olde Councils, that ministred the whole Sacrament vnto the people in bothe kindes, vnderstoode Christes Institution, as wel as did afterwarde the Council of Constance, in whiche Council holden foureteene hundred yeres after Christe and more, it was determined, that the Laitie shoulde contente them selues onely with the halfe Communion in One kinde, But therefore hath God geuen his holy Scriptures, that the Church shoulde be directed, and neuer erre. And S. Augustine saith: Dominus semper veraciter iudicat: Ecclesiastici autem Iudices, sicut homines, plerumque falluntur: The Lord alwaies iudgeth truly: but the Ecclesiastical Judges, for that they be men, are oftentimes deceiued.

Isalm. 118.  
Iohan. 3.  
Daniel. 13.  
Socrumenus. li. 1.  
Cap. 23.  
36. Quest. 2.  
Tria legitima.

August. contra  
Cresconium  
Grammaticum.  
lib. 21. cap. 2.

Exod. 20.  
Leuit. 24.  
Deuteron. 18.

The examples of killinge, swearinge, pullinge out of eyes, eatinge of bloude, and strangled thinges, that are here brought in, stande moze for a countenance, then for proufe of the matter. Touchinge the firste, God saith vnto the priuate man, Thou shalt not kil: but vnto the Magistrate he saith, Thine eye shal not spare: Thou shalt not suffer the wicked forcerer to liue. This case was neuer doubtfull: or if it were, let M. Hardinge shewe, in what Council it was determined. Touchinge Dathes, it is forbidden, that any shal sweare vnadvisedly, or without iust

lust cause, & so to abuse the name of God: But otherwise, to sweare before a Judge in the way of Judgement, Justice, and Trueth, God him selfe hath commaunded.

*Hieremie. 1.*

The pullinge out of the eye is an allegorie, wherein by a figure, or manner of speache, one thinge is conceiued of an other: and Chyistes meaninge is, that who so wil followe him, muste pul out, and cast from him his affections, his goodes, and his frendes, for the Gospelles sake, y<sup>e</sup> though he loue them as his eyes. And if the Picarde tooke it otherwise, it was an error of simplicitie, mutche like the error of Digen, and certaine others, who, as it is w<sup>ri</sup>tten of them, grossely, and accordinge to the letter, ghelded them selues for the kingdome of heauen: Or the error of the Bishop of Rome, who vpon smal occasion of these woordes, Ecce duo gladij hic, Beholde, here be two swerdes, claimeth vnto him selfe bothe the Spiritual, and also the Temporal swerde, and so the whole iurisdiction of al the worlde.

*Matth. 5.*

*Eusebij lib. 6.*

*cap. 8.*

*De Maiestate,*

*et obedientia,*

*Vnam sanctam,*

*Act. 15.*

The forbearinge of bloude, and strangled meates, beganne emonge the faithfull in the time of the Apostles, not as of Gods commaundement, or to continue for euer: but onely of charitie, to beare with the weakenes of the Jewes, vntil they might growe to a perfite knowledge in Chyiste: duringe whiche weakenes, this charitable order amonge the rest of the faithful Christians, continued still, as may appeare by Tertullian, by Arnobius, by Eusebius, by Decumentus, and others. But after that the Jewes were thoroughly perswaded, that al creatures of God were cleane, this forbearinge, whiche beganne onely for their sakes, had an ende.

But how can M. Hardinge applie these thinges to his purpose? Or howe can he hereby warrante the manifest breache of Chyistes Institution: The Church in euery of these orders was directed, and guided by Goddes worde: Touchinge killinge, God saith vnto the Magistrate, Thou shalt not suffer the wicked to liue.

Touchinge sweareinge, God saith, Thou shalt sweare in trueth, in Judgement, and in Justice. Touchinge pullinge out of our eyes, S. Paule saith: No man euer hated his owne fleashe, but dooth nourishe, and chearish it. And touchinge bloude, and strangled meates, Chyiste saith, The thing that entrieth into the mouth, defileth not the man: And S. Paule saith: Euery creature of God is good. Therefore the Church in these cases diuised no newe thinge of hir selfe, nor brake any of Gods ordinaunces, but onely followed the worde of God.

*Hieremie. 4.*

*Ephes. 5.*

Nowe of the other parte, let M. Hardinge shewe, what Worde of God the Church of Rome had to followe, in the ordering of the halfe Communion. Where did Chyiste, or his Apostles euer saie, Let not the people receiue the whole Sacrament, as it was ordeined at the first, but let it be sufficient for them to receiue one portion: If there be no sutable commaundement to be shewed, then be not these cases like. And if the cases be not like, why dooth M. Hardinge deceiue the worlde, and compare them thus togeather, as though they were like: What, troweth he, there is no difference betwene obeying Gods Commaundement, and breaking Gods commaundement: Or thinketh he, bicause it was lawful for Abraham, hauing Gods Commaundement, to haue slaine his Sonne Isaac, that therfore it was lawful for him to slay Ismael also, hauinge no commaundement: It is a daungerous doctrine, to saye, The Church is Omnipotent, and may allotue, or disallowe Goddes Commaundements without difference, at her pleasure. For as it is discretely noted by the Emperours Valentinian, & Martian, Who so euer, after the trueth is once founde, seeketh further, he seeketh for a lie, and not for the trueth.

*Genes. 22.*

*In Edicto Im-*

*perat. Valentin.*

*et Martia. in*

*Chalced. Con.*

*Act. 3.*

But to minister vnto the vulgare laye people in bothe kindes (saith M. Hardinge) was not Chyistes institution. Thus he saith, and saith it often, and onely saith it. Other authoritie then his owne, he bringeth none. The reason that moueth him, I wene is this: for that there was no Laye people at that Banket with Chyiste, but the Apostles onely: But this reason woulde spoile the Laye people, not of one parte one



*De Missa publica  
proroganda.*

ly, but of al together. Surely one Lozichius a Doctour of *M. Hardinges* of one side saith thus: *Ipsius Sacramenti Institutio vult, vt omnes vnā manducemus, & bibamus.* The very Institution of the Sacrament willett, that we al Eate, and Drinke together. *M. Hardinges* Doctour saith, It is *Christs* Institution: *M. Hardinge* him selfe saith, It is not *Christs* Institution. Whether of them two a man may beleue. I leaue it to others.

Howe be it in the meane time, while these Doctours can better agré, it cannot be denied, but *Christe* ministred vnto his Disciples the whole Sacrament in Bothe Kindes, & gaue them in charge, in plaine expresse wordes, to doe the same. But of the halfe Communion in one kinde, *Christe* neither gaue them charge, nor spake any one woorde at al. If *M. Hardinge* will replie, that *Christs* wordes in this case be doubtful, & may be diuersly taken, yet is that obiection already answered.

*De Legibus  
sonatus consue.  
et longa consue.  
si de.*

For the lawe saith: *Si de interpretatione Legis queratur, in primis inspicendum est quo iure Ciuitas retro in huiusmodi casibus vsa fuerit.* Optima enim est Legum interpretatio Consuetudo: If question happen to be moued touching the meaninge of a lawe, first of al we must see, what order hath bene vsed in the like cases in times past. For the Custome, and practise of the people, is the best expounder of the Lawe. Now it appeareth plainly, that the Custome & practise of the purest Church, in the time of the Apostles, & others olde Catholike Fathers was, to minister vnto the people in Both Kindes: wherof we may conclude, that the same was *Christs* Institution, & very meaninge. But if *M. Harding* will applie thauthoritie of Customs vnto his purpose, for y the comon practise of the Church of Rome for a fewe late yeres, hath bene to the contrary, that therfore this was *Christs* meaninge, this obiection is also sone answered.

*De rebus dubijs.  
In ambiguo.*

For bothe Lawe, & common reason saith: In ambiguo sermone non vtrunq; dicimus, sed id duxat quod volumus: In a doubtful speache we speake not bothe the thinges (that may be geathered) but that thinge onely, that we meane. Howe if *Christe* meante bothe the order, that was practised by *Thapostles*, & Olde Fathers, and also the contrary order, that of late hath bene practised in the Church of Rome, then had *Christ* at one time, and in the uttering of one sentence, not onely two, but also diuers and contrary meaninges: and so by *M. Hardinges* iudgement, *Christe* must needs construe his owne woordes in this wise: Drinke ye all of this, I meane, let priestes onely drinke of this: Drinke ye al, I meane, some maie not Drinke: Drinke ye al, I meane contrary, Drinke ye not al. And when I saye, Dooe ye the same that I haue doone, my meaninge is otherwise, Dooe not the same that I haue doone. *M. M. Hardinge*, It is an olde sayinge, *Maledicta glosa quæ corrumpit textum: Cursed be that gloasinge construction, that destroyeth the texte.*

*Hieronym.  
1. Corinth. 11.  
Chrysost.  
2. Corinth. 13.*

We saye, The priestes are bounde of necessitie to receiue bothe Kindes: but the Laye people is not bounde: and so we conclude, that *Christe* ordeined two sundrie Communiones, the one not like the other: the one for the priestes, the other for the people. And therfore by your aduise, we must correcte *S. Hierome*, that saith: The Lordes Supper must be common to al: And likewise *Chrysostome*, that saith, In the holy Mysteries, there is no difference betweene the Priest and the People. For it is now otherwise agréed, that the Lordes Supper may not be Common vnto al: and that in the *Apostles* rids there must be a difference betweene the Priest and the People.

The obiection that is made of keepinge childezen from the Communion, is but childishe, and nothinge to the mater. For in so doinge we diside not the *Apostles* rids, nor breake any parte of *Christs* Institution: no more then when by order of Excommunication, we remoue the wicked from the whole vse of the Sacrament.

For notwithstandinge it appeare by *S. Augustine*, *S. Cyprian*, and others, that Infantes in the Primitiue Church in sundrie places were admitted to the holy Communion, yet afterwarde vpon good aduise, they were iustly remoued from it: bicause that beinge in that age, they were not thought hable to examine and proue



proue them selues accordinge to the doctrine of S. Paule, and so to eate of that Breade, and to drinke of that Cuppe. In like sorte in the lawe of Moses, notwithstandinge al menchildzen were commaunded to be Circumcised, yet none were admitted to eate the Pasche, but onely such as coulde demaund, what it meant.

The Church (saith M. Hardinge) is the interpreter of Gods minde. The Church knoweth, that this was not Christs Institution. Verily if the Church knowe it nowe at laste, she hath bene longe in learninge this lesson. For the olde Catholike Church, as it is wel knowne, tooke it farre otherwise, and that folowinge the plaine wordes of God, whereby Gods ordinary way is to reuele his minde: and because Christe misse into his Disciples in bothe kindes, and commaunded them to do the same, therefore that Church vnderstoode him, euen as his wordes sounded, and ministered vnto the people the whole Communion in Bothe kindes.

Now, whereas M. Hardinge saith, The Church of Rome of late yeeres, hath more seuerer intelligence of Goddes minde, then the elder Church had any time before. He thinketh he imagineth Christe thus to saye to his Apostles: Doo the same to others, that ye haue seene me doo to you. For a time it shal be lawfull: after it shal not be lawfull. Nowe it is my Institution: the time shal come, when it shalbe no longer my Institution. After foure teene hundred yeeres there shal be a certaine Councel of fye hundred Bishops, and eight hundred Monkes and Friers: there shalbe terrible contention, whether the Pope be aboue the Councel, or the Councel aboue the Pope. One Pope shalbe depose: an other shalbe erected againste him: and so two Popes at one time. Thone shal excommunicate, and curse, and seeke al meanes to depose the other. Kinges and Princes shalbe in partes. The whole worlde shalbe troubled. Then shal these maters be concluded. That I commaunde, they shal breake: that I binde, they shal loose. Onlesse M. Hardinge geue such exposition to Christs wordes, he cannot be greatly relieved by them. Thus haue we reason sufficient, to open the error of M. Hardinges Church, and godly charitie, to ioyne with the olde Catholike Church of the Apostles, and holy Fathers, whiche, we doubt not, was the Church of God.

*M. Hardinge. The II. Diuision.*

And although herein we coulde be content, Infantes not to be spoken of, yet it may easily be proued, that the Communion vnder bothe kindes hath not euer bene general. And as we doo not condemne it, but confesse, it might be restored againe by the authoritie of the Church lawfully assembled in a general Councel, vpon mature deliberation before had, and a holson remedie against the inconueniences thereof prouided: euen so are we habile to shewe good authoritie for the defence of the one kinde, now vsed in the Church.

*The B. of Sarisburie.*

M. Hardinge woulde haue vs put Gods wordes to dayeing, and none otherwise to be obedient to Christs commaundement, then if a few Bishops gathered at Trident shal allowe it. But we may answer such a Councel, as kinge Agastilus sometime answered the Macedonians, through whose country he desired to haue passage against his enemies. For when they had sente him wordes, that the mater was greate, and that therefore they woulde wel consider of it, Let them consider, saide he, while they list: but in the meane time I wil passe through. If the Councel vpon aduise wil restore againe the whole Communion, why then doth Pope Leo call it, The Heresie of the Greekes, and of the Bohemians? Or why dooth Gerson intitle his booke, Contra Hæresim Communicandi Laicos sub vray specie? Against the Heresie of Communicatinge the Laye people vnder Bothe Kindes? I trowe Councelles be not called to restore the worlde to Heresies. The greate inconueniences, that M. Hardinge woulde haue a general Councel to make prouisoers for, are noted by Gerson the greatest Promoter of the Councel of Constance, and are these:

The liquoure might be sheade:

*In Bulla Leonis*

*10.*

*Gerson.*



It cannot be caried about without danger.

In winter it woulde soone fower, and turne to Wineger:

In Sommer it woulde putrishe, and breede moozmes:

It woulde be lothesome for men to drinke:

In some Countreys it is harde to be gotten:

The laye people shoulde touche the Cuppe:

Some of them haue Bearden: some haue Palsies:

The dignitie of the Priest, and laye man shoulde be al one.

These, and other like inconueniences are sutch, as Christe and his Apostles neuer knewe: yet the Council that is now holden at Trident, vpon mature and solemne deliberation hath pronounced and published, If any man wil saye, that these be not iust causes, why the people shoulde stande content with the false Communion, accounted be he.

And notwithstandinge the Bishoppes in that Council haue already yelded, that certaine Countries and Kingedomes may vse the whole Communion accordinge to Christes Institution, yet haue they added so sonde conditions vnto the same, that al men may se, they sitte there onely for a countenance to mocke the Word.

M. Hardinge. The 12. Division.

And because M. Iuel beareth the worlde in hande, nothinge can be brought for it of our side: some places I wil allege here, that seeme to me very euidently to proue, that the vse of bothe kindes hath not alwaies bene thought necessarie to al persons, and that the Communion vnder one kinde, hath bene practised, and holden for good within the sixe hundred yeres after Christe, that he woulde so faine binde vs vnto.

Here may be alleged first the example of our Lorde him selfe out of the xxiiij. Chapter of S. Luke whiche is spoken of before: where it is declared that he gaue the Sacrament vnto the 120 Disciples at Emans vnder the forme of Breade onely: whiche place ought to haue the more weight of authoritie in a Catholike mans iudgement, because it is brought by the Council of Constance, and also by the Council of Basile, for proufe of the Communion vnder one kinde. That it was the Sacrament, the auncient Decretours doo affirme it plaine, and the wordes conferred with the wordes of our Lordes supper, doo agree: and that it is not needefull of our owne head to adde thereto the administration of the Cuppe, as our aduersaries doo by their figure Synecdoche: it appeareth by that those 120 Disciples, declared to the xij. Apostles assembled together in Hierusalem, howe they knewe our Lorde in fractione Panis, in breakinge of the Breade to them, whiche cannot be taken for the wine. And as soone as they knewe him in breakinge of the Breade, he vanished away from their sight, yet that he tooke the Cuppe into his handes, and blisshed it, and gaue it vnto them, (56) as it appeareth euidently enough to S. Augustine, to Bede, and to al other that be not wilfully opinatiue.

Againe, what neede is it to vse violence in this scripture, and ioigne vnto it a parche of our owne diuise, by so simple a warrant of a figure, like that accordinge to the minde of the learned Fathers, Christe gaue here to the 120 Disciples, not a peece of the Sacrament, but the whole Sacrament, as it is proued by the effe of the same: and the effe presupposeth the cause. For S. Augustine confesseth by that Sacrament of Breade (so he calleth it) Vnitae corporis participata, remouendi impedimentum inimici, ut Christus possit agnosci, that thereby they were made partakers of the vnitie of Christes bodie, that is to saye, made one Eddy with Christe, and that al impediment or let of theemie the Diuel, was taken away, so as Christe might be acknowledged. What more shoulde they haue gotten, if they had receiued the Cuppe also?

The B. of Sarisburie.

If I woulde speake onely by authoritie, and proue nothinge, as M. Hardinges woonte is, I might answere al this matter in thre wordes.

Firste

S. Luke nameth  
neither forme  
nor onely.  
¶ In the yere of  
our Lorde 1414.

The 56. Vn-  
trouth. For nei-  
ther S. Augusti.  
nor Bede, nor  
any other aun-  
cient Father  
hath any sutch  
wordes, but  
rather the con-  
trary.

First, that the Breade that Chriſte brake at Emaus, was common table Breade, and not the Sacrament.

Secondly, that, al be it ſome writers ſeeme to cal it the Sacrament, yet none of them ſaith, it was miniſtred in One kinde, as M. Hardinge by his ſcander gheſſes woulde ſeeme to geather.

Thirdely, althoughe he were hable to proue, that Chriſte ſo miniſtred at that time, and in that place, yet were al this nothinge to proue his purpoſe. For we ſoyne iſſue of the People: he anſweareth of the Biſhoppes. I ſpeake of the Church: he ſpeaketh of an Inne. And to conclude, by this example it appeareth, that Chriſt him ſelfe receiued in one kinde: whiche one thinge ouerthoweth al that M. Hardinge hath builded.

And bicauſe he maketh him ſelfe ſo ſure, and certaine, that Chriſte at Emaus miniſtred the Sacrament, it may pleaſe him to remember, that euen the ſame Doctors, that he hath here alledged, & diuerſe others of late yeeres, vpon good conſideration haue ſaide, it was not the Sacrament. S. Auguſtine ſaith, the breakinge of Breade there was hospitalitie, and intertaininge of ſtrangers. His wordes be theſe: Quia hospitalitatem ſectati ſunt, eum, quem in expoſitione Scripturarum non agnouerunt, in panis fractione cognoscunt: Bicauſe they were geuen to hospitalitie, they knewe him in the breakinge of Breade, whome they knewe not in the expoundinge of the Scriptures. Whiche thinge S. Gregorie uttereth in plainer manner. Mensam igitur ponunt, Panes, cibosque offerunt, & Deum, quem in ſcripturarum expoſitione non cognouerant, in panis fractione cognoscunt: They laye the Table, and ſet forth the Breade and Meate, and God, whome they knewe not in the expoundinge of the Scriptures, they knowe in the breakinge of breade. It were harde to ſaye, the ſettinge forth of Breade and Meate vpon a table in an Hoſterie, was the Miniſtration of the Sacrament. And to leaue Beda, and others, that ſolowe the ſame expoſition, Dionyſius one of late yeeres, and therefore ledde away with many errors, accordinge to the weakenes of that time, ſaith thus: Accepit panem, & Benedixit: non tamen in ſuum Corpus conuertit, ſicut in cena: ſed ut moris eſt benedicere cibum: He tooke breade, and bliſſed it: but he turned it not into his Bodie, as he did at his Supper: but onely as the manner is to ſaye grãce, or to bliſſe the meate. So likewiſe ſaith Antonius Iulianus, Accepit panem, benedixit, fregit, & porrigebat illis, ſicut conſueuerat ante paſſionem: He tooke Breade, bliſſed it, brake it, and geue it vnto them, as his manner was before his Paſſion.

Apza ſaith, they knewe him, for that he brake the Breade ſo euen, as if he had cutte it with a knife. By theſe writers it appeareth, it was Common Breade, that Chriſte gaue to his Diſciples, and not the Sacrament.

And whereas M. Hardinge allegeth S. Auguſtine to the contrary, if he had conſidered the wordes of one William Wileſorde, a Doctor of his owne ſyde, whiche he uſeth againſt Wickliſſe, I reckon, either he woulde haue better aduysed hym ſelfe, or els woulde haue reſuſed his owne Doctor. Wileſordes wordes be theſe: Hic dico, quod non habetur ex textu, vel ex Gloſa Luca. 24. vel per antiquos Doctores, quod ille Panis, quem Chriſtus fregit poſt Reſurrectionem, fuit Conſecratus, vel Sacramentalis. Ideo ineptè, & conſequenter dico, quod falſo allegat authoritatè Auguſtini: This I ſay, it cannot be geathered neither by the texte of S. Luke, nor by the Gloſe, nor by the auncient Doctors, that the Breade that Chriſte brake after his Reſurrection, was the Conſecrate, or Sacramental Bread. And therefore (I ſay) that fooliſhly, and by conſequence that falſely he allegeth S. Auguſtine to this purpoſe.

The two Councils of Conſtance, and Baſil, thus vnderſtoode the wordes of S. Luke: and that (ſaith M. Hardinge) in a Catholike mans iudgement ought to weigh much. The former of theſe two Councils, was holden but of late dates, aboute ſourtene hundred yeeres after Chriſte, and the weight of them is already determined by others. For al the

Auguſtin in cō-  
tenta in 24. l. 2.

Gregor. in Eua-  
gel. Hom. 23.

Dionys. in 24.  
Luca.

Antonius Iulianus in Poſtilla  
maiori.

Nicolaus Lyra.

vul. v. vide-  
ford contra  
v. v. v. v. v.



*Ind. ut. viues in  
de Ciuita.  
Dei. ca. 26.  
Pigghius in  
Hierarchia.*

**Dominike freres**, and al others that helde with **Thomas of Aquine**, whyche thought them selues to be the best learned, that were then aliue, vtterly refused the Council of **Basil**, and saide, it was neuer lawfully called togeather.

And **Albertus Pigghius** saithe, that bothe these Councils, as wel that of **Basil**, as the other of **Constance**, Decreed against the order of Nature, against the manifest scriptures, against the authoritie of al Antiquitie, and against the Catholike faith of the Church.

These be the two Councils that **M. Hardinge** would haue to weigh so deeply in a Catholike mans conscience. Neither can it iustly be replied, that any of these were Lutherans. For the **Dominike freres** were a hundred yeres before Luther euer preached: And **Albertus Pigghius** wrote namely, and of purpose agaynst Luther. Verily these Councils seme ouer light, to weigh downe al the olde Councils of grane and Catholike Fathers: that were before them. Touching the authoritie of Councils, because they seme oftentimes to vary, **Celasius** thought it best to take vp the mater thus: In gestis Conciliorum, quotiescunq; discors sententia inuenitur, illius Concilij sententia magis tenetur, cuius antiquior, & prior extat authoritas: When so euer contrarietie in sentence is founde in the Actes of Councils, let the sentence of that Council be taken, that hath the elder, and better authoritie. If thys determination of **Celasius** be good, there is no cause why these twoo so late Councils should weigh downe any Catholike mans conscience, specially agaynst so many contrary Councils as haue bene before. Doubtlesse it is a maruelous case, that either of these two Councils, should at last see that thing in the wordes of **S. Luke**, that the Council of the Apostles coulde not see.

Yet to healpe **M. Hardinge** forthward, let vs graunte, **S. Augustine** vnderstande these wordes of the Sacrament. In beede he calleth it in the same place, **Sacramentum Panis**, The Sacrament of Bread, meaning thereby, that the substance of Bread in the same remaineth still: but he calleth it not, *The Forme or shadowe of Bread*, as **M. Hardinge** dothe. But let vs graunte, it was the Sacrament.

*Augustin. de  
Consensu Euan-  
gelistarum. li. 3.  
ca. 25.*

Now haue an eye (good Reader) to **M. Hardinges** fingers, and marke how he inggleth with **S. Augustines** wordes. **S. Augustine** saithe, **Per Sacramentum Panis vnitate Corporis participata**: These plaine wordes it liketh **M. Hardinge** to English thus, *Thereby they were made partakers of the vnitie of Christes Body, that is to say, made one Body with Christe*. Alas, this was no parte of **S. Augustines** minde. Beware, good Reader: this man seeketh waies to deceiue thee. **Lyra** him selfe confesseth, that these wordes of **S. Augustine** haue *Mysticam Interpretationem*: a mystical vnderstandinge, and may not be taken, neither of the Sacrament, nor of **Christes** Natural Body, but of his Body Mystical, which is the Church: and that who so euer is partaker, or member of the Church, knoweth **Christe**: who so euer is without the Church, knoweth not **Christe**. But who can better repoite the same, then **S. Augustine** him selfe? His wordes be these, plaine and cleare, and in the same place: how be it **M. Hardinge** thought good to dissemble them. *Nec quisquam se Christum agnouisse arbitretur, si eius Corporis particeps non est, id est, Ecclesia: cuius vnitatem in Sacramento Panis Apostolus commendat, dicens, vnus Panis, vnum Corpus multi sumus*. Let no man thinke he knoweth **Christe**, onlesse he be partaker of his Body, that is to say, of the Church: the vnitie of which Church the Apostle commendeth in the sacrament of Bread, sayinge, *Wee beinge many, are one Breade, and one Bodie*. The Church was that body whereof the two Disciples were made partakers, and members, and so came to the knowledge of **Christe**.

Now, notwithstandinge wee haue graunted, that **S. Augustine** expoundeth this place of the Sacrament, yet doth not **S. Augustin** say, that **Christe** ministred the halfe Sacrament to his Disciples in One kinde onely. But saith **M. Hardinge**, *Luke speaketh onely of the Breade: Ergo, There was no wine*.

*Thys*

This argument may be good in *M. Hardinges* Diuinitie, but it is of smal force in good Logique.

As for your synecdoche, whereby of the parte ye vnderstande the whole (saith *M. Hardinge*) It is but a patche of your diuise, and wil not serue. Yet *S. Augustine*, *S. Gregorie*, *Bede*, *Iulianus*, *Dionysius*, *Lysa*, *Widesorde*, & others that vnderstande these wordes of *S. Luke* of hospitalitie, must needs craue the warrant of a figure, and vnder the name of Bzeade must needs conceiue meate, and Wine also: otherwise there had been a very simple, and a drie feast. Now if *M. Hardinge* can allow them the figure of Synecdoche, why may not he as wel allow vs the same? It is a manner of speache commonly vbled in al the Scriptures.

But *Christe* streight way vanished from their sight vpon the breakinge of the Bzeade: and therefore had no leasure to deliuer the other portion: neither is there any mention made of the Cuppe. What miserable straites these men be diuened into: To make vp their tale, they are gladde to say, that *Christ* lackte leasure. But there is nothing written of the Cuppe. I graunte. Neither is there any thinge there written, that *Christ* did Consecrate the Bzeade. And this place is priuiledged aboue al others. We must conceiue no more of it, then is spoken. Then was there a Sacrament without Consecration. Neither is there any thinge there written, that either *Christ* him selfe, or the Disciples did eate the Bzeade. Thus hath *M. Hardinge* with mutche a do sonnde out at last, not a Communion of One kinde, & he sought for, but a Communion of Two kinde at al. And so haue wee a Sacrament without Sacrament: and a Communion without Communion.

What shal I say further? If I graunte *M. Hardinge* his whole demaunde, yet hath he wonne nothinge against me: but very mutche against him selfe. For the question is moued of Lay people: *M. Hardinge* bringeth examples of *Christ* and two Disciples, who were of the number of the seuentie and two, that were sente abroade to preache the Gospel, and therefore it may wel be thought, they were Ministers, and not of the Laye sorte. *Lysa* and others thinke, the one of them was *S. Luke* him selfe. *Epiphanius* thinketh, it was *Pathanael*. Therefore *M. Hardinge* may wel geather hereof, & Priestes may receiue in One kinde: whiche thinge he wil in no wise graunte. But he can conclude nothinge against the people. Sutch lucke hath he to allege mater against him selfe.

*M. Hardinge. The. 13. Diuision.*

Here might be alleged the place of *thactes* in the 2. Chapter, where mention is made of the Communion of breakinge of the Bzeade, the Cuppe not spoken of: whiche the Heretiques called *Vvaldenses* did confesse that it must be vnderstanded of the Sacrament, In confessione ad *Vladislaum*: and likewise the place of the 20. Chapter, and specially that of the 27. Chapter of the Actes. (57) Where *Chrysostome* and other Fathers vnderstande the Bzeade that *S. Paule* in perill of shipwracke tooke, gaue thanks ouer, Brake, and Eate, to be the holy Sacrament.

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He thought it not good to recite the wordes, as knowinge, they would not greatly serue his purpose. That the two former places were meane of the Sacrament, it appeareth (saith he) not onely by the *Vvaldenses*, but also by the exposition of the olde Fathers. Yet coulde none of them in either of these places, ever finde out the halfe Communion in One kinde. But here is no mention of the Cuppe. Ergo, saith *M. Hardinge*, the Communion was ministered in Bzeade alone. A learned man, before he conclude so vnadvisedly, should forsee, what would follow. *M. Hardinge* graunteth, as shal hereafter appeare, that if a Priest do Communicate in One kinde alone, he committeth sacrilege: for so it is determined by *Celasius*. Now let vs laye these two verities of *M. Har-*

*Lysa in Lucam.*  
ca. 24.  
*Epiphanius contra Sathum.*  
nos.

The. 57. vnto  
truth. For *Chrysostom* vnderstandeth it of  
Common  
meate.



M. Hardinges  
Conclusion, That  
the Apostles of  
Christe commit-  
ted sacrilege.

Genes. 46.

M. Hardinge  
mi reporteth S.  
Chrysostome.

The. 58. va-  
truth, For S.  
Paule neuer mi-  
nistred the Co-  
munion so.  
The. 59. v. truth  
For immediatly  
before he saith,  
The Cuppe of  
Blissinge, which  
vee Blisse, is it  
not the Com-  
munion of  
Christes Bloud?

M. Hardinge  
chargeth S.  
Paule with sa-  
crilege.

M. Hardinges bothe together. The firste is, If a Priest minister in One kinde, he committeth Sacrilege. The seconde is, The Apostles were Priestes, and ministred onely in One kinde: for here is no manner mention of the Cuppe. These bothe be M. Hardinges premisses. Hereof it must necessarily follow, and can not be avoided, that the Apostles of Christe committed Sacrilege. But what will not these menne graunte, to winne their purpose?

The weight of M. Hardinges argument, is taken, as they name it in Scholes, ab Autoritate negatiue: and onlesse it be in consideration of some other Circumstance, it is so simple, that a very childe may some answere it. For as he saith here, There is no mention made but of Breaking of Breade: Ergo, there was no Cuppe. So might he also saye, There is no mention made, but of Breaking of Breade: Ergo, there was not Christes Bodie. Or thus: Jacob went downe into Egypte with thre score and ten soules: Ergo, in his companie he had no bodies. Certainly, as the soule in that place imposeth the whole man: euen so in the other place, the breaking of Breade imposeth the whole Ministration.

As for the Breaking of Breade in the. 7. of the Actes, whiche place as it is auouched, Chrysostome vnderstandeth of the Sacrament, verily M. Harding was therein mutche ouerseene. For the texte is cleare: If S. Paule gaue the Sacrament, being at that time in the shippe, he gaue it onely vnto Infidels, that knew not Christe. And Chrysostomes exposition given in the same place is plaine to the contrary. For thus he enlargeth S. Pauls wordes, that he spake to the Mariners, Obsecro vos vt sumatis cibum: hoc enim ad salutem vestram fuerit: hoc est, ne forsan fame pereatis, cibum sumite: I pray you take some sustenance, It is behoofesul for you that ye so doo. That is to say, take some meate, leaste perhaps ye die for hunger. Now let M. Hardinge either say, these wordes are spoken of the Sacrament: or confesse, that he hath made vntreue reporte of his Doctour.

M. Hardinge. The. 1. Diuision.

It is not to be marueled at, al be it S. Paule deliuered to the Corinthians this institution of our Lordes supper vnder bothe kindes, that yet vpon occasion geue and when condition of time so required (58) he ministred the Communion vnder One Kinde, sithe that without doubt he tooke that holy Myserie vnder One Kinde for the whole Sacrament, as wee perceiue by his wordes, where he saith, Vnus panis, & vnum corpus, multi sumus, omnes qui de vno pane participamus. One Breade, and one Bodie, wee being many are, al that doo participate of one Breade. (59) Where he speaketh nothing of the Cuppe. And like wise by his wordes, where he speaketh disunctiue, as the Greeke, and the true Latine texte hath. Quicumq; manducauerit Panem, vel biberit calicem Domini indigne, reus erit corporis & sanguinis Domini. Vho so euer eateth the Breade, or drinketh of the Cuppe of our Lorde vnworthely, he shal be gilty of the Bodie and Bloud of the Lorde. Vwhereon dependeth an argument of the contrary, that who so euer eateth this Breade worthely, or drinketh this Cuppe worthely, he eateth and drinketh righteousness and life.

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It is no maruel (saith M. Hardinge) though S. Paule ministred sometimes in One Kinde. But it is mutche to be maruelled, that any Christian man durst ever thus boldly to publish open ertour vnder the name of S. Paule. What woulde not these men take in hande to proue, that dare thus to allege S. Paule him selfe against him self, and that without any testimonie, or worde of S. Paule? Yes Marie, (saith M. Harding) S. Paule saith, wee beinge many are one Breade, and one Bodie: and speaketh nothinge of the Cuppe. Here by the way, M. Hardinge chargeth S. Paule with manifest sacrilege. For it is already confessed by al them of that side, that it is sacrilege, if a Priest, sutch as S. Paule was, do minister, and receiue the Sacrament vnder One kinde.

BUT,

But (he saith) there is nothing spoken of the Cuppe. What may we thinke hereof? Whether is this man him selfe blinde, or thinketh he al others to be blinde? Is there nothing there spoken of the Cuppe? O god Christian Reader, marke the dealinge of this man, and beware of him. Onlesse thou consider wel the places, that he allegeth, he may soone deceiue thee. Thus lie S. Paules wordes. The Cuppe of the Blissinge, whiche we Blisse, is it not the Communicatiō of the Blood of Christ? The Breade that we Breake, is it not the Communication of the Bodie of Christ? For we bringe many are one Breade, and one Bodie, al that be partakers of one Breade. Here S. Paule distinctly nameth bothe partes together, and the Cuppe before the Breade. Yer, saith M. Hardinge, there is nothinge spoken here of the Cuppe. If he haue dealt so faithfully herein, thou maist truste him further for the reste. Verily S. Hierome noteth it thus: Ideo de Calice primum dixit, ut posset postea de Pane latius disputare: Therefore S. Paule spake firste of the Cuppe, that he might afterwarde intreate more at large of the Breade.

1 Corinth. 10.  
M. Hardinge  
misreporteth S.  
Paules wordes

Hieronymus, in  
1 Corinth. 10.

Further, saith M. Hardinge, S. Paule useth a Disiunctiue, as appeareth bothe by the Greeke, and also by the true Latine text. Dutche diligence, and circumspection in searchinge the Scriptures for defence of a trueth, is muche to be commended. For there may be oftentimes great weight in one letter, as appeareth by sundrie disputations betwene the Christians, and the Arians. But this man seeketh so narrowly, only to finde some Couert for his errour. S. Hierome, Anselmus, Haimo, and many others, bothe in the texte, and in the exposition of the same place, vse the Copulatiue. Notwithstandinge, to graunte M. Hardinge his disiunctiue, yet if he be so skilful in the Digest, as in other places of his Booke he woulde seeme to be, he mighte soone remember, that the very discretion of the lawe hath determined, that sometimes disiunctiues stande in steede of Copulatiues, sometimes Copulatiues in steede of Disiunctiues. Sæpe ita comparatum est, ut & Coniuncta pro Disiunctis accipiantur, & Disiuncta pro Coniunctis.

De verbor. con-  
rer. significa-  
tione.

1 Corinth. 10.

But if M. Hardinge haue so good eye to one little Disiunctiue, and meane by rightly, why dothe he so blindly passe by so many Copulatiues in the selfe same place altogether? For S. Paule saith, As often as ye shal eate of this Breade, And drinke of this Cuppe: And againe, Let a man examine him selfe, and so eate of that Breade, And drinke of that Cuppe: And againe, He that eateth, And drinketh vnworthely, eateth, And drinketh his owne damnation. Here be foure Copulatiues together. And by these if were good reason, that M. Hardinge shoulde expounde his Disiunctiue: specially for that S. Paule, recordinge the institution, vseth a Copulatiue: and the order of the Primitive Church, and the exposition of S. Hierome, and others, is agreeable to the same. In such cases Tertullian hath geuen a good rule. Oportet secundum plura intelligi pauciora. Sed proprium hoc est omnium Hereticorum: Nam quia pauca sunt, quæ in sylva inueniri possunt, pauca aduersus plura defendunt, & posteriora aduersus priora suscipiunt: It is meete that we expounde the fewer places accordinge to the more. But this is the very case of al Heretiques. For because there be few things to be founde in the wood, or in the multitude, therefore they defende a fewe things againste many: and things lately diuised, againste the firste. Thus dothe M. Hardinge, as we plainly see: and this, saith Tertullian, is the very case of al Heretiques.

Likewise also  
the Cuppe.  
Tertul. aduersus  
Praxeam.

M. Hardinge. The 15. Diuision.

For this purpose wee haue a notable place in the Hebrew Gospel of S. Matthew, whiche S. Hierome saith, he saw in the librarie of Caesarea, and translated it. This place is cited by S. Hierome in his booke De Ecclesiasticis Scriptoribus, in Iacobo fratre Domini: The wordes touching the Communion, that S. Hierome rehearseth, agree thoroughly with those of S. Luke. 24. Chapr. Mattheus sic



sic refert. Dominus autem, &c. Matthew reporteth thus: when our Lorde had geuen his shrowde vnto the Bisshops seruante, he wente to Iames and appeared to him: for Iames had made an orde, that he woulde not eate Breade, from that howe he drinke of the Cuppe of the Lorde, vntill he saw him raised from the dead. It followeth a litle after: Afferte, ait Dominus, menlam, & panem. Statimq; addit: Tulit Panem, & benedixit, & fregit, ac dedit Iacobo Iusto, & dixit ei: Frater comede Panem tuum, quia resurrexit filius hominis a dormientibus. Bringe the table and set on Breade, quoth our Lorde: and by and by it is added: he tooke Breade, and blessed it, and brake it, and gaue it to Iames the Iuste, and saide vnto him: my brother, eate thy Breade: for the sonne of man is risen againe from the Dead. No man can doubt but this was the sacrament. And Wine was there none geuen, for any thinge that may be gathered. For it is not likely, that S. Iames had wine in his house then, for as muche as Egesippus, who was not longe after him, winnesseth of him, that he neuer dranke wine, but at our Lordes supper.

The B. of Sarisburie.

Luk. 24.

What shal neede longe answere to him that alleadgeth nothinge? Here is no worde spoken of the Sacrament, no more then when Christe did eate of the broiled Fische, and of the Hony combe. And other prouise thereof there is none brought, but wordes, and boldnesse. For shew, and countenance of some what, there is brought forth the Gospel of S. Matthew, and that written in Hebrew, as though S. Matthew had written two Gospels, in two sundrie tongues: and not onely two, but also diuers. I know, it is thought of some, that S. Matthew wrote his Gospel in Hebrew, & by reporte of Theophilastus, S. John the Euangelist translated the same into Greeke. But that there should be any contrarietie, or diuersitie of storie, or mater, as M. Hardinge seemeth to meane, I haue not hearde.

Hieronymus,  
De Ecclesiasticis  
scriptoribus.

Euseb. lib. 3,  
ca. 25.

But S. Hierome in the place here allegeth, as he not once nameth the Sacrament, so he speaketh not one worde of S. Matthew. Whiche thinge addeth some more distrust to M. Hardinges dealing. S. Hierome onely nameth the Gospel of the Hebrewes, which (he saith) he him selfe translated both into Greeke and Latin, and is often alleged by Origen. But Eusebius accompteth it for no Gospel, but onely amonge the bastarde Scriptures.

How be it, what so euer the credite of the Booke be, thus it is written: Christe rooke Breade and blis it, and brake it. Heere (saith M. Harding) no man can doubt, but it was the sacrament. I see wel he woulde faine haue it so. Yet is there here neither by the Hebrewes Gospel, nor by S. Hierome, any one worde spoken of the Sacrament. Neither had S. James bowed, that he woulde not minister, or receiue the Communion, but that he woulde eate no Common Breade, before he had seene Christe risen againe from the dead. As for the blessinge of the Breade, it was not a thinge peculiar to the Sacrament: but a general manner that Christe obserued, when so euer he vled Goddes creatures, as it may appeare throughout the storie of the Gospels. That Christe should then minister the Sacrament, it is but M. Hardinges gheasse. So olde whether euer saw so mutche before, no not S. Hierome, that wrote the storie. Yet M. Harding, as though he had learned it in the thirde heauen, saith, it is so plaine, that no man may doubt of it.

Egesippus.  
Abdias lib. 6.

But be it the Sacrament: Ergo (saith M. Harding) there was but one kinde. And how may that be proued? How must one gheasse healepe an other. For it is likely (saith M. Harding) that there was no wine in the house. And why so? Because S. Iames dranke no wine. If gheasses goe for argumentes, this mater is doone. How be it, it seemeth a very seely gheasse, to say, S. Iames dranke no wine. Ergo, He had no wine in his house. Verily the same Egesippus, that saith, S. Iames neuer dranke wine, saith also, That he neuer was annointed, neuer ware wollen clothe, neuer eate fleashe in al his life.

Hereof by M. Hardinges Logique wee may conclude, that he had neither ointment, nor wollen clothe, nor fleashe in his house. Yet is there here an other grea-  
ter in-



for Inconuenience. S. Hierome saith that S. James continued Bishop in Hierusalem the space of thirtie yeeres, until the seventh yeere of Nero: if it be true, that is here auouched, that in al his life he neuer dranke Wine, but onely at Christes last Supper, then must it follow, that being Bishop in Hierusalem the space of thirtie yeeres he neuer saide Masse: whiche thing M. Harding may not wel graunt: For els that he consecrated in one kinde: whiche thing by Gelassius is adiudged Sacrilege. Whiche way so euer M. Harding turne him selfe, into one of these inconueniences he must needes fal.

Hieronymus de  
Ecclesia scrip-  
toribus.

Againe, if here he mention in deede of the Sacrament, & no Wine to be had in S. James house, then did Christe him selfe receiue in one kinde, to whose example, as these men say, Bishoppes and Priestes are bounde to stande. Therefore let them no longer defraude the people, but by Christes example let bothe Bishoppes, and Priestes, content them selues with the halfe Communion, as wel as others.

M. Harding. The. 16. Diuision.

But because perhaps our aduersaries wil cast some myste ouer these allegations, to darken the truth with their cloudie gloses, whiche be cleare enough to quiet, and sobre wittes, that geue care to the holy ghost speaking to vs by the mouth of the Church: I wil bringe forth such witnesses and proufes for this purpose out of auncient Fathers, as by no reason, or sophistical shifte, they shalbe hable to auoide. Many of the places, that I alleged in the article before this for Private Communion, may serue to this purpose very wel, and therefore I wil not let to recite some of them here also.

The B. of Sarisburie.

God wote it were greate wronge to cast a myste ouer darkenesse. But M. Hardinge hauing alleged such matter for his halfe Communion, as he him selfe seeth may be easely answered, & William Widesorde a Doctour of his owne learninge saith, is foolishly, and falsely brought in, to serue this turne. Yet he woulde not passe it over without some bzaucerie. But now wil he bring in such authorities, so cleare, so forcible, and so inuincible, as can not possibly be auoyded. Now be it, God be thanked, these authorities be neither so weighty, nor so strange. I knew them al, and had weighed them wel, before I spake any thinge in that behalfe. Here be doubleth a greate many thinges before, by him alleged for his Private Masse, in deede scrutinge, as wel to the one purpose, as to the other.

vul. v. vide for-  
dus contra  
wicelium.

M. Harding. The. 17. Diuision.

Melciades that Constant Martyr of Christe, and Bishop of Rome, ordeined, that sundrie hostes, prepared by the consecrating of a Bishop, should be sent abroad amonge the Churches: and Parisus, that Christian folke, who remained in the Catholike faith might not through heretiques be defrauded of the holy Sacrament. Whiche can none other wise be taken, then for the forme of Breads only, because the wine can not so conueniently be caried abroad from place to place in smal quantitie, for such use, muche lesse any longe time be kepte without corruption.

The B. of Sarisburie.

This argument hangeth onely vpon lacke of carriage. For if it were possible to devise a way, that the Sacrament might be carried aboute in bothe kindes, then were this gheasse sone answered. For other wise Melciades speaketh not one worde of the Communion in One kinde. Now, that the carriage of bothe kindes is not impossible, the examples of antiquitie do wel declare. S. Hierome writeth thus of Cruperius & Bishop of Tholouse in Fraunce: Nihil illo diutius, qui Corpus Domini in canistro vimineo, sanguine portabat in vitro: There was no man richer then he, that carried the Lordes Bodie in a wicker Basket, and his Bloud in a Glasse. Likewise Iustinus Martyr, declaring the order of the Church in his time, saith thus: Illis, qui cum gratiarum actione consecrata sunt, unusquisque participat: eadem, ad eos qui ab-

Hieronym. ad  
Rusticum.  
Iustinus Martyr  
in Apologia.



*lunt*, Diaconis dantur perferenda: Of the thinges that be consecrate (that is, the Breade, Water, and Wine) every man taketh parte: The same thinges are deliuered to the Deacons, to be carried vnto them that be away. Here haue wee founde not onely a possibilitie, but also a common vlage, & practise of carrying the Sacrament in Bothe Kindes. This is the first inuincible argument, that al the worlde cannot answere.

M. Hardinge. The 18. Diuision.

The Councel of Nice decreed, that in Churches where neither Bishop nor Priest were present, the Deacons them selues bringe forth and eate the holy Communion. Vvhiche like wise cannot be referred to the forme of wine, for cause of so wringe, and corruption if it be longe kepte.

The B. of Sarisburie.

This Canon is neither founde in the Greeke, nor extant in the first edition nor alleged by Gratian.

Rufinus libro. 1. ca. 6.

This later clause (Ipsi proferant, & edant) Let them bringe it forth the them selues, and eate, neither is in the Greeke, nor in the Decrees, nor in the former edition of the Councels. Certaine wordes somewhat like, are founde in Rufinus in this sorte: Presentibus Presbyteris, Diaconi ne diuidant Eucharistiam, sed illis agentibus, solidum ministrent. Si vero presbyter nullus sit in presenti, tunc demum etiam ipsis liceat diuidere: In the presence of the Priests, let not the Deacons diuide, or minister the Sacrament, but onely serue the Priests in their office. But if there be no Priest present, then let it be lawfull for the Deacons to minister. Here is very smal helpe for M. Hardinges purpose, onlesse perhappes he will say, that, Proferre, or diuidere, is to minister in One kinde. But if he thinke this a very sonde Translation, as it is in dede, then this authoritie might haue bene spared.

Canon. 18.

Ambr. officior. lib. 1. ca. 41.

Eutropius.

Folio. 356. An-then. De Eccle. diuer. capitulis.

Cōcil. Ancyran. Can. 2.

Bergomen. in Honorio.

M. Harding vpon occasion of these wordes, would haue men beleue, that the Deacon in the absence of the Priest, wente to the Pyr, and toke out the Sacrament, and receiued it. But Rufinus speaketh not one worde neither of takinge forth of the Sacrament, nor of the receiuing of the Deacon, but of Diuidinge, or ministringe to the people. And his meaning seemeth to be this, that in the absence of the Priest, the Deacon might Consecrate, and so serue the people. Vvhiche thinge notwithstanding it seeme in some parte contrary to an other Canon of the same Councel, namely in the presence of a Priest, yet that it was so vsed in the primitive Church, it appeareth by most manifest, and certaine proues. S. Ambrose imagineth S. Laurence beinge a Deacon, thus to say vnto Sixtus the Bishoppe, when he saw him ledde to his Martyrdome. Experire vtrum idoneum ministrum elegeris, cui commiseris Domini sanguinis Consecrationem: O Father, trie whether thou haue chosen a fitte minister, vnto whom thou hast committed the Consecration of the Lordes Blood. By these wordes we see, that Deacons then vsed to Consecrate. Therefore Eutropius was not wel aduised, when he without cause corrupted, and altered S. Ambroses wordes, and for Domini sanguinis Consecrationem, redde Domini sanguinis dispensationem. For it followeth immediately in S. Ambrose, Et consummandorum consortium Sacramentorum, What is, The fellowship of partakinge the Sacraments.

And the Emperour Iustinian in his Authentiques, De ecclesiasticis diuersis capitulis: Let the Bishop appoint vnto the women, that be vnder his gouernement, suche Priest or Deacon, as they shal choose to make answere vnto them, or to minister vnto them the holy Oblation.

The same also may evidently be gathered by the seconde Canon of the Councel Ancyane: the wordes be, Diaconi similiter, qui immolauerunt, honorem quidem habent: cessare vero debent ab omni sacro ministerio, siue a Pane, siue a Calice offerendo vel predicando: Let the Deacons, & haue offered (vnto Idoles) keepe their estate still. But they must geue ouer al holy Ministerie, bothe of offering the Bread and Wine, and also of preachinge.

This parte of the Deacons office was afterward in sundrie decrees abrogated. First Bergomenus in the life of Honorius, saith, It was Decreed by Rosinus Bishop of Rome



of Rome, that the Deacon shoulde not minister in the presence of the Bishop or Priest. And longe before that time, order was taken in y<sup>e</sup> Council holden at Arles in Fraunce, that Deacons shoulde not minister the Sacrament at all. The wordes be, De Diaconis, quos cognouimus multis locis offerre, placuit id minime fieri debere: Touchinge Deacons, of whom we heare say, that they make the oblation in many places, we haue thought it good, that they doo so no more.

Concil. Arles.  
can. l. c. l.

M. Hardinge wil not denie but these be proues sufficient, that the Deacons in those daies vled to minister the holy Communion. Therefore the meaninge of the Council of Arles, is not that the Deacon shoulde goe to the P<sup>re</sup>st, and take y<sup>e</sup> Sacrament reserved, as M. Hardinge seemeth to geather vpon a false terte, being neither in the Græke, nor in the former setting forth of the Counsels, nor alleged by Gratian: but that the Deacon in the absence of the Priest, might Consecrate the holy Mysterie, and deliuer the same vnto the people, as may wel be geathered by the wordes of Rusine. But let vs graunt M. Hardinge, that the Sacrament was reserved. Yet hath he gotten very smal advantage for his halfe Communion. For if he woulde say thus: The Sacrament was reserved,

Ergo, it was reserved in one kinde, the Sequelle of his argument would be to weake. As Logique coulde make it good.

I graunte, the holy Mysterie were sometimes kepte in the primitive Church vpon sundrie occasions: but they were kepte in Bothe kindes, as manifestly appereth by Nicephorus, and by the first Epistle of complaint sent by Chrysostome vnto Innocentius. This beinge true, as it can not be denied, that the Sacrament was reserved in bothe kindes, what then hath M. Hardinge gotten by this inuincible argument, for his halfe Communion in one kinde?

Nicephor. li. 13.  
ca. 19.  
Chrysost. epist. 1.  
ad Innocentium.

M. Hardinge. The 19. Division.

Where oftentimes wee finde it recorded of the Fathers, that Christian people in time of persecutio receiued of the Priests at Church in fine linnen clothes the Sacrament in sundrie portions, to beare with them, and to receiue it secretly in the morning before other meate, as their deuotion serued the: for the same cause, and in respecte of other circumstances, it must of necessitie be taken onely, for the kinde or forme of breade. The places of Tertullian, and S. Cyprian be knowne. Tertullian writing to his wife, exhorteth her not to marie againe, specially to an infidel, if he die before her, for that if she doo, she shal not be hable at all times for her husbande to doo as a Christiana woman ought to doo. VVil not thy husbande knowe (saith he) vvhath thou eatest secretly before al other meate? and in case he doo knowe it, he vvil beleue it to be breade, nor (so) him vvho it is called. S. Cyprian writeth in his sermon De Lapsis, That when a woman had gonne about with vnworthy handes to open her Coffer, where the holy thinge of our Lorde was layde vp, he was made affraid with fier that rose vp from thence, as if he durst not touche it, whiche doubtlesse must be taken for that one kinde of the Sacrament.

The 60. Vn-  
rueth, Stading  
in the false tra-  
slatinge of Ter-  
tullian.

The B. of Sarisburie.

The mater, that hangeth in question betwene vs, is whether the people being assembled together in the Church, at any time within the space limited, receiued the Communion vnder one kinde. M. Hardinge answereth me, not of the order of the Church, but of seuerall men, and private houses. Thus he lieth that thinge, that shoulde be proued: and the thinge that needeth no prouise, as nothinge pertinent vnto the mater, he proueth onely by coniecture. In the place of Tertullian he lieth a manifest corruption, as I haue already shewed.

M. Hardinge  
falsifieth Ter-  
tullian.

His coniectures be these: VVomen receiued the Sacrament in a linnen clothe: Tertullians wife receiued it at home before meates: S. Cyprian saith, A woman kepte it at home in a cheaste: Ergo, The Sacrament was ministered in one Kinde. These be colde ghessees, & no proues. To say, They had the Breade, Ergo, They had not the Wine, is a very fainte reason, and hangeth onely of ignorance, for that M. Hardinge knoweth not, in what order these

M. 2 things



things were keapte. But that women and others keapte the Sacrament, & carried it about them, and that in Bothe Kindes, it is euident, and cannot be denied.

Naxian in fure  
Gorgonia.

Gregorie Nazianzene thus writeth of his sister Gorgonia, *ἔπειτα τῆς αὐτῆς τῶν τιμῶν σώματος, καὶ αἱμάτων, ἢ χελεῖ ἐδοκίμησεν, τούτο καταμύρνωσα τοῖς ὀστέοις, &c.* If her hande had layde vp any portion of the tokens of the precious Body, and of the Bloude, minglinge it with her teares &c. Here Nazianzene, contrary to M. Hardinges iudgement, saith, she had laide vp bothe partes. And what should I stande longe, to heape examples: M. Hardinges owne Amphilocheus, of whom he seemeth to make so greate accompte, emonge other his fables, wherof he hath good store, saith, That a certaine Jewe came and receiued emonge the Faithful, and priuily carried parte of either Kinde home with him. Now, or wherein, it is not written. Yet will it not followe: M. Hardinge cannot tel wherein the Jewe carried home the Wine: therefore Amphilocheus tale is not true.

Amphilocheus.

Now, if M. Harding had his owne request, yet is he farre off from his purpose. For if he would reason thus, One woman receiued the halfe sacrament in one Kinde at home, Ergo, The people receiued in like sorte openly in the Church, (which is the thing that should be proued) this argument woulde hardely holde.

Cyprian de  
Lapsis serm. 5.  
Concil. Cesar-  
august. ca. 3.

To be shorte, these three examples here alleged are nothing els, but mere abuses of the Sacrament. And therefore as it appeareth by S. Cyprian, God shewed him selfe by miracle, to be offended with it, scourging y woman, y so had keapte it, with a flame of fier. And it was decreed in y Councel holden at Cesar Augusta in Spaine, That if any man receiued the Sacrament, and ate not the same presently in the Church, he should be accused for ever. Thus M. Hardinges reasons holde onely by gheasse: grounded vpon abuse: and beinge graunted, yet are not hable to proue his purpose.

M. Hardinge. The 20. Diuision.

The examples of keepinge the holy sacrament vnder the forme of Breade onely, to be in a readinesse, for the sicke, and for others in time of daunger, that they might haue their necessarie viatic of life, or viage prouision with them at their departure hence, be in manner infinite. Here one, or two may serue in steede of a number. For though M. uel maketh his vaunte, that wee haue not one sentence or clause, for proufe of these articles, whiche be so defaith with his negatiue: yet I wil not accumulate this treatise with tedious allegation of authorities. S. Ambrose at the houre of death receiued the Communion vnder one Kinde, keapte for that purpose, as it appeareth by this testimonie of Paulinus, who wrote his life. And because it may be a good instruction to others to die well, I wil here recite his wordes. At the same time as he departed from vs to our Lorde, from about the eleuenth houer of the day, vntil the houre that he gaue vp the Ghost, streachinge abroad his handes in manner of a Crosse, he prayed. Vvee saue his lippes moone, but voice vvee hearde none. Horatus a Priest of the Church of Vercels, beinge gonne vp to bedde, hearde a voice three times of one calling him, and saicing to him, arise, and haste thee, for he vvil departe hence by and by. Vvhich gorme downe gaue to the saincte our Lodes Body: whiche taken, and swallowed downe, he gaue vp the ghost, hauinge with him a good viage prouision, so as the soule beinge the better refreshed by the vertue of that meate, may now reioyse with the companie of Angels, whose life he lead in the earth, and with the selowy hip of Elias.

The B. of Sarisbury.

It is no vaunte to say the trueth. Neither did I denie, that euer any one man receiued the Communion in one kinde. For I knew al these examples, & the weight of them. Neither is it so harde a mater for a man to know them. But this is the onely thing that I denied, That you are not hable to bringe any one sufficient authoritie, or example, that euer the vvhole people receiued the Communion in the open Church vnder one Kinde. Hereupon resteth that straunge Negatiue, wherewithal ye are so greened. This is it, that ye should proue, and yet hitherto haue not proued. We say, ye wil not accumulate

Ecclesiast.  
hist. lib. 6  
ca. 44.

Αποβέ-  
ξαι με-  
σας καὶ  
τὸ πρὸς  
ἐὺν καὶ  
τὰ τοῦ  
σώματος  
ἐπιστά-  
ζα



circulate examples, as though ye had penough to spare. Yet haue ye gotten together Sitchefolke, Wemen, Infantes, Madde men, Coniectures, Cheates, Miracles and Fables: and haue spared nothing that might be founde; although it made nothing to your purpose. Butche is the stoare of your examples.

Touching Paulinus, that, as it is supposed, wrote this life of S. Ambrose, I wil say nothing, as of mee self, but onely referre you to Erasmus, whose iudgement ye woulde seeme sometime not to mislike. Thus he saith: Idem est artifex, qui cā multa contaminauit in scriptis Hieronymi, & Augustini &c. It is the same craftes man; that hath corrupted so many thinges in the writings of S. Hierome, and S. Augustine, a man euen made to sutch purpose. He had the storie of S. Ambroses life written by some other. Vnto the same he set a ioyful preface of his owne: he woune in a greate many talkes between parties, and there vnto framed a conclusion, and patched on a sorte of Miracles. Compare the very phrase, and manner of speache of the true Paulinus with this fellowes ragges &c.

Erasm. in praefatione in Ambrosium.

This is that Paulinus, whom M. Hardinge hath chosen for his authour.

Touching the mater, if it be graunted, it neither reliucth M. Hardinges purpose, nor hindreth ours. For if S. Ambrose streight vpon receiuing of the Breade yelded vp the spite, & therefore did not receiue the Cuppe, whiche thinge notwithstanding is not yet proued, yet wil it not follow, that this was the common order of the Church. What example of dieinge wel M. Hardinge hath here founde, I cannot see: onlesse he meane y the Sacrament, onely bicause it is receiued, hath power to worke Saluation, and to cause a man to die wel: whiche is a dangerous doctrine, and by M. Harding already refused. For, as mutche as may appeare by the storie, neither did S. Ambrose in that case cal for the Sacrament, nor utter any kinde of worde, nor vnderstoode, what he receiued: but onely lay speechlesse, and as soone as he had swallowed the Breade doونه, gaue vp the Ghost. But this Paulinus in the same storie, noteth one special sentence of S. Ambrose, much had in remembrance, and commended by S. Augustine in his olde age, and here dissembled by M. Hardinge, wherof a man may take great comfort, & in deede learne a good lesson to die wel. For he said lying in his death bedde, Non sic vixi, vt pudeat inter vos viuere: nec mori timeo, quia bona habemus Dominum: Neither haue I so liued that I am ashamed longer to liue amongst you: nor am I affraid to die, for that wee haue a gracious Lorde.

Articulus 20.

M. Hardinge. The 21. Division.

Ecclesiast. hist. lib. 6. ca. 44.

Αποβέβει

ἐκ νελέ

σας, καὶ

τῷ πρὸς

ἐὺν καὶ

τῷ τοῦ

σώματος

ἐπιστά

Dionysius Alexandrinus aboute the yere of our Lorde. 200. as Eusebius Casariensis reciteth, manifestly declareth, how that an olde mā called Serapion, was houseled vnder one kinde at his ende. This Serapion after that he had laien speechlesse three daies, sent for the Sacrament. The Priest for sicknesse not hable to come himselfe, gaue to the ladde that came of that errant, a litle of the Sacrament commaunding him to weate it, and so being moisted to poure it into the olde mā's mouthe. Thus much is expressed by the wordes there, as the Greeke is to be construed. The ladde being returned home, moisted with some liquor that diuine meate, to serue the olde man withal, lieinge now paininge for desier to be dismissed hence, and to haue him a way to Heauen, and poured it into his mouthe. For that this olde mannes mouthe and throte, had longe benne drie by force of his sicknesse, the Priest, who had experience in that case, providently gaue warninge, to moiste the sacrament with some liquor, and so together to poure it into his mouthe. Vvhich was so doone by the ladde, as Dionysius expresseth. Now if the forme of VVine had then also been brought by the ladde to be ministred, there had been no neede of sutch Circumstance, to procure the olde man a moisture to swallow downe that holy foode. And that this was the manner of ministring the Sacrament to olde men at their departinge, it appeareth by recorde of Theodorus, who writeth in his Ecclesiastical storie, how one Bassus an Archepiscop ministred vnto an olde man called Simeones, of greate fame for his holnesse. Bassus, saith he, as he visited his Churches, chaunced vpon holy Simeones that vwoonder of the vvorld, lieinge sicke, vvho throughte feeblenesse vvvas not hable to speake, nor moue.



VVhen Bassus sawe he shoulde dye, he geueth him his righe before. But after vvhatsone, it is to be marked. *Spongia petita Simeoni os humectat aque elui, ac tum ei diuinum obtulit Sacramentum*: He calleth for a sponge (saith Theodoritus) and therevwith moisteth and vvassheth Simeones mouthe, and then geueth him the holy Sacrament. If at that time the receiuinge of the sacred Cuppe had bene in vse, such the procuringe of moisture, for the better swallowinge downe of the sacrament vnder one kinde, had bene needlesse.

The burynge  
of the Sacramēt

Amphilochius that woorthy Bishop of leonium in Lycania, of whom mention is made in the article afore this, writeth in the life of s. Basile, that a litle before he gaue vp his Ghost, he receiued a portion of the holy Sacrament, whiche longe before he had caused to be kepte, to shewent it might be put in his graue with him at his burial. VVhiche no man can cauil to be any other, then the forme of breade onely.

The B. of Sarisburie

M. Hardinge rather then he woulde seme to answere nothinge, and sweareth one thinge for an other. The question is of the vslage, & order of the Church: his answere is of Serapions deathe bedde, as though there had bene no Churches yet erected in those daies.

This Serapion for open Idolatrie by him committed, was excommunicate from the Church, and utterly cutte of from the company of the faithful, and that in such extreme sorte for the greater terror of others, that duringe his life he shoulde neuer be admitted againe. Notwithstandinge whiche extremitie, vpon good proues, and tokens of repentance, lest the partie shoulde be utterly swallowed vp with despayre, the Church oftentimes with charitable discretion, remitted some parte of that rigour: as may appere by S. Cyprian, S. Augustine, and others, and by Dionysius that wrote this storie.

August. Epist.  
182.

S. Augustine speakinge of the times of persecution, Doo not we consider (saith he) in what multitudes the people in such danger resorteth to the Church, some desiringe they may be Baptized, some that they may be reconciled from excommunication, some that they may be admitted to shewe their repentance (for their open crimes) every man desiringe comforte, every man desiringe the participation of the Sacrament: In whiche case if there be no Minister to be had, what misery then followeth them, that departe this life either unbaptized, or els bounde (in their sinnes?) Likewise S. Cyprian saith, In this extreme case of death, the partie excommunicate shoulde not tyme to be reconciled by the Bishop (in the presence of the Church, as the order was then) but discharge him selfe before any Deacon, and so departe vnto the Lorde in peace. Therefore the Priest vnderstanding the state, the olde man Serapion beinge excommunicate stood in, and beinge not hable for sicknesse to goe him selfe, leasse he shoulde departe comfortlesse in desperation, in token that he was reconciled vnto the Church, sente vnto him the Sacrament by the ladde, and sente it not in one kinde onely, but in bothe. For such was the order of the Church then, as it appeareth wel by the storie of Exuperius, and by Iustinus, and others. And the boye that caried the Sacrament, for more ease of the olde man in that case, was warned by the Priest to moiste the breade in the Sacramental wine that he brought with him, like as Bassus also did vnto Simeones: whom M. Hardinge highly commendeth for his holinesse, notwithstandinge he were the founder of the Nestorians, and therefore, as he afterwarde saith, & firste parent of the Sacramentarie Heresie. And what hath M. Hardinge herein founde for his halfe Communion? He wil saie, The boye was commaunded to dippe the breade: and Bassus was faine to vvashe Simeones mouthe. Ergo, they receiued in one kinde. Verily, Serapions boye were sone hable to answere this argument. For what sequele is this in reason, The sick mans mouth was drie. Ergo, he could not receiue the cuppe? Who woulde make such reasons but M. Hardinge? Of this grounde he might better reason

Hieronym. ad  
Rusticum.  
Iustinus, Apolo-  
gia. 2.

Theodoret. li. 4.  
Cap. II.

Elegant.



reason thus. The sicke mans mouthe was drie: Ergo, He coulde not receiue the Breade. In my iudgement, the scowinge of the sicke mannes mouthe, hath smal force to take from him the Sacrament of Christes Bloud, and so to proue the Halse Communion.

As for the fable of M. Hardinges Amphilocheus, it were greate wronge to answere it otherwise then as a fable. For thus it is: The Breade had beene kept by the space of seuen yeeres, or more: S. Basile in his deathe bedde called for it, and receiued it, to the intent, as M. Hardinge saith, it might be buried with him. The former parte hereof, to say, either that the Sacrament was kepte the space of seuen yeeres, or that at the ende of so longe time, it was fitte to be receiued of a sicke manne in his deathe bedde, is more folie. But to say, as M. Hardinge here saith, that the Bodie of Christe beinge now immortal, and glorious, and at the right hande of God may be layed in the graue, and buried, is manifest and wicked blasphemie. Abdias saith, that S. Mathis thapostle when he was stoaned to death, desired that twoo of the firste stoanes might be buried with him, for a witnesse against them, that so vied him: who, although he be ful of like fables, yet hath he some reason in his fables: but M. Hardinges Amphilocheus hath none at al.

Now for victme of M. Hardinges proues, good Reader, consider this. I demaunde of the Laitie: he answereth of S. Ambrose, and S. Basile, whiche were Bishoppes. I demaunde of the whole people: he answereth of seueral menne. I demaunde of the vsage of the Church: he answereth of personnes excommunicate, that were without the Church. I demaunde of sufficient, and certaine proues: he answereth me by gheasses and fables. And these be his inuincible argumentes, that no man can answere.

*M. Hardinge. The 22. Diuision.*

It hath beene a (61) custome in the Latine Church from the Apostles time to our daies, that on Good Friday, as wel Priestes, as other Christian people, receiue the Sacrament vnder the forme of Breade Onely, consecrated the day before, called the day of our Lordes Supper, commonly Maundie Thursday, and that not without signification of a singular mysterie, and this hath ever beene iudged, a good and sufficient Communion.

*The B. of Sarisburie.*

This may wel be called a Good Fridayes argument, it cometh in so naked without witnesse. In deede M. Constal saith, it hath beene vsed of olde in the Latine Church, but he durst not say, from the time of the Apostles, as M. Hardinge here saith. Yet, for augmentation of mater of his side, I wil say further: the first Council Aransiane holden sometime in Fraunce, and Innocentius the firste haue added hereto the holy Saturday, whiche now is called Easter Eue, and say it is a tradition of the Church, that in those twoo daies the Sacrament in any wise be not ministred. The like wherof is written by Socrates, of Good Friday, and the Wednesday before.

The singular mysterie hereof, M. Hardinge holdeth secrete as a mysterie. Innocentius saith, It is because the Apostles ranne their way that day, and hidde them selves. Thomas of Aquine, & Gerson say, Because if any had consecrated that day, while Christe late deade, the Bodie had been without Bloud, and the Bloud without the Bodie. Dehera say, If the Sacrament that meane while had bene kepte, it woulde haue beene dead in the Pix. Hugo Cardinalis saith, Quinta feria dux hostie consecrantur, & altera in crastinum reseruauit, quod eleganter fit, &c. Vpon Shire Thursday two hostes be consecrated, and thone of them is reserued vntill the nexte day, whiche thing is very trimly doone. For Christes passion is the truth, and the Sacrament is a figure of the same. Therefore when the truth is

The 61. vnto  
truth, vnto  
out any colour,  
or shew of  
truth.

Tomstall. de Eu-  
charist.

Concil. Aransia-  
canu. 1.

Socr. li. 5. ca. 22.

Innocent. 1. ca. 4.

Thom. 3. par. de

Euch. q. 76. ar. 2.

Gerson contra

Floret. li. 4.

Tho. 3. par. q. 82.

art. 4.

Innocent. 3.

Hugo Cardinal

in Euang. secun-

du Lucu. ca. 24.



come, the signe geneth place. These be the greatest mysteries, that I could euer learne touching this mater.

But this, saith the *M. Hardinge*, was euer counted a good Communion. I graunte. But ye haue not yet proued, that this was your halfe Communion. For if ye say, they consecrated the day before: Ergo, they received in One kinde onely the day after, this woulde be no formal argument. For the Greeke Church at the Lent longe used to consecrate the Sacrament onely vpon Saturdayes, and Sonnedates, as it is noted in the Council of Constantinople: vpon other daies they used the Communion of thinges consecrate before, and yet had they neuer until this daye the Communion vnder One kinde. Yet notwithstandinge vnto this manner of the Greeke Church, a *M. Constal* resembleth the obseruation of Good Fridaye in the Latine Church. So farre is *M. Hardinge* of, from prouing his purpose by Good Fridaye.

*M. Hardinge. The 23. Division.*

And that in the Greeke Church also, euen in the time of Chrysostome, the Communion vnder the forme of Breade onely, was used, and allowed, it appeareth by this notable storie of Sozomenus a Greeke writer: Whiche because it is longe, I wil here rehearse it onely in Englishe, remittinge the learned to the Greeke. VVhen Iohn, another wise named Chrysostome, gouerned the Church of Constantinople very well, a certaine man of the Macedonian heresie had a wife of the same opinion. VVhen this man had heard Iohn in his Sermon declare howe one ought to thinke of God, he praised his doctrine, and exhorted his wife, to conforme her selfe to the same iudgement also. But when as she was ledde by the talke of noble women, rather then by her husbandes good aduisesmentes, after that he sawe counsaile tooke no place, except (q. he) thou wilt beate me compaite in thinges touching God, thou shalt haue no more to doo with mee, nor live any longer with mee. The woman hearinge this, promisinge fainedly, that she woulde agree vnto it, conferreth the mater with a woman seruant that she had, whom she esteemed for trustie, and vnto her helpe to deceiue her husbande. Aboute the time of the Mysteries, she holdinge faste that which she had receiued, stouped downe, makinge resemblance to pray. Her seruant standinge by, geneth to her secretly, that which she had brought with her in her hande. That, as she put her teeth to it, to bite it, hardeneth into a stone. VVith that the woman sore astonied, fearinge least some euill should happen vnto her therefore, which came by the power of God, ranne forth with to the Bishop, and bewraing her selfe, she weth him the stone, hauinge yet in it the printes of her bite, representinge a strange mater, and a wonderous colour: and so with teares of her eyes, besought forgiveness, promising her husbande she woulde consent and agree to him. If this seeme to any incredible (saith Sozomenus) that she is a witnesse, which to this date is kept amonge the Jewels of the Church of Constantinople. By this storie it is cleare, the Sacrament was then ministered vnder One kinde onely. For by receiuinge that one forme, this woman woulde haue perswaded her husbande, that she had communicated with him, and with that holy Bishop. Els if for he kindes had then bene ministered, she should haue practised some other shifte for the auoidinge of the Cuppe, which had not bene so easie.

*The B. of Sarisburie.*

I may not disgrace the credits of this storie: al be it in Sozomenus, and Nicephorus, of bothe whom the same is retorded, there be sundrie thinges, that may wel be filed. But I see no cause yet, wherefore *M. Hardinge* shoulde blowe the truthphoe. For in al this longe rehearsal there is not one woorde spoken of the Communion vnder One kinde. The Breade so changed into a stone, and kepte for a while amonge the Jewels there, was a witnesse of the womans persuasion, and not of *M. Hardinges* halfe Communion. Yet (saith he) by this storie it is cleare, the sacrament was then ministered vnder one kinde onely. For by receiuinge that one forme, the woman woulde haue perswaded her husbande, that she had communicated with him. Els if bothe

sexta synodus  
Constantinopol.  
can. 52.  
τὴ θεία λει-  
τουργία τῶν  
προηγίων μέ-  
νον.

a Tomfall. de  
Eucharist.

ca. 52.  
τὴ θεία λει-  
τουργία τῶν  
προηγίων μέ-  
νον.

ca. 52.  
τὴ θεία λει-  
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νον.

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ca. 52.  
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προηγίων μέ-  
νον.

ca. 52.  
τὴ θεία λει-  
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προηγίων μέ-  
νον.



bothe kinde had then beene ministred, she woulde haue practised some other shifte, for the avoidinge of the Cuppe, whiche had not bene so easie. Nowe truly here is but a colde Conclusion, hanginge wholly (as it may appeare) onely upon the sleight of a womans witte. For as this woman had diuised to deceiue hir hus bande in the Breade, why might she not as wel diuise to deceiue him in the Cuppe? Why might she not take the Cuppe, and saie that she drinke, and yet drinke nothinge? Doubtles such a dissimulation is sooner wrought in the Cuppe, then in the Breade: and she that durst so to dissemble in thone parte of Goddes Sacramentes, would litle feare to dissemble in the other.

Here we see the certaintie of M. Hardinges gheasse. He reapeth the thinge, that was neuer sowne: and gathereth of his anhours the thinge, that was neuer spoken.

But touchinge the truth of this whole mater, if a man liste onely to goe by gheasse, as M. Hardinge doeth, why may he not thus imagine with him selfe: If this woman would thus dissemble in a case so dangerous, what needed her to take the Breade of her maides bande, and specially at that time, in that place, and in the sight of y whole people? How could she so openly receiue it without suspicion? Why might she not haue brought it in a Napthine secretly aboute her selfe? The burthen was not greate: her sayninge, and hypocrisie had bene the easier. And thus mutche to answere one gheasse by an other.

But that there was no such dissemblinge of the holy Communion at that time, we may wel vnderstande both by S. Basile, Pazianene, Gregorie Nyssene, and others of that age, and also by these plaine woordes of Chrysostome: Est vbi nihil differat sacerdos a subdito: vbi quando fruendum est horrendis Mysterijs: In some cases there is no difference betweene the Priest and the people: as when they must enioye the reuerende Mysteries. Besides that, the Greeke Church neuer had this halfe Communion, neither befoze that time, nor neuer since. And therefore Pope Leo the tenth, calleth the vse of the whole Sacrament according to Christs Institution, the Bohemians, and the Grecians Heresie.

Chrysost. in 2.  
Cor. hom. 18.

M. Hardinge. The. 24. Division.

The place of S. Basiles Epistles ad Cesariam cannot be auoided by no shifte nor sophistrie of the Gospellers: These be his woordes. Al they whiche liue the solitarie life in wilderness, where is no Priest, keepinge the Communion at home, communicate themselves. And in Alexandria, and in Egypte eche of the people for the moste parte, hath the Communion in his house.

Here I mighte aske M. Iuel, how they could keepe wine consecrated in smal measures, as I shoulde ferue for euery mans house a parte, in these countreies of extreme heate, specially in wilderness, where they had neither Priest, nor Deacon, as in that place S. Basile writeth: For lacke of whome they kepte it in store a long time, that they might not be destitute of it at neede. Againe, here I mighte aske him, whether it was the forme of Breade onely, or of VVine also, which Christen menne and specially women were wonte deuoutely to receiue of the Priests, in their cleane linnen, or Napkins to beare home with them takinge great heede, that no fragmentes of it fel downe to the grounde, as both Origen, and also S. Augustine doo witness. I thinke he wil confesse, that linnen clothe is not a very fitt thinge to keepe liquor in.

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VVine shifted  
suddainely into  
formes.

The B. of Sarisburie.

The Gospellers, whome M. Hardinge so often obtraieth with that name, as if he him self had no parte in Goddes Gospel, haue litle neede to auoide that thinge, whereby they see them selues nothinge hindred. For the question is moued of the whole Congregation: answere is made of seueral personnes. Wee speake of the order of Churches: M. Hardinge answereeth of forrestes and wilderness. Verily if  
he



come, the signe geueth place. These be the greater mysteries, that I could euer learne touching this mater.

But this, saith *Sp. Hardinge*, was euer counted a good Communion. I graunte. But ye haue not yet proued, that this was your Halfe Communion. For if ye say, they consecrated the day before: Ergo, they receiued in One kinde onely the day after, this woulde be no formal argument. For the Greeke Church al the Lent longe vsed to consecrate the Sacrament onely vpon Saterdaies, and Sonnedayes, as it is noted in the Council of Constantinople: vpon other daies they vsed the Communion of thinges consecrate before, and yet had they neuer until this daye the Communion vnder One kinde. Yet notwithstandinge vnto this manner of the Greeke Church, *Sp. Tonsal* resemblith the obseruation of Good Fridaie in the Latine Church. So farre is *Sp. Hardinge* of, from prouing his purpose by Good Fridaie.

sexta synodus  
Constantinopol.  
can. 52.  
Τῷ θεῷ λει-  
τουργία τῶν  
προηγμένων  
μυστηρίων.

a Tonsal. de  
Eucharist.

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The B. of Sarisburie.

I may not disgrace the credits of this storie: al be it in Sozomenus, and Nicephorus, of bothe whom the same is recorded, there be sundrie thinges, that may wel be filed. But I see no cause yet, wherefore *Sp. Hardinge* shoulde blowe the trumpet. For in al this longer rehearsal there is not one woorde spoken of the Communion vnder One kinde. The Breade so changed into a stone, and kepte for a memorie amonge the Jewels there, was a witness of the womans perjuracion, and not of *Sp. Hardinges* Halfe Communion. Yet (saith he) by this storie it is cleare, the Sacrament was then ministered vnder one kinde onely. For by receiuinge that one forme, the woman woulde haue perswaded her husbande, that she had communicated with him. Els if bothe

Histor. Eccl. li. i. ca. 5. in Giza.

nequid.

bothe kinds had then beene ministered, she woulde haue practised some other shift, for thauoidinge of the Cuppe, whiche had not bene so easie. Powe truely here is but a colde Conclusion, hanginge wholly (as it may appeare) onely vpon the sleight of a womans witte. For as this woman had diuised to deceiue hir hus bande in the Breade, why might she not as wel diuise to deceiue him in the Cuppe: Why might she not take the Cuppe, and saie that she dranke, and yet drinke nothinge: Doubtles sutch a dissimulation is soner wrought in the Cuppe, then in the Breade: and she that durst so to dissemble in thone parte of Goddes Sacramentes, would litle feare to dissemble in the other.

Here we see the certaintie of M. Hardinges gheasse. He reapeth the thinge, that was neuer sowne: and geathereth of his anhours the thinge, that was neuer spoken.

But touchinge the trueth of this whole mater, if a man liste onely to goe by gheasse, as M. Hardinge doeth, why may he not thus imagine with him selfe: If this woman would thus dissemble in a case so dangerous, what needed her to take the Breade of her maides hande, and specially at that time, in that place, and in the sight of y whole people: Or how coulde she so openly receiue it without suspicion: Or why might she not haue brought it in a Napthine secretly aboute her selfe: The burthen was not greate: her sayninge, and hypocrisie had bene the easier. And thus mutche to answere one gheasse by an other.

But that there was no sutch dismembryng of the holy Communion at that time, we may wel vnderstande both by S. Basile, Pazianene, Gregorie Nyssene, and others of that age, and also by these plaine woordes of Chrysostome: Est vbi nihil differat Sacerdos a subditi: vbi quando fruendum est horrendis Mysteijis: In some cases there is no difference betweene the Priest and the people: as when they must enioye the reuerende Mysteries. Besides that, the Greeke Church neuer had this halfe Communion, neither befoze that time, nor neuer sithence. And therefore Pope Leo the tenth, calleth the vse of the whole Sacrament according to Christes Institution, the Bohemians, and the Grecians Heresie.

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Cor. hom. 18.

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Here I mighte aske M. Luell, how they coulde keepe wine consecrated in smal measures, as I shoulde serue for euery mans house a parte, in those countreies of extreme heate, specially in wildernes, where, they had neither Priest, nor Deacon, as in that place S. Basile writeth: For lacke of whome they kepte it in store a longe time, that they might not be destitute of it at neede. Againe, here I mighte aske him, whether it was the forme of Breade onely, or of VVine also, which Christen menne, and specially women were wonte deuoutely to receiue of the Priestes, in their cleane linnen, or Napkins to beare home with them takinge great heede, that no fragments of it fel downe to the ground, as both Origen, and also S. Augustine doo witness. I thinke he wil confesse, that linnen clothe is not a very fitte thinge to keepe liquour in.

Breade and  
VVine shifted  
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The B. of Sarisburie.

The Gospellers, towhome M. Hardinge so often vpheldeth with that name, as if he him self had no parte in Goddes Gospel, haue litle neede to auoide that thinge, whereby they see them selues nothinge hindred. For the question is moued of the whole Congregation: answere is made of seueral personnes. Wee speake of the order of Churches: M. Hardinge answereeth of forrestes and wildernesse. Merily if  
he



he coulde finde any thing to purpose in the Church, he woulde not thus hunt the Mountaines: neither woulde he set for ayde into Egypte, if he coulde finde any neere at home.

The grounde of this argument is the impossibilitie of keepinge Wine: which M. Hardinge hath hitherto offered by the name of Foyme: Now that it is come to sowing, he calleth it Wine. There is cominge in this change of termes. But if there be no Wine there remaininge, as these men woulde perswade the World, what shal we cal it then, that thus standeth in danger of sowering? Certainly, Christs bloude wil not sower: and Foymes of Wine without substance cannot sower: either of these bothe can as wel abide the hote countrie, as the colde. But Gelasius saith, There remaineth in the Sacramentes the Nature and Substance of Breade and Wine.

Of preserving Wine in hote countries, I wil not reason. Notwithstanding, I remember, Macrobius saith, that as the countrie of Egypte is extreme hote, so the Wines of the same be extreme colde, and therefore, as it may be supposed, the more durable. And although the Countrie of Naples be very hote, yet the Wines thereof have bene preserved, the space of fourtie or fiftie yeeres, as it is mentioned by Plutarke, Athenens, and others. Now be it this is not much material. But as the Wine is in danger of sowing, so is the Breade in danger of mouldinge, as appeareth by sundrie cautels of the Masse therefore provided. Yet one question woulde wel be here demanded. If the Wine in the Mountaines of Egypte coulde not be kepte in small quantities a fewe daies, how then coulde the Wine that Christe changed out of Water in Cana of Galilee, be kepte at Pleasure in Fraunce as a Relique, for the space of fifteene hundred and thirtie yeeres, ever since that time until this day, & that wil without sowering? But let vs yelde, that Wine in the Mountaines coulde not be kepte: yet mought it wel be had, and kepte in Churches, at the least duringe the time of the Communion: and that to this purpose is sufficient.

The keepinge of liquore in a linnen clothe, was M. Hardinges conceite, more to solace him selfe with al, then muche makinge to the mater. For otherwise as the women received the Breade in a clothe, so mighte they receive the Wine in a Vial, or some other like thinge. And that they so did, it may wel be gathered by the storie of Gorgonia Panzamenes sister: by Cruperius, of whome S. Hierome writeth: and by the fable of the Jewe in M. Hardinges owne Amphilocheus. And for that M. Hardinge maketh such a spoote with keepinge liquore in a clothe, it was decreed in the Councel holden at Alisiodorum. That the Priest should put his oile in a Chrismatorie, and in linnen, by these wordes: V. Chrisma Chrismario, & linceo imponant. I doubt not, but M. Hardinge thinketh, a linnen clothe wil holde Wine, as wel as Oile.

M. Hardinge. The. 25. Division.

Though I might bringe a great number of other places, for the use of one kinde, which after the most common rule of the Church, was the forme of Breade: yet here I wil shew me selfe puttinge the reader in minde, that the Communion hath bene ministered to some personnes under the forme of Wine onely, and hath bene taken for the whole sacrament, specially to such, as for drinnesse of their throte, at their death, coulde not swallowe it downe under the forme of Breade. Where as it appeareth by S. Cyprian, and also by S. Augustine, that the sacrament was given to infants in their time, we finde in S. Cyprian, that when a Deacon offered the Cuppe of our Lordes bloude to a little maide childe which through default of the Nurse, had tasted of the sacrifices that had bene offered to Devils: the childe turned away her face by the instinct of the divine Maiestie (saith he) closed fast her lippes, and refused the Cuppe. But yet, when the Deacon had forced her to receive a litle of the Cuppe, he yeare,

Macrobius.

Plutarchus in  
Lucullo.

Athenens, li. 1.

Vinum Archi-  
triclini.

Nazian. in En-  
nere Gorgonia.

Hieronym. ad

Rusticum Nar-  
bonen.

Concil. Alisio-  
doren. Can. 6.

Sermone,  
de Lapsu.



De confe-  
rat. dist. 4.  
Can. 4. Si  
qui apud  
illos Hære-  
ticos.

and vomite followed, so as that sanctified drinke in the Bloude of our Lorde, growed forth of the polluted bowels. If the sacrament had bene geuen to this Infant vnder the forme of Breade before, she would haue refused that no lesse, then she did the Cuppe, that the Deacon then would not haue geuen her the Cuppe. And that this may seeme the lesse to be wondred at, Iohnes Teutonicus that wrote scholes vpon Gratian witnesseth, that euen in his time the custome was in some places, to geue the sacrament to Infantes, not by deliueringe to them the bodie of Christe, but by powringe the Bloude into their mouthes: which custome hath bene vpon good consideration, abrogated in the Church of Rome, and kept in the Greeke Church, as Lyra writeth vpon S. Iohn.

The B. of Sarisburie.

What so euer plentie of such cramples M. Harding hath, if he had any better he might wel haue spared these. Here he saith, some olde menne for their age, and drieth, were suffred to Communicate of the Cuppe onely, as beinge not hable to swallow the Breade. A little before he saide, That S. Ambrose lyinge in his death bedde, receiued the Breade onely: And that S. Basil in the like case receiued the sacrament, beinge then stale and drie, of seven yeeres keepinge, and that alone without vyne. Seneca saith, Proprium est luxuriz gaudere peruersis: it is the propertie of wantonnesse, to delite in thinges out of order.

Infantes (saith M. Harding) receiued in one kinde, and thereto he allegeth the authoritie of S. Cyprian: which although it made with him to this purpose touchinge Childzen, yet to other greate purposes it maketh directly against him. For first by that place of S. Cyprian, the holy Communion was thought so neces-  
sarie to al the faithfull, that Childzen, and Infantes were not excluded: which plainly ouerthroweth the private Masse: Besides that, the whole people receiued in Bothe Kindes, as it is manifest by S. Cyprians wordes: which thinge is contrary to M. Hardinges halfe Communion.

Al this he graunteth touchinge the people: wherein onely I loyned in me: and maketh his whole plea vpon an Infante: and yet of Infantes, as be knoweth, I spake nothinge. If al that he saith, were proued true, yet hath he gotten but an Infante of his side. But what if this Infant receiued bothe kinds? Verily, there is nothinge in Cyprian to the contrary. And it appeareth by S. Hierome, S. Augustine, and other olde writers, that they that were Baptized, as wel chil-  
dzen, as others, immediatly receiued the holy Mysteries in Bothe Kindes. S. Hierome speakinge of one Hilarus saith thus: Non potest Baptisma tradere sine Eu-  
charistia: He cannot minister Baptisme without the Sacrament of thankes geuing. S. Cy-  
prians wordes touchinge this mater be these: Vbi solemnibus adimpletis calicem Diaconus offerre presentibus cepit, & accipientibus ceteris, locus eius aduenit, faciem suam paruula instinctu diuinæ Maiestatis avertete &c. After the solemnitie (of the Con-  
secration) was donne, and the Deacon beganne to minister the Cuppe vnto them that were pre-  
sent, and amonge others that receiued, her tourne was come, the childe by the power of Goddes diuine Maiesie turned away her face &c. Hereby we may wel geather, that like as the Priest, the Deacons, and the people receiued, euen so the childe receiued to, without any manner innouation, or difference.

We will say, There is mention made but onely of the Cuppe. Therefore the childe receiued not the other kinde. This ghesse is ouer slender: yet is it an ordinary argument with M. Harding. But it seemeth, he doth not wel consider the inconuenience, that thereof may follow. For so may he as wel conclude, that the Priest him selfe, and the Deacons, and the whole people, receiued onely of the Cuppe. For there is no mention at al made of the other position.

If the Breade had bene offred to the childe, she would as wel haue refused that, as she did the Cuppe. This is an other ghesse without any necessary sequele. This effect fol-  
lowed when God would haue it: of whose doinges we can geue no reason.

M. Harding is  
against him  
selfe, and spea-  
keth contraries.

Cyprian. sermo. 4.  
De lapsis.  
M. Harding al-  
legeth S. Cy-  
prian against  
him selfe.

August. De Eccl.  
Dogma. lib. 1.  
cap. 52.  
Hieronym. contra  
Luciferian.



Lyza, and Teutonicus, liued at the least thirteene hundred yeres after Christ, wherefore their authoritie in this case must needs seeme the lesse. Yet, for ought that I can see, Lyza is vntruly alleged, as writinge to an other purpose. Teutonicus in his glose in the same place, manifestly corrupteth S. Augustines terte. For, where as S. Augustine speaketh namely of Children, and calleth them, Parvulos, Little ones, he saith in his Glose, Hoc intellige de adultis, Understande this of menne of ripe yeres. Then to confirme his error he allegeth a custome, but he knoweth not where: and proueth it also, but he knoweth not by whom. For, thus he auoucheth it, Secundum quosdam, that is, as some men say: Whiche was neuer godd witness in any court. Wherefore S. Hardinge might haue spared these Doctors, without any p̄iudice of his cause.

M. Hardinge. The. 26. Division.

The fourth Councel of Carthago decreed, if a man in sicknesse, who was enioyned publique penance, doo demaunde his housel, and er he die fall in a Phrenesie, or become speechlesse: that the sacrament be powred into his mouthe. To take this for the forme of vviue, wee are moued by the decree of the Eleuenth Councel Toleraue. Vwhere it is saide, that the weake nature of man is woune at the point of death to be so farre oppressed with dryth, that it may be refreshed by no meates, vnlesse sustained with comforte of drinke. Then it followeth. Vwhere thinge wee see to be so, at departinge of many, who beinge very desirous to receiue their viage promission of the holy Communion, when the sacrament was geuen them, haue caste it vp againe: not that they did this through infidelitie, but for that they were not hable to swallowe downe the sacrament deliuered to them, but onely a draught of our Lordes Cuppe. How so euer this be taken, it is plaine by this Councel, as by many other ancient Councels, and Doctors, that the manner of the Catholique Church hath bene to minister the sacrament to the sicke, vnder one kinde.

The B. of Sarisburie.

These authorities answere them selfe. Beinge euery way graunted, yet is S. Hardinge neuer the neare. The whole mater wee stande vpon, is the open order, and vsage in the Church. For prouise hereof hers are brought in Lunatiques, and Madde men. It were a strange sight, to see a Church full of such people. The substance of his argument reaseth onely vpon this gheasse, That the breade cannot be powred into the sicke mans mouthe: and yet he may learne by the thirde Councel of Carthage, and by the Abridgement of the Councel of Hippo, that the sacrament was then put into Deade Mens mouthe. Perther can I see what necessitie is in this reason: The man is frenetique, or lieth speechlesse, whiche was the suggestion of that Councel: Ergo, He can not receiue the sacramental breade. If there be danger in the receiuinge, there is none more, then in the Cuppe.

The Canon of the Councel of Toledo here alleged, is not an exposition of this Councel of Carthage, as S. Hardinge thinketh: but a declaration of a Canon made in the first Councel of Toledo: as it is plaine by these wordes: In collatione nostri ceterus relectus est Canon Toleraui Concilij primi, in quo preceptum est, ut si quis acceptam a Sacerdote Eucharistiam non sumpsit, velut Sacrilegus propellatur: In the conference of our Councel there was redde a Canon of the Councel of Toledo, wherein it was ordered, that, if any man receiued not the sacrament deliuered to him by the priest, the same should be Excommunicate, as a wicked doer. This Decree seemed very strait, specially for that a godly man by meane of sicknesse, or other weakenesse of nature, might happen to refuse, or not to receiue downe the sacrament, but to caste it vp, against his wil. Therefore the Councel by way of declaration determineth thus: that, if any man happen so to do by force of sicknesse, he shal not stande in danger of the Lawe.

Hereupon

Concil. Carth.  
3. Ca. 6.

Concil. Toleraui.  
II. Ca. II.

Can. 76.

Can. II.

De Con.  
dist. 1. can.  
Cum om-  
ne crimen.



Hereupon M. Hardinge concludeth thus: it is plaine by this Councel, and by many other Councelles, and Doctours &c. Other Councel, or Doctour here is none named. This Councel neither maketh any lawe, touchinge this mater: nor declareth any order, or manner of publique Ministration: but onely certifieth the inuincible necessitie, and weakenes of nature.

But touchinge the manner and order of the Church, the same Councel, in the same selfe place saith, that the whole Sacrament was offered euen to the sicke: that the sicke did sometime of infirmitie cast it vp againe. Whiche is a good argument, that they did receiue it: And that Infantes did sometime the like. Whereof we may gather, that Infantes then receiued the Sacrament, and that in such sorte, as others did.

All these thinges considered accordingly M. Hardinge might wel conclude thus againe him selfe: It was graunted of special fauour vnto Lunatiques, & Madde Menne, and other sicke personnes, that in consideration of their weakenesse, they might Communicate vnder One kinde without daunger of the Lawe: Therefore the rest, that were not so excepted, Communicated vnder Bothe Kindes, and that by the very force of the Lawe.

M. Hardinge. The. 27. Diuision.

Nowe, where as some say, that the sacrament to be geuen vnder the forme of Breade, was firste dipte in the Bloude of our Lorde, and woulde haue so vsed now also, for the sicke, and that it is so to be taken for the whole and entier sacrament, as though the sacrament vnder the forme of Breade were not of it selfe sufficient: let them vnderstande, that this was an olde error, condemned about twelue hundred yeres past, by iulius the firste, that great defender of Athanasius: who hereof in an Epistle to the Bishoppes through Egypte, wrote thus: Illud vero quod pro complemento Communions intrinsecam tradunt Eucharistiam populis, nec hoc prolaturum ex Euangelio. testimonium receperunt, ubi Apostolis Corpus suum Dominus commendauit & sanguinem. Scorsum enim panis, & scorsum Calicis commendatio memoratur: vvhether as some deliuer to the people the sacrament dipte, for the ful and whole Communion, they haue not receiued this testimonie pronounced out of the Gospell, where our Lorde gaue his Bodie, and his Bloude. For the geuing of the Breade is recorded aparte by it selfe: and the geuinge of the Cuppe, aparte likewise by it selfe. And where as some afterwarde in the time of Vitellianus would haue brought in againe this abrogated custome: it was in like manner condemed and abolished. In tertio Concilio Braccarensi. c. 1.

The B. of Sarisburie.

There haue bene many great abuses aboute the holy Mysteries, not onely of late yeres in the Church of Rome, whereof we iustly complaine: but also in the primitive Church, euen from the Apostles time. For some there were, that ministered in water onely: some that ministered Milke in steede of Wine: some by used grapes into the Cuppe, and so ministered: some ministered Breade and Cheese together: some dipte the Sacrament of Christes Body in the Sacrament of his Bloud. But neither this folie, whereof Iulius speaketh, nor any other like olde folie, was euer renewed by any of vs. In deade M. Hardinge, and all the reste of that side, haue vsed to breake the Breade, and to dippe the thirde parte of it into the Wine, and for the same haue diuised a solenne Myserie. For some of them say, it signifieth Christes risinge from the deade: some, The faithfull that be yet alive: some others, The Blessed, that be in Heauen. And yet M. Hardinge knoweth, that Iulius calleth it, A schismatical ambition, and a practise contrary to the Apostles Doctrine.

We bothe herein, and in all other cases like, followe onely Christes Institution: who as the Euangelistes haue written, and as Iulius also recordeth, first gaue the Breade aparte, and afterwarde the Wine likewise aparte: and saide not onely, Eate this, but also by expresse wordes, Drinke this. Yet I no saith,

si quis accepta  
Eucharistia non  
sumpsit.  
Collatum a sa-  
cerdote Eucha-  
ristia reijciunt.

De Con. dist. 2.  
Cum omne.  
Augustin ad  
Quodvult Deus.

A

that



*Deo de diuinis.  
officijs.  
Cassander.*

*Julius commands  
bothe Kindes, contrary to  
M. Hardinges  
doctrine.*

*The question  
is of the open  
ministration  
in the Church.*

*The 62. ntrueth  
For Christes  
Institution per-  
teineth as wel  
to the people,  
as to the Priest.  
\* These Coun-  
celles were hol-  
den fouretene  
hundred, and  
fouretene yeres  
after Christe.*

that for daunger of shedding, sometimes the Breade, is dippe into the Cuppe, and so deliuered to the people.

This Julius here alleged, standeth fully of our side: and therefore I marvel, that M. Hardinge woulde seek comforte at his hande. For where he saith Porrigunt Eucharistiam populis: They deliuer the Sacrament vnto the people, he imposeth a Communion: where he reproueth the error of dippinge, and rectifieth the same by Christes Institution, And commaundeth Bothe Kindes to be genen aparte, he signifyeth the whole Communion expressely in Bothe Kindes: and so quite ouerthroweth, what so euer M. Harding hath hitherto builded.

*M. Hardinge. The 2. Division.*

Nowe I referre me to the iudgement of the Reader of what opinion so euer he be, whether for proufe of the Communion vnder one Kinde, we haue any woordes, sentence, or clause at al, or no: and whether these woordes of M. Iuel in his sermon be true or no, where he saith thus: It was vsed throughout the vvhole Catholike Church sixe hundred yeeres after Christes ascension vnder Bothe Kindes vwithout exception. That it was so vsed, yea sixe hundred yeeres, and longe after, we denie not: but that it was so al waies, and in euery place vsed, and without exception, that wee denie: and vpon what groundes wee doo it, let M. Iuel him selfe be iudge. If some of our allegations may be with violence wrested from our purpose, verily a great number of them cannot, the authoritie of the auient Fathers, who wrote them, remaininge inuoluted. Vwhereof it followeth, that after the iudgement of these Fathers, where as Christe instituted this Blessed Sacrament, and commaunded it to be celebrated, and receiued in remembrance of his Death, (62) he gaue no necessarie commaundement either for the one, or for bothe Kindes (his side, and without the celebration of the sacrifice) but lefte that to the determination of the Church. Nowe that the Church for shauoidinge of vnuerence, periles, offences, and other vveightie and important causes, hath decreed it \* in twoo general Councils, to be receiued of the laye people in one Kinde onely, we thinke it good with al humblenesse to submitte our selues to the Church herein: whiche Church, Christe commaundeth to be heard and obeyed, sayeing: He that heareth not the Church, let him be to thee, as a Heathen, and as a Publican. In doeing whereof, we weigh aduisedly with our selues, the horrible daunger that remaineth for them, who be authors of schisme, and breakers of vnitie.

*The B. of Sarum.*

Good Christian Reader, now that M. Harding hath said so much, as he is hable, it behoueth thee, as thou wilt iudge indifferently betwene vs bothe, so to consider, and marke wel the very state, and issue of the mater, wherein the whole question lieth. The negative of our side, whiche so much troubleth him, is this:

That for the space of sixe hundred yeeres after Christe, it can not be founde in any olde Doctour, or Councel, that euer the holy Communion was ministred to the people in the Church, or any open assemblie in one Kinde onely, as it is now ministred in the Church of Rome. The issue therefore of the whole mater betwene vs, standeth vpon the order, and vse of the Church.

M. Hardinge for proufe hereof, hath brought certaine particular examles of Drouthe, Infirmities, Sicknesse, Age, Ineuitable Necessities, & impossibilities, and Weakenes of nature. Wel, good Reader, I looke for other proufes at M. Hardinges handes. For al these, & other like thinges I knew before. He hath alleged Christes breakinge of Breade at Emmaus: the allegation whereof to this purpose, one of his owne Doctours saith, is more folse. He hath alleged twoo Wemen: thre Dicke folke in their deasy beddes: Personnes Excommunicate: Infantes: Whoretiques: and Madde Penne.

*vviZvvide-  
fordus.*

*He*

He allegeth Papstins, Cheasses, Chambers, Mountaines, and wildernesses: and so; further proueth hath brought Coniectures, Cheasses, Lies, and fables. He allegeth abuses, that longe sithence haue bene condemned. He allegeth Scriptures, Doctours, and Councils; plainly, and directly againste him selfe.

He is learned, and hath reade mutche: he is eloquent, and canne offer mutche: yea he is hable to make nothing to appeare somewhat, and a litle to seme mutche.

He hath had good conference with as many, as he thought mete, either within this Realme, or without. He hath seene, what so euer hath bene written by Coclæus, Eckius, Pigghius, Hofmeister, Michael Vāhe, Hofius, Staphylus, and such other of that sorte. He hath had fine whole yeres and moze, to order, and digesse his Booke. It toucheth him very nere, that any man shoulde be so bolde to say, They haue defrauded the people of halfe the Sacrament, and yet can allege nothing for it. He sheweth him selfe mutche offended, and therefore spareth not his familiar termes, Heretiques, Schismaticques, Adversaries of the Church, Goddes Enemies, and such like. Yet hauinge so mutche learninge, so mutche eloquence, so mutche conference, so mutche studie, so mutche leasure, beinge so affected, & so offended, yet hath he not hitherto brought one worde, either of auncient Council, or of olde Doctour, to proue that thinge that is denied: that is, That the Sacrament vvas euer Ministred vnto the people in one Kinde, Openly in any Congregation, or in the open order and vsage of any Church. Yet were there Churches then erected: yet were there priestes and people then: yet was the holy Ministration then openly vled in forme, and order: and learned men to recorde the same. Al this notwithstandinge, M. Hardinge hath hitherto founde nothinge in the open Ministration, in the Congregation and assemble of the people, whereby to proue his halfe Communion. Wherefore, there is no cause yet shewed to the contrary, but M. Iuel may say now, as he truly before saide in his Sermon, The vvhole Communion vvas vfed throughout the vvhole Catholique Church vnder Bothe Kinds, fixe hundred yeres after Christes Ascension, in al Congregacions, and Churches vvithout exception.

But Christe hath leaue these matters to the discretion, and determination of the Church. By what recorde may that appeare? M. Hardinges worde is no Charter. Or if it be true, where did the Church euer so determine of it, within the compasse of fixe hundred yeres? S. Augustine in this case is very reasonable: his wordes be these: *Vbi authoritas deficit, ibi consuetudo Maiorum pro lege tenenda est: Where authoritie faileth, there the Custome of our Elders muste holde for a Lawe.* But hauinge Goddes Worde, and Christes Institution, we wante no authoritie.

The authoritie of the Church is greate: I graunte: but the causes, & moued the Church of Rome to breake Christes Institution, As the heapinge of the Vines, Beards, and Palfies, and such like, are not greate: Notwithstandinge M. Harding enlarge them mutche, and cal them Importante, and vveightie causes. The two Councils of Basle and Constance, where this mater was firste concluded, as they were at the leaste fourtene hundred yeres after Christe, and therefore not to be alleged in this case againste my assertion, so the authoritie of them bothe hangeth yet in question. For the Thomistes say, the Council of Basle came vnlawfully together, and that therefore al their determinations were in vaine. And Pigghius saith, the other Council of Constance concluded againste Nature, againste the Scriptures, againste Antiquitie, and againste the Faith of the Church. These be the two Councils that M. Hardinge woulde haue vs yelde vnto.

*Ad Casulana*

*Ludo. viues in  
20. li. De Ciuit.  
Dei. ca. 26.*



Cyprian ad Cae.  
c. lib. 2. epist. 3.

We are bounde to heare the Church, saith *M. Hardinge*. But muche more are we bounde to heare God. This saicing of *S. Cyprian* is worthy depely to be noted: Non iungitur Ecclesiae, qui ab Euangelio separatur: He hath no fellowship with the Church, that is diuided from the Gospel. And likewise writinge against certayne, that abused the Cuppe of Christe, diuistringe therein later in steede of Wine, he geueth this lesson to al Bishoppes, and others touching the Reformation of the Church: Religioni nostrae cōgruit, & timori, & ipsi loco, & officio Sacerdotij nostri, custodire Traditionis Dominicae veritatem & quod prius apud quosdam videretur erratum, Domino mōnente, corrigere: ut cum in claritate sua, & Maiestate Celesti venire cōperit, inueniat nos tenere, quod monuit: observare, quod docuit: facere, quod fecit: It behoueth the Religion that we professe, and our reuerence towarde God, and the very place, and office of our Priesthoode, to keepe the truth of the Lordes Tradition, and by the Lordes aduertisement to correcte that thinge, that by certayne hath bene amisse; that when he shal come in his glorie, and Maieste, he may finde vs to holde, that he warned vs to keepe, that he taught vs to doo, that he did.

*M. Hardinge. The 29. Diuision.*

Nowe for answere to *M. Iuelles* place alleged out of Gelasius, whiche is the chiefe that he, and al other the aduersaries of the Church haue to bringe for their purpose in this point, this muche may be saide. Firste that he allegeth Gelasius vntreuly, makinge him to sounde in Englishe, otherwise then he doothe in Latine. *M. Iuelles* woordes be these. Gelasius an olde Father of the Church, and a Bishop of Rome, saith, that to Minister the Communion vnder one kinde, is open sacrilege. But where saith Gelasius so? This is no sincere handlinge of the matter. And bicause he knewe, the woordes of that Father imported not so muche, quilefully he recerth them in Latine, and dothe not Englishe them: whiche he would not haue omitted, if they had so plainly made for his purpose. The woordes of Gelasius be these: Diuisio vnius eiusdemque Mysterij, sine grandi sacrilegio non potest peruenire: The Diuision of one and the same Mysterie, can not come without greas sacrilege. Of these woordes he cannot conclude, Gelasius to say, that to minister the Communion vnder one kinde, is open sacrilege. Gelasius rebuketh, and abhorreth the diuision of that highe Mysterie, whiche vnder one forme, and vnder two, is Vnum, idemque, One, and the same: not one vnder the forme of Bready, and another vnder the forme of Wine: not one in respecte of the Bodie, and another in respecte of the Bloude: but Vnum, idemque, One, and the selfe same. The woordes a fore recited, be taken out of a fragment of a Canon of Gelasius, whiche is thus, as we finde in Gratian: Comperimus autem, quod quidam sumpta tantum Corporis sacri portione, à Calice sacerati cruoris abstineant. Qui procul dubio (quoniam nescio qua superstitione docentur adstringi) aut integra Sacramenta percipiant, aut ab integris arceantur: quia diuisio vnius eiusdemque Mysterij, sine grandi sacrilegio non potest peruenire: Vvhiche may thus be Englisht: But we haue founde, that some hauinge receiued onely the portion. VVherein is the holy Bodie, abstaine from the Cuppe of the sacred Bloude: who without doubte (for as muche as I know not with what superstition they be taught to be tied, either let them receiue the whole Sacramentes, or let them be kepte from the whole: bicause the diuision of one, and the same Mysterie can not come without greas sacrilege.

Gelasius vntreuly translated by  
*M. Hardinge.*

Here might be saide to *M. Iuel*: shewe vs the whole Epistle of Gelasius, from whence this fragment is taken, that we may weigh the circumstance, and the causes, why he wrote it, conferringe that goeth before, and that followeth: and we wil frame you a reasonable answere. But it is not extant, and therefore your argument in that respect is of lesse force.

*The B. of Sacrilegie.*

Neither are we the aduersaries of the Church, nor Gelasius the chiefe that we bringe for our purpose. We followe Christe, as he hath commaunded vs, to whome it became Gelasius also to followe. But it is a worlde to see, into howe many faces, and fashions *M. Harding* is faine to turne him selfe, to anothre this authoritie of

De Con.  
dist. 2. Ca.  
Compen.  
mus.



of Gelasius. He leaueth the whole route of his owne companie, and is gladd to renne alone. He expoundeth Gelasius by Leo, as though they wrote bothe of one thinge. And yet others of his owne side say, that Leo wrote of Heretiques, and Gelasius of Catholiques: Leo of the people, Gelasius of the priestes. He complaineth, that the reſte of Gelasius is not to be founde, as though it were ſuppreſſed by ſome of vs: and yet it is thought the Pope hath it whole in his Librarie. He diuiſeth new cauſes of vnitie of the Myſterie, ſuche as Gelasius neuer knewe. He concludeth at the laſte, that this breach of Chriſtes Inſtitution, and Miniſtration vnder One kinde, that is now vniuerſally vſed in the Church of Rome, was firſt brought in, and practiſed by the Pantiſters, whiche were in olde time wicked, and horrible Heretiques.

He ſaith, I haue guilefully alleged Gelasius, and to the intent it might the ſooner appeare, he hath noted it ſpecially in the Margin. But if M. Hardinge him ſelfe hadde meante no guile, he woulde haue ſhewed plainly, wherein I haue bene guileful: or what I might haue gotten by this guile: or what aduantage I might haue loſte by plainer dealing. For guile without cauſe is meere folie, and no guile. But I recited the wordes in Latine, and had ſo gotten to Engliſhe them. Now ſurely, that is but a ſimple guile, and might wel haue bene ſpared out of the Margin.

But my wordes be theſe: Gelasius ſaith, That to Miniſter the Sacrament in One Kinde, is open Sacrilege. And what guile canne he finde herein? This worde, Sacrilege, and the reſuſing of the Cuppe, are both ſpecially named by Gelasius. There remaine onely theſe wordes, To miniſter the Sacrament: and there, ſaith M. Hardinge, lieth the guile. Now be it therein, as it ſhal wel appeare, I ſay nothinge, but that Gelasius ſaith, and M. Hardinge him ſelfe woulde haue him ſay. For thus ſaith Gelasius, The diuiſion of the Myſterie, whereby he meaneth the Sacrament, is Sacrilege:

But the Priſt that Miniſtred in One Kinde, diuideth the Myſterie:

Ergo, the Priſt that Miniſtred in One Kinde, committeth Sacrilege.

This argument is perſite and ſozmal, & founded vpon Gelasius wordes. I trowe this is no guileful dealing.

The vnitie of the Myſterie, that M. Hardinge hath here fantaſied, that either parte is in other, and therefore harpeth ſo often, as it were by reportes vpon theſe wordes Vnum, & idem, is but his owne voluntarie. He is not hable to allege either Gelasius, or any other olde Father, that euer expounded Vnum, and Idem, in that ſorte. He calleth it one Myſterie, as Hugo Cardinalis ſaith, (although otherwiſe a very groſſe miſter,) Propter unitatem Inſtitutionis: For the vnitie of the Inſtitution: and for that the Breade and Wine bringe ſundry portions, haue bothe relation vnto one Chriſte: and ſo for that cauſe by S. Hieromes iudgement S. Paule ſaith: Vna fides, vnum Baptiſma, One faith, one Baptiſme. And ſo for that alſo, that beinge, as I ſaide, two ſundry portions, yet they make not two ſundry Sacramentes, but one onely Sacrament. And therefore Durandus a late wiſter ſeemeth to ſaye wel. In multis locis communicatur cum Pane & Vino, id eſt, cum toto Sacramento: In many places they Communicate with Breade and Wine, that is, ſaith he, with the whole Sacrament. Of whiche wordes the Reader, be he neuer ſo ſimple, may eaſely gather, that the Communion in One Kinde, is but the halfe Sacrament: and ſo the diuiſion of one Myſterie: and ſo further, the ſelfe ſame thinge, that Gelasius calleth Sacrilege.

M. Hardinge. The 30. Diuiſion.

But for avoidinge that our aduerſaries woulde hereof conclude, it is ſo be vnderſtanded, that

In Pontificali,  
ut citatur in pri  
mo tomo Concil.  
in vita Gelaſij.

The Priſt mi-  
niſtring in One  
Kinde commit-  
teth Sacrilege.

Vnum & idem.

Hugo Cardinal.  
I. Cor. II.  
Hieronym ad  
Ephes. li. 2. ca. 4.

Durand lib. 4.  
Ca. 24.



this Canon speaketh against the Heretiques named Manichæi: who in the time of Leo the first aboute fourtie yeeres before Gelasius, wente aboute to spreade their Heresie in Rome, and in the partes of Italy. Their Heretical opinion was, that Christe took not our fleashe and Bloude, but that he had a phantastical bodie, and died not, ne rose againe truly, and in deede, but by way of phantasie. And therefore at the Communion, they abstained from the Cuppe: and the better to cloke their Heresie, came to receiue the Sacrament in forme of Breade with other Catholique people. Against whom Leo saith thus. Abdicant enim se Sacramento salutis nostræ &c. They drine them selues away from the Sacrament of our saluation. And as they denie, that Christe our Lorde was borne in quadrage, truth of our fleashe, so they beleue not that he died, and rose againe truly. And for this cause they condemne the day of our saluation, and gladnes (that is the sonneday) to be their sadde fasting day. And where as, to cloke their infidelitie, they dare to be at our mysteries: they temper them selues so in the Communion of the Sacramentes, as in the meane time they may the more safely keepe them priue. With vnworthie mouthe they receiue Christes Bodie: but to drinke the Bloud of our Redemption, vtterly they wil none of it. Whiche thinge wee woulde aduertise your holinesse of, that both suche men may be manifested by these tokens vnto you, and also that they whose diuillish simulation, and faininge is founde, beinge brought to light, and beinge aied of the felowship of saintes, may be thrust out of the Church, by Priestly authoritie. Thus farre be Leo his wordes.

Gelasius that succeded fourtie yeeres after Leo, imployed no lesse diligence then he did, vtterly to vanquish, and abolishe that horrible Heresie. Of whom Platina writeth, that he banished so many Manichees as were founde at Rome, and there openly burned their bookes. And because this heresie should none els where take roote, and springe, he wrote an Epistle to Maioricus, and Ioannes, two Bishoppes, amongst other thinges warning them of the same. Out of whiche Epistle, this fragment onely is taken: whereby he dooth both briefly shew what the Manichees did for cloking of their infidelitie, as Leo saith: and also in as muche, as their opinion was, that Christes Bodie had not very bloude, as beinge phantastical onely, and therefore superstitiously abstained from the Cuppe of that holy bloude: geueth charge and commandement that either forsakinge their Heresie they receiue the whole Sacramentes, to witte, vnder bothe Kindes, or that they be kepte from them wholly. Here the wordes of Leo afore mentioned, and this Canon of Gelasius conferred together specially the storie of that time known: it may soone appeare to any man of iudgement, against whom this fragment of Gelasius was written. Verily not against the Church for ministring the Communion vnder one Kinde but against the detestable Manichees, who goeinge aboute to diuide the mysterie of the Bodie and Bloud of Christe, denieinge him to haue taken very fleashe and bloud, so muche as in them laye, loosed Christ, whereof s. Iohn speaketh: and woulde haue made frustrate the whole worke of our Redemption.

1. Iohn. 4.

The B. of Sarisburi.

De Con. dist. 2.

Comperim. in

Glosa.

To auoide the inconuenience growinge of this authoritie, M. Hardinge is byshopen to auoide the compans of Higghius, Hostius, Tapper, D. Cole, and al others his fellowes of that side, and to say that Gelasius wrote this decre against the Manichees: notwithstanding al they say, he wrote it against certaine superstitious Priestles. D. Cole referreth him selfe vnto the construction of the Close there written. The wordes thereof be these: There were certaine Priestes that consecrated the Bodie and Bloud of Christe in due order: and receiued the Bodie, but abstained from the Bloude. Against them Gelasius writeth: This gheasse of that Close, for many good causes seemeth vnlkely: for first it cannot be shewed by any storie, neither where, nor when, any such Priestes were, that so abstained: and againe, Gelasius seemeth to write of them that should be taught, not of them that should teach: of them that should be remooued from the Sacramentes, not of Priestes that shoulde remoue them: of the sacrilege & wickednesse of the acte, not of the difference of any persones.

But the Close saith notwithstandinge, The Priest consecrated bothe the Bodie, and the Bloude, and receiued the Bodie, and abstained from the Bloude. Here woulde I faine learne of D. Cole, what then became of the Cuppe. The Priest dranke it not:

not: That is certaine: for the Close saith so. Againe, the people drinke it not: for so saith the Close also: and be it true, or false, it must be defended.

Then must it needes follow, that Christs Bloude was Consecrate, to be caste away. D. Cole might haue foresene, that this Close woulde soone be taken against him selfe. Now let vs see of this very selfe Close, what may be concluded of our side. The Sacrament of Christs Bloud was not thowen away: The Priest receiued it not. Ergo, It followeth of very fine force, it was receiued by the people. Thus D. Cole seekinge to proue, that the people receiued not in Both Kindes, him selfe vnawares necessarily proueth, that the people receiued in Both Kindes.

Wherefore M. Hardinges coniecture carrieth moze substance of truth. For the very stopy, and conference of time, will soone geue the aduised Reader to understande, that Gelasius wrote this decree against the Manichees.

Thus mutche therefore hath M. Harding gotten hereby, that now it appeareth, that the first authours of his halfe Communion were a sorte of Heretiques. They helde that Christe neuer receiued fleshe of the Blessed Virgin, neither was borne, nor suffered, nor died, nor arose againe. Which errors are manifestly conuincid by the Sacramentes. For they are Sacramentes of Christs Body and Bloude: therefore who so receiveth the same, confesseth thereby, that Christe of the Virgin receiued bothe Body & Bloud. So saith S. Chrysostome: Si mortuus Christus non est, cuius Symbolum, & signum hoc Sacramentum est? If Christe died not in deede, tel me then, whose token, or whose signe is this Sacrament? Tertullian also by a like argument taken of the Sacrament reproveth Marcion, that helde that Christe had no Body, but onely a shew, and a phantasie of a Body. Christus accepit Panem, & distribuit Discipulis, Corpus suum illum fecit, dicendo, Hoc est Corpus meum, hoc est, figura Corporis mei. Figura autem non esset, nisi veritatis esset Corpus. Ceterum vacua res, quod est phantasma, figuram capere non potest: Christe havinge receiued the Breade, and gevinge the same to his Disciples, made it his Body, saieing: This is my Body, that is to say, a figure of my Body. But it coulde not be a figure, onlesse there were a Body of a truth. For a void thing, as is a phantasie, can receiue no figure at all. Thus the Sacramentes doe plainly testifie, that Christe receiued not a phantasie, or shew of a Body, but a very Body in deede. Therefore the Manichees abstained from the holy Cuppe, as it appeareth by Leo: notwithstanding S. Augustine in one place, writinge namely against the Manichees, seemeth to signifie the contrary. These be his wordes: Sacramentum Panis, & Calicis ita laudatis, ut in eo nobis pares esse volueritis: Ye so commende the Sacrament of the Breade, and of the Cuppe, that therein you woulde make your selues equal with vs. Neither were they in deede hable to shew any simple cause, why they shoulde mozehunne the one portion, then the other. For the Sacrament of the Breade no lesse confounded their errour, then the Sacrament of the Cuppe. And as they thought that Christs Body was no Body, but onely a phantasie, so they likewise thought that Christs Bloude, was no natural Bloude, but onely a phantasie. But if they would not beleene Leo, or Augustine, that Christe had one Body, how mutche lesse woulde they beleene M. Hardinge, that Christe hath two Bodies, the one in the Breade, the other in the Cuppe, and eche wholly in the other:

M. Hardinge. The 31. Diuision.

And therefore M. Inel dooth vs greate wronge in wresting this Canon against vs, for as mutche as wee doo not diuide this diuine Myserie, but beleene stedfastly with harte, and confesse openly with mouthe, that vnder eache kinde, the very fleshe and Bloud of Christe, and whole Christe him selfe, is present in the Sacrament, (63) euen as Gelasius beleued: vpon this occasion, in the parties of Italy, where the Manichees vttered their poison, the Communion vnder Bothe Kindes was restored, and comanded to be vsed againe: whereas before (64) of some the Sacrament was receiued vnder one kinde,

Heretiques the first authours of the halfe Communion.

Chrysostom. in Matthe. hom 83 Contra Marcion. li. 4.

Contra Faustum Manich. li. 20. ca. 14.

The. 63. vntouch For Gelasius neuer beleued so The. 64. vn-



truthē, For no Catholique Cōgregation euer receiued the Sacrament in One Kinde.

and of some vnder Bothe Kindes. Els if the Communion vnder Bothe Kindes had bene taken for a necessarie Institution, and commaundement of Christe, and so generally, and inuolably obserued every where, and al waies without exception: What needed Gelasius to make sutch an ordinance of receiuinge the whole Sacramentes, the cause whereof by this Parenthesis (quoniam nescio qua superstitione docentur adstringi) plainly expresseth? Againe, if it had bene so inuolably obserued of al vntil that time, when the Manichees could not haue couered, and cloked their infidelitie, as Leo saith, by the receiuinge the Communion with other Catholike people vnder One Kinde. For whiles the Catholikes wente from Church, contented with the onely forme of Breade, it was vncertaine, whether he that came to receiue were a Manichee, or a Catholike. But after that for discrieing of them, it was Decreed, that the people shoulde not forbear the Communion of the Cuppe any more: the good Catholike folke so receiued, and the Manichees by their refusal of the Cuppe, be wraied themselves. Vwhereby it appeareth that the Communion vnder One Kinde vsed before by the commaunders of Leo, and Gelasius, was forbidden, to the intent thereby the Manichees heresie might the better be espied, rooted out, and cleane abolished.

Thus bicause wee doo not diuide the Myserie of the Lordes Body and Bloude, but acknowledge, confesse, and teache, that Christe tooke of the Virgin Mary very Fleashe, and very Bloude in deede, and was a whole and perfit man, as also God, and deliuered the same whole Fleashe to deathe for our redemption, and rose againe in the same for our Iustification, and giveth the same to vs, to be partakers of it in the blessed Sacrament, to life euerslasting: that Decree of Gelasius can not seeme against vs iustly to be alleged: mutche lesse may he seeme to say, or meane, that to minister the Communion vnder One Kinde, is open sacrilege.

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Here M. Hardinge complasneth, we doo him wronge, to allege this Canon against him: for that he belueth euen as Gelasius did, that whole Christe is in eche parte of the Sacrament. It is very muche to allege Gelasius saith without his woordes: or to founde any newe saith, as this is, without some kinde of proufe. This is M. Hardinges grosse error, and not Gelasius, or any other of the Catholike Fathers saith. If the holy Fathers had so belued, they had woordes, and were hable to vtter it. If this had bene the saith of the Catholike Church, it had not bene heapte so longe in silence.

Gelasius contra Eutychem.

As for Gelasius, his owne woordes are sufficiente to declare his saith. Thus he writeth against Nestorius, and Eutyches: Sacramenta, quæ sumimus, Corporis, & Sanguinis Christi, diuinæ res sunt: propter quod & per eadem diuinæ efficimur consortes naturæ. Et tamen esse non definiunt substantia vel natura Panis & Vini: The Sacramentes of Christes Body and Bloude that wee receiue, are a godly thinge, and therefore by the same wee are made partakers of the diuine nature: yet there letteth not to be the substance or nature of Breade and Wine. This was Gelasius saith touching these portions of the Sacrament.

Now hath M. Hardinge blaied an other Myserie of the woonderful coniunction of God and Man in Christe: whereof Gelasius spake not one woorde in this place, neither was it any thinge to his purpose, to speake of it. Besides this, he imagineth Gelasius to geue a lawe, that no man shoulde diuide that Myserie, whereas it neuer lay in the power of man to diuide it. Neither had that bene a diuision, but an vtter dissolution of the Myserie.

August. contra Epist. Parmeniani. li. 3. ca. 2.

Thus, so he may seeme to saie somewhat, he weigheth not greatly what he saie, examininge eche thinge as S. Augustine saith: Non in statera æqua diuinorum Scripturarum, sed in statera dolosa Consuetudinum suarum: Not in the iuste balance of the holy Scriptures, but in the deceitful and false beames of his owne customes.



Of the Cuppe he maketh the Breađe : Of the Breađe he maketh the Cuppe : Of one he maketh bothe : Of bothe he maketh one : Of one Myſterie he maketh another : and thus they deale, euen as Irenæus writeth of the Heretique Valentinus. *Ordinem & textum ſcripturarum ſupergredientes, & quantum in iſtis eſt, ſollemnes, mēbra veritatis tranſferunt, & tranſſingunt, & alterum ex altero facientes, ſeducunt multos, ex his quæ apertant ex Dominicis eloquijs malè compoſito phantaſmati : Ouerturninge the order, and tecte of the ſcriptures, and as mutche, as in them lieth, diſmembriſing the hymmes of the tyneth, they alter, and tranſpoſe maters, and makinge one thinge of an other, they deceiue many, by that they geather out of the Lordes wordes, and ioyne to them ſeuerall phantaſie.*

Irenæus l. 1.

The Myſterie whereof Celſius ſpeaketh, is the holy Sacrament, whiche al be it it ſtande of two partes, yet is it one Sacrament, and not two. The Manichees diuided the ſame, takinge one parte, and leauinge the other : And this is it, that Celſius calleth Sacrilege.

Here it is further ſuſmied, that Leo, and Celſius, by their Decrees, reſtored the Catholike people againe to the uſe of Bothe Kindes. This is utterly vntrue. And may be gheſſed by M. Hardinge, but cannot any way be prooued.

The Decrees of Leo, and Celſius, be abroad, and may be knowne. But where are theſe Decrees? In what Bookes are they writen? Of who euer made mention of them? Merily theſe godly Fathers reprooued the Manichees for their Sacrilege, and not the Catholikes : and commaunded ſutche as had offended, to correte their faultes, and not ſutche as were faultleſſe.

But how coulde the Manichees haue been knowne (ſaith M. Hardinge) Onleſſe the Catholike people amonge whom they receiued, had Communicated in One Kinde? This queſtion is out of courſe. I might better ſaye, Nay how coulde the Manichees haue been knowne, if they and the Catholikes had receiued in One Kinde bothe a like? For this is the token that Leo woulde haue them knowne by: Sanguine redemptionis noſtræ haurire deſectant: They reſuſe to drinke the Bloud of our Redemption. By theſe wordes it is cleare, that the Cuppe was offered orderly vnto them, as vnto others : but they reſuſed it.

Thou ſeeſt, good Chriſtian Reader, that M. Harding notwithstandinge he be giuen to leaue his owne fellowes, to ſhift one Myſterie for another, to imagine new lawes, and new Decrees, that were neuer hearde of, to change him ſelfe into ſundrye formes, and to ſeek al manner hoales to creepe out at, yet at laſte hath founde by the authoritie of Leo, whom he him ſelfe allegeth, that the Catholique people receiued the whole Communion vnder Bothe Kindes, according to Chriſtes Inſtitution : and that the patrones, and founders of his halfe Communion, were olde wicked Heretiques, named the Manichees : that the ſame is the diſſion of one whole intiere Myſterie : and therefore by the authoritie of Celſius may wel be called open Sacrilege.

Now to ſhew, what might be ſaide of our ſide, were labour infinite. For our Doctrin taketh no authoritie of Priuate Folke, of Wemen, of Forcelettes, of Papkins, of Dicke Bodles, of Death Beddes, of Miracles, of Fables, of Childeſen, and of Madde men : whiche be the onely groundes of al that M. Hardinge ſeemeth hitherto habile to ſay. But of Chriſtes Inſtitution, of the Scriptures, of the Practiſe of the Apoſtles, of the vſage of the Primitive Church, of olde Canons, of ancient Councils, of Catholike Fathers, Greekes, and Latines, Olde and New: euen of Clemens, Abdias, and Amphilochius, whiche are M. Hardinges peculiar Doctors. S. Chryſoſtome ſaith, In the receiuinge of the holy Myſteries, there is no difference betweene Priſt and people. Dionyſius ſaith, The vnitie of the Cuppe is diuided vnto al. Ignatius ſaith, One Cuppe is diuided vnto the whole Church. S. Auguſtine ſaith, Wee drinke al togeather, becauſe wee liue al togeather. But to reckon by the authorities of antiquitie, as I ſaide, it woulde be infinite.

Chryſoſtom. l. 2.

Cor. 10. 18.

Ecc. l. Hier. ca. 3.

Ignatius ad.

Philadelphien.

De Con. diſt. 2.

The Quia paſſus.



Thom par. 3. q.  
80. art. 1.

The Scholastical Doctors of very late yeres haue seene, and testified, that *M. Hardinges doctrine* is but new. Thomas of Aquine saith, In quibusdam Ecclesiis provide obseruatur, ut populo sanguis non detur: In certaine Churches it is providently observed, that the Blood be not given to the people. In certaine Churches, he saith: Not in al Churches.

Durand li. 4.  
cap. 2.  
Alexand. par. 4  
q. 55. m. 1.  
Lynwoode de  
sum. trini. cor.  
Eide Cathol.

Liketwise Durandus, In multis locis Communicatur cum Pane, & Viuo, id est, cum toto Sacramento: In many places they Communicate with Breade and Wine, that is to say, with the whole Sacrament. In many places, he saith: but not in al places. Likewise Alexander de Hales, a great Schoole Doctor, in fere vbiq; a laicis fit in Ecclesia: Thus the lay people in the Church for the moste parte doo. For the moste parte, he saith: but not in al partes. And Linwoode in his Provincialles: Solis celebrantibus sanguinem sub specie vini consecrari sumere, in huiusmodi minoribus Ecclesiis est concessum: It is graunted onely vnto the Priestes that celebrate in suche smal Churches, to receive the Blood vnder the forme of Wine. He excepteth onely the smal Countrey Churches, not the greater Churches in Citties and Townes. Al these Doctors liued within the space of thre hundred yeres past. So longe it was before *M. Hardinges Doctrine* coulede growe general.

Antonius.

Ha'mo in 1.  
Cor. 11.

Antonius saith, that King William the Conquerour, that liued a thousande yeres after Christe, caused his whole armie to Communicate, and that as y order was then, vnder Bothe kinds. Heimo that was not longe before him, saith, Appellatur Calix Communicatio, propter participationem: quia omnes Communicant ex illo: The Cuppe is called the Communication, because of the participation, for that every man receiveth of it. Thus is our doctrine confirmed, not onely by the Olde Doctors, but also by the New.

Hierony ad Gal.  
lat. li. 3. ca. 5.

Wherefore *M. Harding* thus maintaining the open abuse of the holy Mysteries offendeth against Christes Institution, against the Scriptures, against the perfection of the Sacrament, against the Confirmation of the New Testament, against the Tradition, and practise of the Apostles, against the ancient Councils, against the Canons, against the Doctors, bothe Olde and New. The Apostles of Christe bringe out of the holy Churche, so tooke Christes wordes, as wee take them now. And *S. Hierome* saith: Quicumq; aliter Scripturam intelligit, quam sensus spiritus sancti flagitat, quo conscripta est, licet de Ecclesia non recesserit, tamen Hæreticus appellari potest: Who so ever understandeth the Scriptures, otherwise then the sense of the Holy Ghost requireth, by whiche holy Ghost the Scriptures were written, although he be not yet departed from the Church, yet he may wel be called an Heretique. If *M. Harding* will say, that was true then, and this is true now, Then may wee answer him, as *S. Hilarie* did the Arians, Veritas ergo temporum erit magis, quam Evangeliorum: The truth must be as pleaseth the time, not as pleaseth the Gospel. And further, as *S. Augustine* answered the Donatistes, Si aliud declamas, aliud recitas, nos post vocem Pastoris nostri, per ora Prophetarum, & os proprium, & per ora Evangelistarum, nobis apertissime declararam, voces vestras non admittimus, non credimus, non accipimus: If ye Preache any other wise, or tel vs any other tale, after wee have once heard the voice of our shepheard, most plainly declared vnto vs by the mouthes of his Prophet, by his owne mouth, and by the mouthes of his Evangelistes, touching your voices, wee take them not, we beleue them not, we receive them not.

Hilarius ad  
Constantium  
August.  
Augustin de  
vni. are Eccle.  
Ca. 11.

Cyprian ad Ce-  
ciliam lib. 2.  
Epist. 3.

But for as muche, as this is a Mysterie of unitie, God graunte vnto vs suche humilitie of minde, that wee may al submitte our selues vnto his Holy Word: that wee may ioyne togeather in holy, and perfect unitie, and as I alleged before out of *S. Cyprian*, By his advertisement redresse that thing, wherein certaine haue erred: That when he shal come in his glorie, and in his heavenly Maiestie, he maye finde vs to holde that he warned vs: to keepe, that he taught vs: to doo, that he did. Amen.

# THE THIRDE ARTICLE OF PRAIERS IN A STRANGE

TONGVE.

The B. of Sarisburie.

Or that the People had their Common Praiers then  
in a strange tongue, that they vnderstoode not.

**T**o furnishe out this Article, M. Hardinge hath laide together a greate heape of Stories, Antiquities, Observations of writers, Creations, Propagations, Canons, and Orders of the Church, Cosmographie, Situation of Countries, Corruptions, and Chaunges of tongues: whiche thinges he might better haue vsed to some other purpose. Now thei serue him more for the w of learning, then for substance of proufe. He hath bestowed vpon this treatie, what so euer he coulde either diuise of him selfe, or finde in others, addinge besides al manner of bewtie, and force vnto the same, bothe with weight of sentence, and also with colour of wordes. Now be it, greates vessels be not alwaies full: and the emptier they be, the more they sounde. The wise Reader wil be weighed with reason, and not with talke. As I saide at the beginninge, One good sentence were proufe sufficient. And if there be any one sutch in this whole booke, I wil perelde according to promise. If there be none, then must M. Hardinge consider better of the mater, and beginne againe. Now be it, he hath donne, that was the parte of a good Oratour: that he learned may say, he hath shewed learning, and eloquence: the vnlearned may thinke, he hath saide some trueth.

M. Hardinge. The. I. Diuision.

If you meane M. Iuel, by the peoples Common Praiers, sutch as at that time they commonly made to God in Private deuotion, I thinke they vttered them in that tongue, whiche they vnderstoode: (65) and so doo Christian people now for the most parte: and it hath neuer been reprooued by any Catholike Doctor. But if by the Common praiers, you meane the Publike seruice of the Church, whereof the most parte hath bene pronounced by the Bishops, Priestes, Deacons, and other Ecclesiastical Ministers, the people to sundrie partes of it sayeing Amen, or other wise geuinge their assent: I graunte, some vnderstoode the language thereof, and some vnderstoode it not: I meane, for the time you referre vs vnto, euen of sixe hundred yeeres after Christes conuersation here in earthe.

For aboute niene hundred yeeres past, (66) it is certaine, the people in some Countries had their seruice in an vnknownen tongue, as it shalbe prouoed of our owne Countrie of Englande.

The B. of Sarisburie.

The disorder of Praier, that M. Harding hath here taken in hande to defende, is not onely repugnant to the Scriptures of God, but also contrary to the sense of Nature. For if Birdes, and Beastes coulde speake, as Democritus the Philosopher sometime thought, and as Lactantius a Christian writer seemeth partly to say, they do, yet beinge Birdes, and Beastes, and void of reason, they woulde not speake, they know not what. Wherefore seeinge this abuse appeareth contrary to God, and Nature, and now also is misliked, and condemned by the common iudgement of al People, therefore it behooueth M. Harding to leaue his gheasses, and soundely, and effectually to seeke to prouue it.

Two special thinges he hath confessed in this treatie, whiche quite ouerthrow his whole purpose: The one is, That the Praiers in the Primitive Church were saide in the common knownen tongue: The other is, That it were good euen now, that the people vnder-

The. 65. vnto truth.  
For vnder the Subiection of the Bil hop of Rome, the people for the most parte praie in Latin.

The. 66. vnto truth.  
For this certaintie wil neuer be prouoed.

Lactantius, in  
sition. li. 3.  
ca. 12.

stood



stode their owne Prayers. This is the plaine sence, and maye wel stande so: the grounde: the rest is altogether distant, and vaine voluntary, and the moste part out of tune.

This distinction of Common Prayers, wherof he imagineth some to be made openly by the Minister of the Church, some severally by every of the people in private devotion, is bothe vnperfite, and also needlesse. For the secreete prayers, that the faithfull make severally by them selves, have evermore been called Private, and neuer Common. And in this sense Thomas of Aquine thinketh that a Prayer made in such sort by the Priest, and in the Church, may be called Private.

Par. 3. quest. 183.  
arti. 4.

He thinketh, That the people uttered their secreete Prayers in the tongue, that they vnderstode, and so he saith, Christian people doo now for the most parte. The former parte here of is undoubtedly true. But for the seconde, That Christian people doo so now, Goddes name be blessed, that hath brought it so to passe, not by M. Hardinge, or his Catholique Doctors, but by such as they haue withstood for the same, and called Heretiques.

Touchinge the Publique seruise pronounced by the Priest, wherunto the people saide, Amen, some (saith M. Hardinge) vnderstode the language thereof, and some vnderstode it not.

M. Hardinge implicitly a contradiction.

Here vnawares he implicitly a repugnance in reason, & a manifest contradiction.

For if some of the people vnderstode it not, how coulde al the people say Amen? M. Pauls wordes be plaine, How shal the vnlearned say, Amen, to thy thankes giving? For he knoweth not what thou saiest. This rebudgeth directly against M. Hardinge: Al the people gaue their assent, and saide Amen, to the Common Prayers in the Church. Ergo, al the people vnderstode the Common Prayers. The allegation of the Church of Englande in the time of Augustine, wherof M. Hardinge maketh him selfe so sure, and saith with such affiance, It shal be proued, when it shal hereafter come to proue in deede, shal proue nothinge.

As concerninge the distinction of Private, and Common Prayers, betwene whiche M. Hardinge woulde also haue a difference of speache, undoubtedly the tongue, that is godly, and profitable, and wil sturre the minde in Private devotion, is also godly, and profitable, and likewise hable to sturre the minde in the open Church. And I marvel, what reason can leade any man, to thinke the contrary.

#### M. Hardinge. The 2. Division.

Here M. Hard. wandreth vainly from the purpose.

But to speake first of antiquitie, and of the compasse of your sixe hundred yeeres, it is euident by sundrie auncient recordes, bothe of Doctors, and of Councils, specially of the Council Laodiceane in Phrygia Pacatiana, holden by the Bishoppes of the lesser Asia, aboute the yeere of our Lorde: 364. that the Greeke Churches had solenne seruise in due order and forme, set forth with exacte distinction of Psalmes, and Lessons, of Homers, Daies, Feastes, and times of the yeere, of Silence, and open pronouncinge, of geuing the Kysse of Peace to the Bishop, first by the Priests, then by the Lay people, of offeringe the Sacrifice of the onely Ministers comminge to the Altare to receiue the Communion, with diuers other seemely obseruations.

As for the Latine Churches they had their Prayers, and seruise also, but in such fixed order, longe after the Greekes. For Damasus the Pope firste ordeined, that Psalmes shoulde be songe in the Church of Rome Alternatim, enterchangeably, or by course, so as now wee singe them in the Quier, and that in the ende of every Psalm, shoulde be saide Gloria patri, & filio, & spiritui sancto, sicut erat, &c. Which he caused to be doone by Council of S. Hierome, that the faith of the 318. Bishops of the Nicene Council, might with like fellowship be declared in the mouthes of the Latines. To whome Damasus wrote by Bonifacius the Priest, to Hierusalem, that Hierome woulde ad. 2. Epist. sende vnto him Psallentiam Græcorum, The manner of the singinge of the Greekes, so as he had learned the same of Alexander the Bishop in the East. In that Epistle complaininge of the simplicitie of the Romaine Church, he saith, that there was in the Sunday but one Epistle of the Apostle, and one byterum.

In rescripto Hieronymi Damasii Papæ ad Hieronymum Presb. one byterum.

In. 2. prom- one Chapter of the Gospel rehearsed, and that there was no singinge with the voice heard, nor the  
 mio com- countenance of Hymnes known amonge them.

About the same time, S. Ambrose also tooke order for the service of his Church of Millane, and  
 made Holy Hymnes him selfe. In whose time (as S. Augustine writeth) When Iustina the younge  
 Epist. ad Imperour Valentianus mother, for cause of his Heresie, where with she was seduced by the Arians,  
 Galat. persecuted the Catholike faith, and the people thereof occupied themselves in deuote warches, more  
 Lib. Con- then before time, ready to die with their Bishop in that quarell: it was ordeined, that Hymnes, and  
 fessionum. Psalms should be songen in the Church of Millane, after the manner of the East parties: that the  
 good folke thereby might haue some comforte, and spiritual reliefe, in that lamentable state, and con-  
 tinual sorowes. Thereof the Churches of the West forthwith tooke example, and in euery Coun-  
 try they followed the same. In his seconde Booke of Retractions he sheweth, that in his time  
 Cap. 11. suche manner of singinge beganne to be receiued in Africa. Before this time had Hilarius also  
 the Bishop of Poitiers in Fraunce, made Hymnes for that purpose, of whiche S. Hierome maketh  
 mention.

The B. of Sarisburie.

Woe may wel suffer S. Hardinge to wander at large in matters that relieue  
 him nothinge. If it were lawfull for others so to doe, it were no greate Paisterie  
 to write Bookes. Many matters be here heaped together, touchinge order of  
 Service, distinction of Psalmes, Lessons, Hourses, Daies, Feastes, the geuinge  
 of Peace, the forme of Communion, Singinge in the Church, when it beganne  
 in Grecia, when in Rome, when in Millane, when in Africa, when in Fraunce,  
 and when in other places. These be none of the matters, that lie in Question.  
 And therefore, as they nothinge further S. Hardinge to this purpose, so in other  
 respectes they hinder him sundrie waies. For in the same Council of Laodicea it  
 is decreed, like as also in the Council of Carthage, That nothing be redde in the Church  
 vnto the people, sauinge onely the Canonical Scriptures. Therefore the Lessons there  
 mentioned, were not taken out of the Festiual, or Legenda aurea, as hath bene  
 vled in the Church of Rome: but out of the Chapters of the Holy Bible, as it is  
 now vled in the Church of Englande. The Peace geuen to the Bishop, was  
 not a little Table of Siluer, or some what els, as hath bene vled in the Church  
 of Rome: but a very Coffe in deede, in token of perfit peace, and vnitie in faith,  
 and Religion. So Iustinus Martyr saith, speakinge of the time of the Holy Spi-  
 rituation, Wee salute eche one an other with a Coffe. So likewise Chrysostome and  
 others.

Where he saith, that the Church of Rome beinge as then plaine and simple,  
 learned the Psalmodie, and other Ecclesiastical Musique, and the singing of Glo-  
 ria patri at the ende of euery Psalme, of S. Hierome, and the Bishoppes of the  
 East, he dooth vs wel to vnderstande, that then Rome is not the Mother of all these  
 thinges, neither is so to be taken.

But where he further saith, Damasus ordeined, that the Psalmes should be  
 songe interchangably, and in sides, and euen so, as they be now songe in the Quire, meaninge  
 as it seemeth, that onely the Priestes, and Clerkes songe, and the people late  
 til, it is an open, and a manifest vntueth. For it is certaine many waies, that  
 the whole people then songe the Psalmes altogether.

S. Augustine saith, That S. Ambrose tooke that order in Millane in time of per-  
 secution and greate danger, for the solace of the people. b Nazianzenius expelleth the ter-  
 rible sounde of the people so singinge together in this wise: When the Emperour  
 Valens was entred into the Church, where S. Basil Preached, and was striken with the  
 Psalmodie, as if it had bene with a Thunder &c. The like hath S. Hilarie writinge  
 vpon the Psalmes: The like hath Theodoretus of one Flavianus, and Theodo-  
 rus, that first diuised this order of singinge in the Citie of Antioche.

Concil. Laodic.  
 Canon 59.  
 Concil. Cartha  
 3. Can. 47.

In Apologia 2  
 ἀλλήλους  
 φιλήματι  
 ἀσπαζόμεθα

a Confessionum  
 Lib. 2. ca. 7.  
 b Nazianzen in  
 funebri Ora-  
 tione de Basilio  
 τὴν ἀκοίην  
 προσεαλούει  
 τὴν λαμπ-  
 ρὰ κατε-  
 βροτὴν.  
 c In Psalm. 67  
 d Theodoret.  
 Lib. 2. ca. 24.

rescripto  
 Hieronymi  
 d. 2. Epist.  
 Damasi  
 apud ad  
 Hierony-  
 mum Prob-  
 yterum.



# Singinge. 154

Basil in Epist.  
ad Clericos  
Nicaenarien.

ΑΥΤΗΛΑΜΟΥ  
ΣΙΥ ΑΜΗΛΟΙΣ.  
Dist. 92. In San-  
cta Romana.

But none plainer then **S. Basil**: his wordes be these: The people rise before Daye, and highe them to the house of Prayer, and there after that in mourninge, and in heavinesse, and continual teares, they have confessed them selves unto God, standinge vp from their Prayers, they beginne the Psalmodie, and bringe divided into two partes, they singe togeather, the one parte answeringe to the other. And this order (he saith) was agreeable to al the other Churches of God. Certainly it seemeth that **S. Gregorie** in his time thought Singinge in the Church to be a thinge fitter for the multitude of people, then for the Priest. For he expressely forbiddeth the Priest to singe in the Church: but I doo not remember that ever he forbade the people.

Hereof we may geather, that **Damasus** divided the whole people into two partes, and willed them to singe the Psalmes in their owne knowne tongue, the one parte makinge answer by course to the other: saving onely the sides, nothing like to that is now used in **S. Hardinges** Quiers.

M. Hardinge. The 3. Division.

Muche might be alleged for proufe of hauinge seruice in the Greeke, and in the Latine Churches longe before the first sixe hundred yeeres were expired, which is not denied. The thinge that is denied by **M. Iuel** is this: That for the space of sixe hundred yeeres after Christe, any Christian people had their Seruice or Common Prayers, in a tongue they vnderstoode not: Which they of his side beare the worlde in hande, to be a hainous errour of the Church, and a wicked decette of the Papistes. And I saie, as I saide before, that (67) the seruice was then in a tongue which some people vnderstoode, and some vnderstoode not. I meane, the Greeke tongue, and the Latine tongue. For that it was within the sixe hundred yeeres, in any other Barbarous, or Vulgare tongue, I neuer reade, neither I thinke **M. Iuel**, nor any the best learned of his side is hable to prouue. To be the better vnderstanded, I cal all tongues Barbarous and Vulgare, beside the Hebreu, Greeke, and Latine.

The 67. Vn-  
truth. For **M.**  
**Hardinge** is not  
hable to shew  
one nation, that  
vnderstoode not  
their Common  
Seruice.

The Gospel, and the Faith of Christe was Preached, and set forth in Syria and Arabia by **Paule**: in Egypte by **Marke**: in Ethiopia by **Mattheu**: in Mesopotamia, Persia, Media, Bactra, Hyrcania, Parthia, and Carmania by **Thomas**: in Armenia the greater by **Bartholomeu**: in Scythia by **Andreu**: and likewise in other Countries by Apostolike men, who were sente by the Apostles, and their nexte successors, as in Fraunce, by **Marcellus** sente by **Peter**: by **Dionysius** sent by **Clement**: by **Crescens**, as **Clement** and **Hierome** writeth: and by **Trophimus** **S. Paules** scholer, and by **Nathanael** Christes Disciple, of whom he at Arles, and this at Bourges and Treueres, preached the Gospel as some recorde. In our Countries here of Britaine by **Eugenius**, **Damianus**, and others sent by **Eleutherius** the Pope and Martyr, at the request of Kinge **Lucius**, as **Damasus** writeth in Pontificali. Other Countries where the Greeke and Latine tongue was commonly knowne. I passe over of purpose. Nowe, if **M. Iuel**, or any of our learned aduersaries, or any man liuinge could shew good euidence and proufe, that the Publike seruice of the Church was then in the Syriack or Arabike, in the Egyptian, Ethiopian, Persian, Armenian, Scythian, Frenche, or Britaine tongue: then might they iustly claime perscription againste vs in this Article, then might they charge vs with example of antiquitie, then might they requier vs to yelde to the manner, and authoritie of the Primitive Church. (68) But that doubtlesse can not appeare, which if any could shew, it would make muche for the seruice to be had in the Vulgare tongue.

The 67. Vn-  
truth. For  
doubtlesse it  
will soone be  
shewed.

The B. of Sarisburie.

**S. Hardinge** beinge now out of his digression, foundeth him selfe vpon this Principle, that some people vnderstoode the common Prayers, and some vnderstoode them not. But if it might haue pleased him to shew any one kinde of people, that vnderstoode them not, it had bene sufficient. But he sheweth none, neither here, nor els where. Therefore we may coniecture, his score of such thinges is not greate.

Constitutio  
Apostolica  
Cap. 46.  
Lib. de Scrip-  
tor. Eccl.  
siasticis.  
Temporibus  
Antonini  
Commodi  
Anno Domini  
181.

De

He graunteth, that the Service was commonly saide in the Greeke, and in the Latine tongue. Al other tongues he condemneth for Barbarous: by what authority I can not tel. For in the respecte of God, There is neither Jewe, nor Gentile: nor Greeke, nor Barbarous: nor any other distinction of tongues: but al are one in Christe Jesu. Otherwise any tongue vnto him, that vnderstandeth it not, appeareth Barbarous. And in that sense S. Paule saith, Onlesse I vnderstande the meaninge of the speache, I shal be Barbarous vnto him that speaketh: and he that speaketh, shal be like wise Barbarous vnto mee. Like as Anacharsis the Philosopher also saide, The Scythian is Barbarous at Athens: and the Athenien is Barbarous amonge the Scythians. And so the Priest, that praieth in an unknownen tongue, whether it be Greeke, or Latine, is Barbarous vnto the people: and, if he be ignozant, and him selfe vnderstande not his owne Prayers, he is Barbarous also vnto him selfe. As for the Latine tongue, whiche M. Hardinge so fauourably excepteth, it hath no sutch special Priuilege aboue others. S. Paule makinge a ful diuision of the whole Worlde, nameth some Greekes, and some Barbarous: and so leaueth out the Latines amonge the Barbarous. The same Diuision Strabo also followeth in his Cosmographie. For thus he saith, *Barbaræ sunt omnes nationes præter Græcos*: Al nations be Barbarous beside the Greekes. Afterwarde the Romaines misliking herewithal, as they increased the state of their Empier, so first they excepted them selues, and in continuance, al other Nations, that woulde become Prouinces, and be subiecte vnto them. And therefore Pope Nicolas the firste made a piteous exclamation against the Greeke Emperour Michael, that seemed to deface the Latine tongue with that odious name. *Appellatis Latinam linguā Barbarā, ad iniuriā eius, qui fecit eam*: Yee cal the Latine tongue Barbarous, in despite of him that made that tongue. Create Alexanders modestie is muche commended, who, as Strabo saith, woulde neuer sorte his subiectes by Greekes, and Barbarous, but rather by the difference of god, and Il. For many Greekes (saide he) be il people: and many Barbarous be good. The like modestie might wel haue serued M. Hardinge in this place. For many that knowe the Greeke, and the Latine tongues, be notwithstandinge vngodly: and many be godly, that knowe them not. Therefore it is very discretely said by Beda, *Barbara est lingua, quæ Deum laudare non potest*: The tongue is Barbarous, that can not praise God.

M. Hardinge maketh a longe discourse of the Apostles, and other Apostolique mennes traualles throughout the Worlde. If he had shewed to what ende, we might the better haue known his purpose. If he wil saie, The Apostles Preache in sundrie Countreies: Ergo, The people had their Common Prayers in an unknownen tongue: This Argument wil hardly holde. For to that ende God gaue vnto them the gifte of Tongues, that they might deale with al nations in their owne Languages.

Here are we required to shewe some euidence, that in the Primitive Church, the Publique Service was in the Syriacal, or Arabike, or Egyptian, or any other Barbarous tongue: and it is stoutely presumed, that we are hable to shewe none. What so euer we can shewe, this is no indifferent dealinge.

For M. Hardinge beinge required of me, to shewe but one sentence of prouise for his side, and hauinge as yet shewed nothinge, suddenly altereth the whole Rate of the cause, and wisteth his handes, and requireth me to shewe. Whilste thinge although I be not bounde to doe by any order of Disputation, yet that it may appeare that we deale plainly, and seke nothinge but the trueth, I am contente onely in one example or two, presently to follow his wil, referringe the rest to an other place moze conuenient for the same.

And, for as muche as the firste tongue that he nameth amongst others, is the

Gala. 3.

1 Cor. 14.

Strabo Cosmo-  
graph. li. 1. c. 4.Epistola Nicols  
lat. 1.Strabo Cosmo-  
graph. li. 1.

Beda. 1. Cor. 14.

Act. 2.

M. Harding re-  
quireth others  
to shew, being  
himselfe hable  
to shew no-  
thinge.  
In the 15. Diui-  
sion.



**Ephrems  
Homilies**

*Hieronym in E-  
pigraphio Paule.*

*August. de Ca-  
techizandis ru-  
dibus. Ca. 9.*

156

THE THIRDE ARTICLE

Syriacal, let him reade **S. Hierome**, describinge the pompe of **Paulaes** funeral. These be his woordes: *Tota ad Funus eius Palaestinarum urbium turba conuenit: Hebraeo, Graeco, Latino, Syroq; Sermones Psalmi in ordine personabant: At her Funeral at the multitude of the Cities of Palestine mette together. The Psalmes were songe in order in the Hebrew, Greeke, Latine, and Syrian tongue. Here may be see, that in one Citie foure seuerall nations, in their Common Service used foure seuerall tongues, amonge whiche tongues is the Syriacal: whiche thinge, M. Hardinge thinketh, al the worlde cannot shewe. S. Augustine willinge the Priestes to applie their studies to cozrecte the errours of their Latine speache, addeth thereto this reason: *Vt populus ad id, quod plane intelligit, dicat, Amen: That the people vnto the thinge, that they plainly vnderstande, may say, Amen. This of S. Augustine seemeth to be spoken generally of al tongues. M. Hardinge him selfe at the ende of his treatie confesseth, that the Armenians, Russians, Ethiopians, Sclauons, and Moscouites, haue from the beginninge of their faith, in their publique Service used euermoze their owne natural countrie tongues. Wherefoze by M. Hardinges owne graunte, wee may iustly claime prescription, and charge him with Antiquitie, and require him to prelude to the authoritie of the Primitive Church.**

*M. Hardinge. The 4. Diuision.*

Wherefoze **M. Iuel** in his sermon, whiche he vttered in so solenne an audience, and hath set forth in printe to the worlde, saith more then he is hable to iustifie, where he speaketh generally thus: Before the people greue to corruption (whereby he meaneth the firste sixe hundred yeres after Chrise) al Christian menne throughout the worlde, made their Common Prayers, and had the holy Communion, in their owne Common and knowen tongue. This is soone spoken for: but it wil not by you be so soone prooued.

*The B. of Sarisburie.*

That **M. Iuel** there saide, is proued sufficiently, onlesse **M. Hardinge** be hable to bringe some example, one, or other, to proue the contrary. Neither is the matter so harde of our side to be proued. **Thomas of Aquine**, and **Nicolas Lyra**, **M. Hardinges** owne witnesses, for some good parts, wil proue it for me.

*M. Hardinge. The 5. Diuision.*

In dede we finde, that where as holy **Ephrem** Deacon of the Church of **Edessa**, wrote many shinges in the Syriacal tongue, he was of so woorthy fame and renome, that (as **S. Hierome** witnesseth) his writings were rehearsed in certaine Churches openly. Post lectionem Scripturarum, *Lib. De* after the Scriptures had bene reade: whereof it appeareth to **Erasmus**, that nothing was wonte then *Scriptorib.* to be reade in the Churches beside the writings of the Apostles, or at least of suche men, as were of *Ecclesiast.* Apostolike authoritie. But by this place of **S. Hierome**, it seemeth not, that **Ephrems** woorkes were used as a parte of the Common Service: but rather as Homilies, or exhortations to be reade after the Service, whiche consisted in manner wholly of the Scriptures. And whether they were turned into Greeke, or no, so soone, it is vncertaine.

*The B. of Sarisburie.*

**M. Hardinge**, contrary to the order of **Whetstone**, woulde confute our side, befoze he confirme his owne. But I maruel muche, to what ende he shoulde thus allege **Ephrem**, onlesse it be to heape matter against him selfe. For wil he thus frame his reason,

**Ephrem** wrote sundry shinges in his owne mother tongue: Ergo, The people had their service in a strange tongue?

Will he haue this to be allowed, and goe for an argument: If there were nothinge

elo

See the 1.  
Diuision  
this Article

els here to be gathered, yet hath he touched two things expressly against him selfe. The one is, that nothinge was then redde in the Church, savinge onely the Scriptures, or other maters of Apostolique authoritie: whiche thinge is also straitely commaunded by the Councel of Carthage. Yet M. Hardinge in his Church, even in the Publique Service, readeth Lessons, and Legendes of childlike fables.

Concil. Cartha.  
3. Can. 47.

The other is, that Ephrems Homilies were pronounced vnto the people in the Vulgare tongue: yet M. Hardinge him selfe pronounceth Gospels, Epistles, and Homilies, and al what so ever, vnto the people in a strange tongue.

But to avoide this inconuenience, he saith, *The Homilies were no parte of the Service.* First how is he sure of that? Certainly, the Latine Homilies be redde in the Masses, and accompted parte of the Romishe Service. Againe, what necessary Sequelle is this:

*The people vnderstoode Ephrems Homilies:*

Ergo, his Homilies were no parte of the Service? Or what leadeth him to thinke, It was profitable for the people to heare and vnderstande Ephrem, and yet was not profitable for them, to heare & vnderstande Peter, Paule, or Christe? To be shorthe, he confesseth, that Ephrems writings were exhortations to the Greeke people: and yet doubteth, whether they were translated into the Greeke, or no: and so he endeth in vncertaintie, and concludeth nothing.

Now let vs see, whether the same Ephrem wil conclude any thinge of our side. First, Theodoretus saith, He was utterly ignorant of the Greeke tongue. Whiche thinge is also confirmed by M. Hardinges owne Amphilochius. For in the conference that was betwixene him and Basil, he saith, He spake by an Interpreter, as beinge not hable to speake Greeke him selfe. Yet was the same Ephrem a Minister in the Church, beinge as S. Hierome saith, a Deacon, and as some others write, the Archdeacon of the Church of Coessa. Now let M. Hardinge shew vs, in what other tongue he coulde minister the Ecclesiastical service, but in his owne. If he thinke, this coniecture to be weake, let him vnderstande further, that as Theodoretus reporteth, the same Ephrem made Hymnes, and Psalmes in the Syriac tongue: and that the same were songe at the solempne Feastes of Martyrs: and that, as Sozomenus saith plainly, the same Hymnes, and Psalmes were songe in the Churches of Syria.

Theodoret. lib.  
4. Ca. 29.  
Amphilochius.  
Hierom. De Ec-  
clesiast. Scriptor.

Theodoret. li. 4.  
Ca. 29.  
Φαίδροτος  
τῶν νικηφό-  
ρων μαρτύ-  
ρων παρ' ὧν  
εἰς ποιεῖ.

M. Hardinge. The. 6. Division.

Neither S. Hieromes Translation of the Scriptures into the Dalmaticall tongue (if any such was by him made at al) prooueth that the Service was then in that Vulgare tongue. That labour may be thought, to haue serued to an other purpose. But of the Translation of the Scriptures into Vulgare tongues, I shal speake hereafter, when I shal come to that peculiar Article. Verely the handlinge of this present, and of that, hath moste thinges common to bothe. Thus that the people of any Countrie, had the Church Service in their Vulgare and common tongue, beside the Greeke, and the Latine tongue, wee leaue as a mater stoutely affirmed by M. Iuel, but faintly prooued: yea nothinge at al prooued.

See the. 15.  
Division of  
this Article

The B. of Sarisburie.

M. Hardinge seemeth to doubt, whether S. Hierome translated the Scriptures in to the Sclauon tongue, or no. Yet Stanislaus Hosius, one of the greatest of that side, maketh it very certaine, and putteth it quite out of doubt. His wordes be plaine, In Dalmaticam linguā Sacros Libros Hieronymum veruisse, constat. It is certainly knownen, that S. Hierome translated the Scriptures into the Sclauon tongue.

Hosius de sacro  
vernaculē le-  
gendo.



translation.

Alphonſus De  
Hæreſib. lib. 1.  
ca. 13.

Eckius de Miſſa  
Latine dicenda.

Chryſo. in Matt.  
hom. 2. & in  
Genef. hom. 28.  
Origen in leuit.  
hom. 9.

Chryſoſt. in  
Act. & Apoſt.  
hom. 19.

Auguſtin. in  
Pſalm. 31.

Origen. in Le-  
uiti. ca. 7.

Otho Cardin. in  
ſtatutis ſynodi  
Auguſtin.

Eckius De Miſſa  
Latine dicenda.

And likewise Alphonſus de Caſtro, Facemur olim Sacros Libros in Ling uam Vul-  
garem fuiſſe tranſlatos, Beatumq; Hieronymum in Linguam Dalmaticam eos vertiſſe.

Wee confeſſe, that in olde times, the Scriptures were tranſlated into the Vulgare tongue, and  
that S. Hierome turned them into the Sclauon tongue. Neither euer wiſt I any man,  
that made doubt hereof, but M. Hardinge. But beinge graunted (ſaith he) that S.  
Hierome ſo tranſlated the Scriptures, yet that prooueth not, that the Seruice was then in the Vulgare  
Tongue.

God ſir: muche leſſe it prooueth, that the Seruice was then amonge  
the Sclauons in the Latine Tongue. He ſaith further, That labour may be thought,  
to haue ſerued to an other purpoſe. But to what other purpoſe, he ſheweth not. Surely  
what ſo euer is thought hereof by M. Hardinge, M. Eckius one of his owne Do-  
ctours, confeſſeth that the ſame S. Hierome, that Tranſlated the Scriptures into  
the Sclauon tongue, procured alſo that the Common Seruice there ſhould be ſaide  
in the Sclauon tongue. And it may wel be thought, his Tranſlation coulde ſerue  
to no better purpoſe. I graunte, S. Chryſoſtome, and Origen, in their Ser-  
mons exhorte the people to reade the Scriptures in their houſes at home: which  
purpoſe alſo no doubt, was very goodly. But ſuche Private readinge at home,  
excludeth not the open readinge in the Church. Chryſoſtome ſaith, It was the  
readers dewtie openly in the Church to pronounce the Scriptures. And S. Augu-  
ſtine ſaith vnto the people, The Apoſtle S. Paule witneſſeth, that this Pſalme whiche  
ye haue hearde, pertaineth to that Grace of God, whereby wee are made Chriſtians: therefore  
I haue cauſed the ſame Leſſon to be redde vnto you. I thinke, M. Hardinge wil graunte,  
that theſe Leſſons, that S. Chryſoſtome, and S. Auguſtine ſpeaketh of, were vt-  
tered in ſuche a tongue, as the people might vnderſtande. For els Origen ſaith,  
Alioqui non fuiſſet neceſſarium, legi hæc in Eccleſia, niſi ex his ædificatio aliqua audien-  
tibus præberetur. Otherwiſe it had not bene neceſſarie for theſe thinges to be redde in the  
Church, unleſſe ſome profit might come thereof vnto the hearers.

Yet not withſtandinge (ſaith M. Hardinge) theſe matters be ſtourely affirmed by M. Inel,  
and faintely prooued. My prooues were taken out of the manifeſte wordes of S.  
Paule, S. Ambroſe, S. Auguſtine, S. Chryſoſtome, Arnobius, Gregorie, and  
others like: notwithſtandinge it pleaſe M. Hardinge to cal them ſo ſainte. Let  
vs therefore ſee the weighty reaſons, that he and others of his ſide haue made for  
the contrary. M. Harding ſeemeth to reaſon thus,

Ephrem made Homilies in the Syrian tongue:

And, S. Hierome Tranſlated the Bible into the Sclauon tongue.

Ergo, The Common Seruice was in the Latine or Greeke tongue.

Cardinal Otho ſaith, There were three tongues written in the title of the  
Croſſe, the Greeke, the Hebrew, and the Latine:

Ergo, in one of theſe three tongues, the people muſt haue their  
Common Seruice.

Eckius ſaith, Chriſte praied ſecretely beinge in the Mounte alone,

Ergo, The ſeruice muſt be in an vnknoſſen tongue.

Theſe, and ſuche like argumentes be brought by them: I leaue it vnto the diſ-  
crete reader, to iudge their force.

M. Hardinge. The. 7. Diuiſion.

Now concerning the two learned tongues, Greeke, and Latine: and firſt the Greeke. That the  
ſeruice was in the Greeke tongue, and yſed in the Greeke Church, I graunte. And to ſhew what  
is meane by the Greeke Church, the learned doo vnderſtande, al the Chriſtian people of that Country  
whiche properly is called Græcia, of Macedonia, Thracia, and of Aſia the leſſe, and the Countries  
adioyninge. The Prouinces that were allotted to the Patriarke of Alexandria in Egypte, and to the  
Patriarke



The. 69. Patriarke of Antiochia in Syria, are of the olde writers called sometime by the name of the Oriental  
 Vntueth. or East Church, sometime of the Greeke Church. Thus much by vs bothe confessed, M. Iuel and  
 For it is certaine, agreed vpon: I say, that if I can shewe, that the people of some Countreies of the Greeke Church,  
 that sundrie of che 69 which al had their Comon praiers and seruice in the Greeke tongue, for the more parte vnderstoode  
 East nation had not their seruice in the Greeke not the Greeke tongue, more then Englishe menne now vnderstande the Latine tongue: then I haue  
 prooued that I promised to prooue, that some peoples, I meane whole nations, vnderstoode not their seruice, for that they had it in an vnknown tongue.

The B. of Sarisbury.

as M. Hardinge firste hauinge diuided the whole worlde into two Churches, the  
 shal app- Greeke and the Latine, afterwarde maketh offer to proue his purpose. Whereof  
 pare. it may be geathered, that he hath hitherto proued nothinge. This diuision of the  
 Church, neither is greatly material, nor of our parte muche denied: albeit many  
 waies it seemeth vnperfite. For the greates Churches of Ethiopia, India, and Scy-  
 thia, planted by S. Matthew, by S. Thomas, and by S. Andrew: besides Arabia,  
 Syria, Persia, Media, Armenta, and a great number of other Countreies, whiche  
 neuer were neither of the Greeke Church, nor of the Latine, are here quite leaste  
 out. Two propositions M. Hardinge hath here chosen to proue. The one is, that  
 al the Greeke Church had the Common seruice wholly and thoroughly in the  
 Greeke tongue. The other is, that some whole countreies in the Greeke Church,  
 vnderstode not the Greeke tongue.

The Diuision of  
 the Church into  
 Greeke and La-  
 tine.

If bothe these propositions be proued soundely, and substantially, without sur-  
 mise, or gheasse, then it behoueth me to yelde. But, good Reader, marke them wel  
 bothe, and consider the proues. For if he fails in either of these, he proueth no-  
 thinge: as, I hoape, it will appere.

M. Hardinge. The . 8. Diuision.

Nowe, how wel I am hable to prooue this, I referre it to your owne consideration. The lesse Asia  
 A Fallax or beinge a principal parte of the Greeke Church, had then the seruice in the Greeke tongue: But the  
 a deceitful people of sundrie Regions, and Countreies of the lesse Asia, then vnderstoode not the Greeke tongue:  
 argument. Ergo, the people of sundrie Regions, and Countreies, had then their seruice in an vnknown tongue.  
 The firste proposition, or Maior, is confessed as manifest: no learned man wil denie it: and if any  
 would, it may easely be proued. The seconde proposition, or Minor, may thus be proued. Strabo, who  
 The. 70. trauiled ouer al the Countreies of Asia, for persue knowledge of the same, nere aboute the time of S.  
 Vntueth. Pauls peregrination there, who also was borne in the same, in his 14. Booke of Geographie writeth,  
 Misrepor- that, where as within that Chetronesus, that is the streight betweene sea, and sea, there were  
 age Stra- sixteene Nations by reporte of Ephorus: 70 of them al onely three were Greekes, al the reste Barbarous.  
 boe rvor- Likewise Plinius in the sixth Booke Naturalis historiae Ca. 2. declareth, that 71 within the circuite  
 the. 71. of that Lande were three Greeke Nations onely, Dores, Iones, Aeoles: and that the reste were  
 Vntueth. Barbarous. Amongst whome the people of Lycaonia was one, who in S. Pauls time spake before  
 Misrepor- Pauls and Barnabas in the Lycaonical tongue.  
 age the AC. 14.  
 wordes of

The Scripture it selfe reporteth a diuersitie of language there, and there about, as it appeareth by  
 the seconde Chapter of the Actes. Vvhere the Iewes geathered together in Hierusalem, for keepinge  
 of the feaste of Pentecoste, wondering at the Apostles for their speakinge with so many sundrie tongues,  
 amonges other prouinces different in language, they recke Pontus, and Asia, Cappadocia, Phrygia, and  
 Pamphylia. Vvliche two prouinces are of al attributed vnto the lesse Asia. Vvliche maketh a good  
 argument, that al Asia the lesse had not onely the Greeke tongue. And therefore so many of them as  
 were of other language, hauinge the seruice in Greeke, had it in a tongue they vnderstoode not.  
 They that wil seeme to searche the cause, why that lande had so greates diuersitie of languages, impure  
 it to the often change of conquestes, for that it was ouercome, and possessed of diuerse nations: of  
 whiche euery one coueted with enlarginge their Emperie, to bringe into the Countreies subdued, their  
 lawes,



Asia the  
Lesse.

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lawes: their customes, and their language. Nowe this beinge proued by good and sufficient authoritie, that in Asia of sixteene Nations three onely were Greekes; it followeth that the other thirteene hauinge their seruice in Greeke, had it not in their owne, but in a straunge tongue. For els if they had al naturally spoken Greeke, why should not they haue bene called Greekes? Thus we see it is no new thinge proceedinge of a general corruption in the Church, some peoples to haue the seruice in an vnknown tongue.

The B. of Sarisburie.

Take heede, good Reader, M. Hardinge hath here throtwen a great miste of learninge, to dash thy sighte. Onlesse thou eye him wel, he wil steale from thee. Thus he frameth his Syllogismus. The lesse Asia beinge a principal parte of the Greeke Church, had then the seruice in the Greeke tongue: But sundrie Countreies of the same Asia vnderstode not the Greeke tongue: Ergo, they had their seruice in an vnknown tongue.

The disclosinge  
of M. Hardinges  
Fallax.

Here is a fayre glosse. But be not deceiued: M. Harding knoweth wel enough, it is but a fallace, that is to saye, a deceitful argument, named in the Scholes, Ex meritis particularibus: or, A non distributo ad distributum. Onlesse he amende the Maior, and make it an vniuersal, and say thus, Al Asia the Lesse had the seruice in the Greeke tongue, it can in no wise holde. That Asia the Lesse had the seruice in Greeke, it is doubted of no man, nor learned, nor vnlarned. But, that al Asia the Lesse had throughout in al partes the same seruice, if it be denied, M. Harding with al his learninge is not hable to proue it: and therefore he did better to tourne it ouer without any prouise at al.

The Minor is this, sundrie Nations in Asia the Lesse vnderstode not the Greeke. And to proue this, M. Hardinge hath directed al his miste. But to what ende: for neither is it denied by any of vs, nor is it any parte of our question. And yet not withstandinge, is not M. Harding hable to proue it with al his gheasses.

Act. 2.

He allegeth the Actes of the Apostles, where as mention is made of sundrie languages, and amonge the same certaine prouinces of this Asia specially named for their difference in speache. But what if answere were made, That al there rehearsed were not diuerse tongues, but rather certaine differences in one tongue? Certainly Beda seemeth plainely so to say. His wordes be these: Verely this man was with him, for he is of Galilie: not for that the people of Galilie, and the people of Hierusalem, vsed sundrie tongues: but for that every prouince (of Iurie) hauinge a peculiar manner of vtterance in their speache, coude not avoid the same. And hereunto he applieth this Royle of the Actes of the Apostles.

Beda in Luc.  
Ca. 22. li. 6. Ex  
Hieronymo in  
Mattheu Ca. 26.

But saithe M. Hardinge, There must needes be greater difference betweene these Countreies of Asia, and that, bicause of often ouerthrowes and conquestes, that there had happened. The coniecture is good. But the greatest Conquerours that came there, were the Macedonians, the Thebanes, and other Grecians, who no doubt, planted there the Greeke tongue, as it may some appeare to any man, that can with iudgement consider of it. S. Paule vnto the Ephesians, the Galathians, and the Collossians, dwellinge al in this same Asia the Lesse, wrote in Greeke. And S. Luke writinge of S. Pauls beinge, and preachinge, at Ephesus saith, It came so to passe, Vt omnes, qui habitabant in Asia, audirent Sermonem Domini Iesu, Iudæi simul & Græci: that al they, that dwelte in Asia, heard the woorde of the Lorde Iesus, bothe Jewes, and Greekes. S. Luke that had trauelled ouer that whole Countreie with S. Paule, knewe none other Nation there but Jewes, and Greekes: Maister Hardinge hath a gheasse, there shoulde be some other Barbarous people also: but what they were, or where aboute they dwelte, or what tongue they spake, he can not tel. Verely Polycarpus was Bishop of Smyrna: Gregorius was Bishop in Pontus:

S. Basile

Act. 19.

Act. 19.



S. Basile was Bishop of Cæsaria in Cappadocia: Amphilocheus Bishop of Iconium in Lycaonia: Gregorius S. Basiles Brother Bishop of Nyssa in Caria, or Ebracia. Al these in sundrie Countries within Asia the Lesse preached openly in the Greeke tongue, and the vulgare people understode them.

Yet, saith the M. Hardinge, Strabo beinge borne in the same Countrey, and liuinge vnder the Emperours Augustus and Tiberius, in the time of S. Paule, writeth in his Geographie, that, where as there were then sixteene sundrie Nations in Asia the Lesse, three onely of them were Greekes, and the rest Barbarous. I knowe not whether M. Hardinge be unwittingly deceiued him selfe, or wilfully goe aboute to deceiue others. But wel I knowe, that this is no parte of Straboes meaninge. For Strabo speaketh not this of his owne time, but of the time of Ephorus, that liued wel nere fife hundred yeeres before him. This Ephorus reporteth, that in his time there were but three Greeke nations as yet entered into Asia, but al the reste then were Barbarous. And therefore Apollodorus saith, that before the Battaille of Troie, no people of the Greekes at al euer came ouer, to dwel there. For if Strabo had meante this of his owne time, to what ende should he allege the recorde of Ephorus, y liued so many hundred yeeres before him, for prouise of y thinge, that he had so diligently betwed, & seene him selfe: & specially seeing his purpose is not to folow, but to reproue Ephorus: as it wel appeareth by his wordes. As for Apollodorus, thus he saith of him. He seemeth not discretely to deale herein: for he disordereth, and falsely allegeth the wordes of Homer. And vnto this constructiõ of Strabo, very wel agreth the place of Plinius here alleged, & concludeth manifestly against M. Hardinge, as it appeareth by the very wordes: In omni eo tractu prodiunt, tres tantum gentes Græcas iure dici, Doticam, Ionicam, Aeolicam: Cæteras barbarorum esse. In whiche whole circuite, it is written, that onely three nations be rightly called Greekes: and that the reste are of the Barbarians. In y he saith prodiunt, it is written, he meaneth by Ephorus, Apollodorus, or such others, as had liued longe before. In that he saith: Cæteras barbarorum esse, the reste be of the Barbarians, he meaneth, that they had arriued thither, not out of Grecia, as had the other three, but out of other Countries that were Barbarous. But in that he saith, Tres tantum gentes Græcas iure dici, that onely three Nations be rightly, or naturally called Greekes, he muste needs meane that the reste were called Greekes also, although not so rightly, and naturally, as the other. For els the exception of this worde, iure, that is, rightly or naturally, had beene in vaine. And thus M. Hardinge seekinge to proue, that the people of Asia were no Greekes, allegeth Plinius, by whose wordes it appeareth necessarily, that they were Greekes.

But M. Hardinge wil force the matter further. Strabo saith, that these three Nations excepted, the reste were Barbarous: Ergo, they vnderstode no Greeke. And here vpon reasteth his whole prouise. But this is an other falsification of Straboes minde. For Strabo calleth them Barbarous, that vnderstode, and spake Greeke. And what better witnessse can we herein haue, then Strabo him selfe: Thus he writeth: Barbarismū in his dicere consueuimus, qui malè loquuntur Græcè: non autem in illis, qui Caricè loquuntur. Sic etiam barbariloquos, & barbari sermonis homines eos accipere debemus, qui malè Græca pronuntiant: We take a Barbarismus, or a Barbarous manner of speache to be in them, that speake the Greeke disorderly: and not in them that speake a strange tongue, as is the tongue of the Carians. So we ought to take them to be barbarous, or menne of barbarous speache, that ill fauouredly pronounce the Greeke. Thou maist see, good Reader, with what saith the M. Hardinge allegeth the authoritie of olde writers. He woulde proue by Strabo y these people spake no Greeke, because they were Barbarous: And Strabo him selfe saith, notwithstanding they were Barbarous, yet they spake Greeke. Nowe therefore, seeinge the Syllogismus it selfe, as I haue

Strabo Geo-  
gra. lib. 14.

Strabo li. 14. ca. 2.  
dem loco.  
τὰ τοῦ προμ-  
τὸς ταπεινῶν  
καὶ κατὰ τὸν  
ἀδμενος.  
Plin. hist. natur.  
li. 6. ca. 2.

M. Hardinge  
falsifieth straboes minde.  
Lib. 14. Geogra.

M. Hardinge  
Syllogisme.

proued,



prooued, and Strabo, and Plinie falsly alleged: to geather hereof, that these people had their seruice in an unknowne tongue, must needes seeme a strange Conclusion.

M. Hardinge. The 2. Diuision.

Here perhaps M. Iuel, or some other for him replieth, and saith, that the people of Asia commonly beside their owne proper language, spake the Greeke tongue also, and allegeth for the same purpose S. Hierome, who saith, Galatas, exceptio sermone Græco, quo omnis Oriens loquitur, propriam linguam eadem habere, quam Treuiros: That the Galathians beside the Greeke language, whiche al the Orient or the East speaketh, haue their owne peculiar tongue, the very same that they of Treuers haue. Lo, saith this replier, S. Hierome affirmeth, al the Orient to speake the Greeke tongue. Ergo, the seruice in Greeke to them was not straunge, and unknowne.

To this I answer, S. Hierome meaneth that some of al Countreies of the Orient or East, spake Greeke, as the Learned menne, Gentle menne, Merchauentes, al of liberal education, and such other, as had cause to trauaile those Countreies. To be shorte, it was without doubte very common, as beinge their onely learned tongue for al sciences, and the tongue that might best serue to trauaile withal from Countreie to Countreie, within the East, right so as the Latine tongue serueth to the like intentes, for al Nations of the VVeste. And he meaneth not that al, and singular performes, of what degree, and condition so euer they were, al yplandis be people, Tillers of the ground, Heardmen, and VVomen, spake Greeke. For if it had bene so, then had they not had peculiar, and proper tongues. For it is not for their simple heades (for the most parte) to beare a way, two languages. In that S. Hierome calleth the Galathians tongue Propriam linguam, a proper, and a peculiar tongue to that Nation, he doth vs to vnderstande, the same to pertaine to al in particular, that is, to every one of that Prouince, and the Greeke to al in general, in respecte of other Nations there, so as not of necessitie, it be vnderstanded of every one.

The B. of Sarisburie.

M. Hardinge ouer mutche paineth him selfe to proue that thinge, that no wise man will denie him. For how can it seeme likely, that the whole Caste, whiche is in a manner the one halfe parte of the worlde, conteyninge so many, and so sundrie Nations, shoulde speake al one tongue: seeinge we our selves in this one liell Kingedome of Englande, haue the vse of fve tongues, and not one of them vnderstandinge an other? I marvel that M. Hardinge alleged not the Fables of Herodotus, that Bek in the Hyegyians tongue signifieth Bready: Kiki in the Egyptians tongue, an ointment: Achmach, one of the Carder: Alila, or Vrotal, in the Arabike tongue, and such like. For these might haue stande him in neede of good proues, y al the Nations of the whole East parte of the worlde spake not Greeke.

Herodotus.

And although we agree with him in the principal, that in the Caste parte were vsed sundrie languages, and likewise that the Greeke tongue was commonly vsed emonge the learned, yet his distinction of al in General, and al in Particular, that he hath here diuided to thiste of S. Hierome, seemeth very homely, and home made. For how can it be a General, onles it include every Particular: By M. Hardinges construction we must take, Al, for home: Al, not for the tenth parte of Al: and by this Rhetorike, lesse then halfe is as mutche as Al: and so, Al, is not Al. Thus M. Hardinges General is a merre Particular: and to contradi, his General is no General. So weakely, and so loosely his answer standeth.

Strabo Geographia lib. 14.

As touchinge the Galathians, of whome S. Hierome saith, that beside their owne natural tongue, they had also the vse of the Greeke, because, as Apollodorus saith, they of al others arrived laste into that Countreie, it is likely, they kept their owne Barbarous speache longer then others. But, like as, whether they al of al sortes spake Greeke or no, as M. Harding saith, of necessitie it cannot be proued, so in deede it

sozctb

Tracta. in  
Ioh. 17.

In pro-  
mio. 2. li.  
Cōment.  
Epist. al  
Galat.

In Gordia-  
nia,  
Lib. 1. Hæ-  
ref. 66.

Li. de Ec-  
clesiast.  
Script.

Natura. H.  
stor. lib. 7.  
cap. 14.

Li. c. Natu-  
ral. hist.  
ca. 5.



forceth nothinge. For he cannot proue thereby, that they that vnderstoode not the Greeke, had their seruice in the Greeke. Yet is this the Maior, and the ground of the whole, whiche M. Hardinge so closely dissembleth, and passeth by.

M. Hardinge. The .12. Division.

Tracta. in  
Ioh. 117.

S. Augustine speakinge of the title written by Pilate on the Crosse, saith thus: It was in Hebrew, Greeke, and Latine; Rex Iudæorū. For these three tongues were there in preeminence before al other. Hebraea, propter Iudæos in Dei lege gloriantes: Græca, propter gentium sapientes: Latina, propter Romanos multis ac penè omnibus iam tunc genubus imperantes. The Hebrew, for the Iewes, that gloried in the Law of God: the Greeke, for the wise menne of the Gentiles: the Latine, for the Romaines bearinge rule at that time ouer many, and almost ouer al nations. Nowe where he saith here, that the Greeke tongue was in preeminence Propter gentium sapientes, for the wise men of the Gentiles: he discusseth fully the doubt, that might seeme to rise of S. Hieromes sayinge, and sheweth, that the Greeke tongue was common, not to al the vulgare people of the whole Orient, but to the wise men onely, and that for the atteyninge of learninge. And for this it is to be noted, that the scripture reporteth the vulgare tongue of the Lycaonians, to haue bene vttered in the hearinge of Paule, and Barnabas, not by the Magistrates, or other the chiefe, but by the vulgare people. Turba leuauerunt vocem suam Lyconice dicentes &c. Act. 14. And so S. Hierome is to be vnderstanded to speake in that place, not of al menne of the Nations of the East, but rather of a greate number, and of some personnes of al Nations. For els, if al the East had spoken Greeke, the souldiers that buried Gordianus the younger Emperour, apud Circeium Castrum, at Circey Casle, neare to the lande of Persie, woulde not haue written his title of honour vpon his Sepulchre, in Greeke, and Latine, in the Persians, Iewes, and the Egyptians tongues, vt ob omnibus legeretur, that it might be readde of al, as Iulius Capitolinus writeth. Vvhiche is an argument, that al the East spake not, ne vnderstoode not the Greeke tongue. As like wise that Epiphanius writeth, where he saith thus. Most of the Persians after the Persical letters, vse also the Syrians letters. As with vs many Nations vse the Greeke letters, yea where as in euery nation in manner, they haue letters of their owne. And others some muche esteeme the profounde tongue of the Syrians, and the tongue that is about Valmyra, bothe the tongue it selfe, and also the letters of the same. Booke also haue been written of Manes in the Syrians tongue. Againe, if al the East had spoken Greeke, sundrie the holy Fathers woulde not haue bene so enulous to the common weale of the Church, as to hide their singular woorkes from the readinge of al, which they wrote in Barbarous and vulgare tongues, to the commoditie onely of their brethren that vnderstoode the same. Antonius that wrote seuen notable Epistles to diuerse Monasteries of Apostolike sense and speeche, as S. Hierome witnesseth in the Egyptian tongue. Like wise holy Ephrem of Edessa, Bardeanes of Mesopotania, who wrote very excellent woorkes in the Syriacal tongue.

In Gordia-  
ni.  
Lib. 1. Haz-  
ref. 66.

Li. de Ec-  
clesiast.  
Script.

Euen so did Isaac of Antioche, and Samuel of Edessa priestes, write many goodly woorkes against the enemies of the Church, in the same tongue, as Gennadius recordeth. But what I shal speake of al the East? Neither al the Lesse Asia, and the Countreies there adioyninge, spake not Greeke, one generation before the comminge of Christe. For if al had spoken Greeke, Mithridates that reuamed Kinge of Pontus, had not needed to haue learned two and twentie languages of so many nations he was kinge ouer, to make answere to suiters, to appointe them orders and lawes, and in open audience to speake to them in so many languages without an Interpreter, as Plinie writeth. Here if these 22 nations of 22 sundrie tongues, had also beside their owne language spoken Greeke, and vnderstanded the same: Plinie woulde not haue vttered that worde sine Interpreter, without an Interpreter. And like wise that Kinge had taken vaine labour in learning those tongues, where one might haue serued his time.

Natura. Hi  
stor. lib. 7.  
cap. 14.

Li. 6. Natu-  
ral. hist.  
ca. 5.

Neare to this Kinges dominion, in the shore of the sea Euxinus, in the lande of Colchis, there stood a Citie named Dioscurias, so muche haunted of strangers, that, as Plinie writeth by recorde of Thimostenes, it was resorted vnto of three hundred Nations of distincte languages, and that the Romaines for the better expedition of their affaires there, had at length lyinge in the same, 130. Interpreters. Now, if al the Orient had spoken Greeke, as S. Hieromes woordes seeme to importe, the Romaines I should not haue needed, to haue maintained there to their great charges, so great a number of

Interpre-



interpreters, to be their agentes there. But for proufe that al the Orient spake not Greeke, what neede we allege prophane writers? The knowe place of the Actes maketh mention of sundrie Nations there, that had distincte languages, the Parthians, Medians, and Elamites &c. Act. 2.

To conclude, they that to mainteine their straunge opinion of the vniuersal vnderstandinge of the seruice vsed of olde time in the East Church, say and affirme, that al the Orient spake Greeke: seeme muche to diminishe the Maiesste, vtilitie, and necessitie of the miraculous gifte of tongues, which the Holy Ghost gaue in the primitiue Church, for the better furtherance of the Gospel. For if al in those parties had spoken Greeke, the gifte of tongues had bene in that respect needeles. Hitherto of the Greeke (72) and of the seruice in that language.

The B. of Sarisbury.

The. 72. Vn-  
trueth. For he  
hath not hi-  
therto spoken  
one woorde of  
the seruice.

This labour may wel be called Vanitas vanitatum. For it is a great token of idlenesse, to be so earnest, & so copious in prouing that thing, that no man denieth. And yet he forreth the mater so, as if al the right of his cause lay vpon it. He might as wel haue proued, that the Indians, Arabians, Ethiopians, Tartarians, vnder- stood no Greeke. It is a letwde kinde of Logique, so stoutely to proue that thing, that needeth no proufe: and to leaue the thinge, that should be proued. The title of the Crosse wrytten in thre sundrie languages, as it testifieth that the Nations of the East parte of the worlde spake not al one tongue, whiche thinge is not of any wise man denied, so it proueth plainly against M. Hardinge, that the Deathe of Christ should be published in al tongues. For as Albertus, & Lyza M. Hardinges owne Doctours haue witnessed, wrytinge vpon the same, Therefore was the title by Goddes special prouision, drawen in the thre principal languages, Vi omnes qui de diuersis orbis paribus venerant, possent illum legere: That al they, that were the come to Hierusalem out of sundrie partes of the worlde, might be hable to reade it. S. Hierome likewise saith, the same title was so wrytten, in testimonium vniuersarium gentium: For the witnesse of al Nations. For it was the will of God, that euery tongue should confesse, that Christe is the Lorde in the glorie of the Father.

Albertus &  
Lyza in 19. Ca.  
Iohan.  
Hieron. in Esai.  
lib. 7. ca. 20.

Wherein M. Hardinge muche abridgeth the Glorie of the Crosse of Christe, that woulde the title thereof to pertaine onely to the wise, and learned of the Grekes. For Albertus, and Lyza say, It was so wrytten, that al might reade it: and, as S. Hierome saith, For witnesse of al Nations. Neither can we finde, that there was any great number of Philosophers present at Christes deathe, to reade that title. As for S. Augustine, by these woordes Sapienties Græcorum, he vnderstandeth Al the Grekes. For as al the Jewes generally gloried of the Lawe, euen so al the Grekes generally gloried in their wisedome. And S. Paule saith generally of them bothe. Iudæi Signum querunt: Græci sapientiam: The Jewes cal for Signes, and miracles: and the Grekes cal for knowlege. And therefore one of the Philosophers saide, In olde times there were seuen wise men emonge the Grekes: but nowe there are not so many wises: for that they al gloried in their wisedome.

1 Cor. 1.

Acton. 14.

The people of Lycaonia spake vnto Paule, and Barnabas, Lycaonice: Ergo, saith M. Hardinge, They spake no Greeke. But what if S. Luke had saide, they spake Ionice, Aeolice, or Dorice, whiche tongues were adioininge fast vpon Lycaonia, woulde he therefore conclude, they spake no Greeke? Verily if a man by way of contention woulde say, the Lycaonical tongue was a corruption, or difference of the Greeke tongue, and not a feueral tongue of it selfe, M. Hardinge shoulde haue mutche adoe to proue the contrary. Doubtlesse, they wooshipped Iuppiter, and Sperturie, that were the Goddes of the Grekes, and had the Greeke Sacrifice, as it manifestly appeareth by the woordes of S. Luke: and it may be credibly geathered, that Paule, and Barnabas spake to them in Greeke. How be it, whether it were so, or otherwile, sauinge that M. Hardinge maketh the mater so certaine, it im-  
posteth

poseth nothinge.

But this one thinge, good Reader, I geue the further to consider. These Lyconians, as *M. Hardinge* confelleth, and as plainly appeareth by *S. Luke*, beinge yet Infidels, made their prayers vnto their Idoles, *Iuppiter*, and *Seruant* in their owne tongue. And may it any wise seeme likely, that the same beinge afterwards become Christians, made their prayers vnto Almighty God, & to Christe his Sonne in a strange tongue? If it behoued Idolaters to vnderstande their owne prayers, muche more it behoueth the people of God, to do the like. Certainly, if the same Lyconians were now alive, they would reprove *M. Hardinges* error in their owne tongue.

*Act. 14.*

The blasinge of the younge Emperour *Cordians* graue with five sundrie languages, like as it was needefull in this place, as al the rest, the matter bringe confessed, euen so it weigheth very muche against *M. Hardinges* side.

For if the Barbarous Souldiers, of their deuotie, and alacritye towardes their Prince, thought his death woorthy to be published in so many tongues: what maye then be thought of them, that can not suffer the Death of Christe to be published in any one tongue? And if they so furnished a most manly memorie, as *Capitolinus* saith, *Ut ab omnibus legeretur*: That it might be readde of al mē, Why then doo these menne so hie, and burie the immortal memorie of the glorie of Christe, that, sauinge them selues, they woulde haue it to be readde, and seene of no man?

The allegation of the *Persians*, and *Syrians* letters: of the tongue used aboute *Palmyra*: of Epistles written in the Egyptians tongue by *Antonius*, in the Syrian tongue by *Bardeanes*, *Ephrem*, *Ifaat*, and *Danuel*: of *Spithydates* the Kinge of *Pontus*, that was able to answer thos and twentie Nations, that were his subiectes, without an Interpreter: of the rest of three hundred sundrie Nations vnto the Cittie called *Disistrinus* in *Colchis*: and once againe of the Miracle of tongues, and diuersitie of languages in the Actes of the Apostles, hath some shewe, and ostentation of learninge, and serueth wel either to fille by roome, or els to reprove, and controlle *S. Hierome*: for that he saith, *Al the East parte of the Worlde speaketh Greeke*: For againste vs, that neither writte so, nor speake so, it maketh nothinge.

We knowe, that by vicane of the greate Emper, that the Greeces had gotten ouer many Countries, and Kingedomes, in al the East, and partely also for that the Barbarous Nations, whome they had subdued, had greate pleasure in their Philosophie, and other saful knowledge, the Greeke tongue was learned of many, and carried aboute into al places of that parte of the Worlde: and that *Cicero* therefore saith: *Graeca leguntur in omnibus fere gentibus*: The Greeke tongue is readde in manner amongst al Nations. And *S. Augustine* likewise: *Quos Paulus dixit Graecos, eos etiam Gentium nomine significauit: eo quod haec Lingua maxime excellit in Gentibus*: Whome *Paul* called Greeces, them also he vttered by the name of the Gentiles: for that the same tongue chiefly excelleth amonge the Gentiles. And yet we doubt not, but there were other natural tongues, and speeches too, besides the Greeke: as the Egyptian, the Syrian, the Arabike, the Persian, the Bactrian, the Indian, the Armenian, the Scythian, and many others. And if I like here to dally for pleasure, and vainely to carrie awaie the reader from the purpose, as *M. Hardinge* dothe, I coulde saie, that *Themistocles* a Gentelman of Athens, before he presented him selfe vnto the Greake Kinge of Persia, firste learned to speake the Persian tongue: the *Persian* Heretiques translated their booke into the Persian, Armenian, & Syrian tongue: that *S. Augustine* saith, that

*Cicero pro Archia.*

*Plutarchus in Themistocle. Libanus. l. vii.*

*S. Hierome*



Augustin. ad Cy-  
pilian. et ad  
Petro. Cyprian.  
li. 6. ca. 6.  
Chrysostom. in 1.  
Corin. 14. rom. 35

S. Hierome vnderstande the Hebrew, the Greeke, the Chalde, the Latine, the Per-  
sian, the Arabik, and the Median tongue: And that S. Chrysostome saith, So ma-  
ny tongues and voices there be of the Scythians, of the Thracians, of the Romanes, of the  
Persians, of the Moores, of the Indians, of the Egyptians, and of a thousand Nations beside:  
With many other authorities to like purpose, to auouch the thinge, that M. Har-  
dinge so earnestly proueth, and no man denieth, that the Nations of the East parte  
of the Worlde had several tongues, and spake not al one onely tongue.

Let M. Hardinge therefore consider better, who they be, that, as he saith, Denie  
the Maiestie, Vtilitie, and necessitie of the gifte of tongue. For we confesse, that the know-  
ledge thereof is necessary, not onely for the furtherance but also for the continuance  
of the Gospel: neither doe we doubt, but by what tongues the Heathens were con-  
uered vnto God, by the same tongues they made their petitions vnto God: the  
contrary whereof, M. Hardinge by his silence confesseth, he can not proue. Whiche  
notwithstandinge, he passeth over the mater by these wordes, Hitherto of the  
Greeke, and of the Seruice in that language: And so endeth this parte of his trea-  
tie with a pretie vntrueth, hauinge in dede proued somewhat of the tongue: but  
of the Seruice, whereupon his whole cause reaseth, not one worde at al.

Whiche thinge, that it may the better appeare, let vs lay together the partes  
and members of his argument. His Maior is this: Al Asia the Lesse had the seruice  
in the Greeke tongue: The Minor, But many Countreies of the saide Asia vnderstande not the  
Greeke tongue: The conclusion, Ergo, many Countreies had their seruice in an vknownen  
tongue. The Minor he warranteth, but by ghesse onely, and none otherwise: al-  
though bothe S. Luke in the nientienth of the Actes, and also the very storie of the  
times followinge, be to the contrary. The Maior he toucheth not at al. Therefore  
his Syllogismus halteth downe right of one side, and concludeth onely vpon the  
Minor. And thus M. Hardinge shoareth vp his strange doctrine, with a strange  
Maior, a strange Minor, and a strange Conclusion.

M. Hardinge. The. II. Division.

Nowe concerninge the Latine tongue, which is the learned tongue of the Vveast. That the  
Latine Church, or the Vveast Church, for so it is called, had the seruice in Latine, I graunte. The  
chiefe Regions, and Countreies of the Latine Church: within the foresaide sixe hundred yeeres,  
were these: Italie, Aphrike, Illyrike, bothe Pannonies, now called Hungarie, and Austria: Gal-  
lia, now France: and spaine. The Countrey of Germanie, Pole, and Sweithen, and those Northe  
partes receiued the Faith longe sithence. The Countreies of Britaine here had receiued the Faith  
in most places, but were driven from the open profession of it againe, by the cruel persecution of  
Diocletian the Emperour: at which persecution, S. Albane with many others suffered Martyrdom.

After that these Countreies had bene instructed in the Faith, as thinges grewe to perfection,  
they had their seruice accordingly: no double such as was vsed in the Churches, from whence their  
firste Apostles, and Preachers were sent. And because (73) the firste Preachers of the Faith came to  
these Vveast parties from Rome, directed some from S. Peter, some from Clement, some others afiers  
warde from other Bishoppes of that See Apostolike: they planted and set vp, in the Countreies by  
them conuered, the seruice of the Church of Rome, or some other very like, and that (74) in the Lat-  
ine tongue onely, for ought that can be shewed to the contrary. Vwherein I referre me onely to the  
firste sixe hundred yeeres. Nowe that such seruice was vnderstanded of those peoples, that spake  
and vnderstanded Latine, no man denieth. For to some Nations that was a native, and a Mother tongue,  
as the Greeke was to the Grecians.

The B. of Sarisburie.

I finde no faulte with M. Hardinges Cosmographie: but, I trowe, Cosmogra-  
phie

The. 73. Vn-  
trueth. For the  
first preachinge  
of the Faith in  
these vveast  
Countreies came  
not firste from  
Rome.  
The. 74. Vn-  
trueth. For the  
firste preachers  
therin shew  
spake no Latine.

The faith  
came not  
first from  
Rome.

M. Hardinge  
writingly, and  
willingely a-  
nounceth m-  
truth.

Ad Roman. 15.  
Theodoret. de  
curand. Græc.  
affect.

Beda in Histo.  
Anglo. li. 2.  
Galfred. li. 2.  
Ca. 4.

Auentinus in  
Historia Boiorū.  
2 ad Timoth. 4.

Tertull. contra  
Marcion. li. 2.  
August. Epist. 178

M. Hardinge  
reason against  
him selfe.

Against,

phie in this case maketh smal proufe. His proufe for the Latine Service, hangeth vpon twoo pointes. The first is, that al the faith of the Weast parte of the worlde, came onely from the Bishoppes of Rome: The seconde is, that the planters of the same Faith ministered the Common Service euery where in the Latine Tongue. He knoweth wel, that either of these pointes is untrue, and will neuer be proued. And somewhat to touche hereof by the way, S. Paule saith, That he him selfe hadde filled al places with the Gospel of Chryste, euen as farre as Illyricum: and that not from Rome, but from Hierusalem: and promisseth that he woulde passe by Rome into Spaine, as, by repozte of some, afterwarde he did: and Theodozetus saith, that Paule came into this Ielande now called England, and here planted the Gospel. The like is commonly surmised by the writers of the Britische Chronicles, of Joseph of Arimathea. And, although Coniectures in such Antiquities be often vncertaine, and darbe, yet it may seeme very likely, that the Religion of Chryste came first into this Ielande, not from Rome, but from the Greekes: bothe for that in the keeping of Easter day wee folowed the Church of Gracia, & not the Church of Rome: and also for that, when Augustine was sente in hither by Gregorie, wee woulde in no wise acknowlege, or receiue the Bishop of Rome. As for Lazarus, Nathanael, Saturninus, that preached first in Fraunce, I haue saide befoze. Auentinus saith, Lucius S. Pauls companion wente into Germanie: and S. Paule saith, Titus wente into Dalmatia.

It is knowen, that the Church of Rome, for certaine other causes, and name-ly for the greates state, and renoume of that Citty, euen from the beginninge was notable aboue al others, and was careful in enlarginge the Gloze of Chryste, and yelded many Partyz vnto God. Yet may wee not thinke, that al thinges there-fore came from Rome. For Tertullian calleth Hierusalem, Matrem, & Fontem Religionis: The Mother, and the springe of Religion. And S. Augustine saith, Fides orta est à Græcis: The Faith sprang fust from the Greekes.

Now that he further saith, The planters of the Faith in al these Weaste Countries, made the Common Prayers euery where in the Latine Tongue: blisides that it is manifestly false, as, God willinge, hereafter shal wel appeare, it hath not, no not so mutche, as any likelihoode, or the we of truth.

For, good Reader, consider this reason: The planters of the Faith came from Rome: Ergo, They keapte euery where the order of Rome. If this argument woulde holde, then woulde I likewise reason thus: The Church of Rome was first planted by them, that came from Gracia, or from Hierusalem: Ergo, Rome keapeth the order of Gracia, or of Hierusalem. But M. Hardinge presuminge this of him selfe, without other proufe, that the Churches of these Countreies folowed the order of the Church of Rome, concludeth further: Ergo, They had their service in Latine, as had the Church of Rome. Euery Childe seeth that this is a fallax, or a deceitful argument, called, A secundū quid ad simpliciter. He might as wel haue saide thus, They folowed the order of the Church of Rome: Ergo, they had their Exhortations, and Sermons in Latine: for so had the Church of Rome. But is M. Hardinge so vnadvised, or so negligent in his matters, that he seeth not, how aptely his owne argument reboundeth vpon him selfe: Merily of this grounde wee may in good forme, and truly reason thus: These Churches of the Weast folowed the order of the Church of Rome (Whis he him selfe hath taken as an vndoubted truth).

But the Church of Rome had the service in the natural known tongue (whiche thinges he him selfe also graunteth)

Ergo, These Churches of the Weast, had the service in the natural known Tongue.

This argument is sounde, and perfit, and without fallax.



Againe, he might easely haue seene, that of his owne position, and principle, an other necessary argument might some growe against him in this wise.

All Churches, that receiued their Faith from Rome, kepte the orders of the Church of Rome.

But the Church of Englande folowed not the orders of the Church of Rome: as it is most manifest by the keeping of the Easter day, and by refusinge of the Bishoppe there, as it is alreadye proued: Ergo, The Church of Englande receiued not her Faith from the Church of Rome. If M. Hardinge had better aduised him selfe, he woulde not haue builde vpon these groundes.

M. Hardinge. The 12. Diuision.

M. Iuel alleging for the hauing of the Prayers and Service in a Vulgare tongue (as for Englande, in the English, for Irelande in the Irish, for Douchelande in the Douch tongue &c.) authorities and examples of the Churches: where in the time of the Primitive Church the Greeke, and Latine tongue was the vsual and Common Tongue of the people, bringeth nothinge for proufe of that, which lieth in controuersie. Arnobius, saith he, called the Latine tongue *Sermonem Italem*: S. Ambrose in Millane, S. Augustine in Africke, S. Gregorie in Rome preached in Latine, and the people vnderstoode them. What then? No man denieth you this. S. Basile also speaketh of Herament, a sounde, vvhiche the Menne, VVemen, and Children made in their prayers to God, like hom. 4. the sounde of a vvhaue strikinge the sea bankes. VVhat can you conclude of this necessarily M. Iuel? All this may be vnderstanded of the soundinge that one woorde, Amen, answered at the prayers ende, whiche is doone now by the Quier, and may be doone by the people also, in the lower parte of the Church. For S. Hierome leadeth vs so to thinke. VVho commendinge the deuotion of the people of Rome saith in like manner. Vbi sic ad similitudine celestis tonitruui, Amen reboat, In. 2. Pro. & vacua idolorum templa quatuntur? VVhere els are the Churches, and the sepulchres of Mar- mio com- tyrs, with so feruent deuotion, and with so greate companie resorted vnto? (Whiche woordes goe be- ment ad fore) Where dothe Amen geue so lowde a sounde, like the thunderclappe out of the ayer, so as the Galatz, Temples emptied of Idoles, shake with it, as at Rome.

The people speaketh vvith the Priest at the Mystical prayers, saith the Chrysostome, alleged by M. Iuel. VVhat then? So was it longe before, even in the Apostles time, as wee read in Clement, and like wise in S. Cyprian, in Cyrillus Hierosolymitanus, and many other: So is it now. For he saith, Confite- finde in the olde Fathers, that to Per omnia secula seculorum (whiche Chrysostome speaketh of) to rum li. 1. Dominus vobiscum: so light as they make of it, to Sanctum corda: and to Gratias agamus Do- Cap. 26. le mino Deo nostro, the people answered, (79) as now also they answer, Amen, & cum spiritu orationi- bus My- tuo, habemus ad Dominum, dignum & iustum est.

The B. of Sarum.

Here M. Harding taketh in hande to answer the authorities by mee alleged, and that with this special note of remembrance in the Margin, M. Iuels allega- tion soluted. It appeareth, his solutions be very shorte. For what so euer autho- rittie be alleged, it is sufficient for him to say, VVhat then? For where as I saide, the Common Service, and Ministration in the Churches of Rome, and Millane, and other places within Italy, was pronouncd vnto the people in Latine, so that then the Latine tongue was the Common Natural speache of that Countrey, and that therefore Arnobius calleth the same Latine Tongue, *Sermonem Italem*: and further saide, that longe after that time, S. Ambrose in Millane, S. Augustine in Affrica, and S. Gregorie in Rome preached vnto the Vulgare People in Latine, and in the same tongue ministered the Common Prayers: al this is some answer- red: for M. Hardinge saith, VVhat then?

I alleged the saieinge of S. Basile, That the sounde of Men, VVemen, and Chil- dren prayeing in the Church together, seemed like the sounde of the vvhaues beatinge against the sea bankes: the saieinge of S. Hierome, That the noise of the people soundinge out Amen, together, was like the sounde of a thunder. Likewise the saieing of Chrysostome Communes preces & a populo, & a sacerdote fuit, & omnes vnam dicunt orationem. Bene precatur Sacerdos populo, & bene precatur populo? Sacerdoti &c. Common petitions be made

The 79. vnto truth  
For it is not so  
now. M. Har-  
ding knoweth,  
The people now  
answereth not  
the Priest.

Basile. Hexa-

met. 4.

Hieron. in Se-

cundo proemio

ad Galat.

Chrysostom. 2.

Corin. hom. 18

Confite-  
Apostolicum li. 1.  
Cap. 26. le  
orationi-  
bus My-  
gogica.

A bare  
glose. For  
S. Augu-  
stine spea-  
keth of  
prayeing  
and not o  
preaching



made together, bothe of the people, and of the Priest: al together saye one praier. The Priestesse wissheth wel vnto the people, and the people vnto the Priest. But, VVhat then, saith the *M. Hardinge*: Why, v v hat then? Thinketh *M. Hardinge* that thauthoritie of *Arnobius*, *S. Ambrose*, *S. Augustine*, *S. Basile*, *S. Hierome*, *S. Chrysostome*, and other holy Fathers is so light, that he is hable to blowe them al away, with these two vaine syllables, v v hat then? He wil say, I graunte you the praers were vsed in the Greeke, and Latine tongue. But ye haue not prooued the same of any other tongue, that was Barbarous. I haue already proued the same of the Syzian tongue, which is neither Greeke, nor Latine: & therfore by *M. Hardinges* iudgement, more barbarous. Hereafter, God willinge, I shal shewe the like largely, & at ful, of other tongues. In the meane season, it may stande *M. Hardinge* in good stæde, if it shal please him to shewe these priuileges, graunted vnto the Greeke, and Latine tongue, and howe they be specially sanctified aboue others: y in them onely we may make our Common Petitions vnto God, & in other tongues we may not make them. Touchinge the place of *S. Basile*, and thother of *S. Chrysostome*, *M. Hardinge* answereth so, as though he had no great regarde, what he saye. For he auoucheth y thinge for true, that the simplest of al the people, knoweth to be apparent false: that is, that the people now answereth the Priest in the time of the holy Mysteries, as they did in *Chrysostomes* time. The people (saith he) ansv eared then, as now e also they ansv eare. He taketh no shame to saie, The people ansv eareth the Priestesse, and yet knoweth, that the people Answereth not the Priestesse. Thus by this Resolution, He Answereth, that Answereth nothinge: He Answereth, that knoweth not, neither what is demaunded, nor what to Answer: to be shorte, He Answereth, that holdeth his peace: and so, Answeringe, and not Answeringe, in *M. Hardinges* iudgement is al one thinge. But *S. Chrysostome* saith, Et cum Spiritu tuo, nihil aliud est, quam ea, quæ sunt Eucharistiæ, communia sunt omnia. Neque enim ille solus gratias agit, sed populus omnis. The Lorde be with thy Sprite (whiche wordes the whole people answereth vnto the Priest) is nothinge els to saie, but, The thinges that pertaine to thanks gevinge, are al common. For it is not the Priestesse onely, that geueth thanks, but also al the people. Likewise *S. Ambrose*, Imperitus nescit finem orationis, & non responder Amen, id est, verum sit, vt firmitur benedictio. Per hoc enim impletur confirmatio precis, cum responder Amen, & omnia dicta rei testimonio in audientium animis confirmantur. The ignorant knoweth not the ende of the prayer, and answereth not, Amen, that is to say, so be it, that the blissinge may be confirmed. For thereby the confirmation of the praier is fulfilled, when Amen is answered, and al the wordes, that be spoken, by the testimonie of the thinge it selfe are confirmed in the mindes of the hearers. Thus in *Chrysostomes* time the whole people, and the Priestesse in their Common Service talkte, and praised together.

The priuilege  
of the Greeke,  
and Latine  
tongue.

*M. Hardinge*  
auoucheth open  
vntueth.

*Chrysost. in 2. ad  
Corin. homi. 18.*

*Ambros. in 1.  
Cor. 14.*

In *Plal. 18.* in ex-  
positione secunda.

*M. Hardinge. The 13. Division.*

As for the place he allegeth out of *S. Augustine* vpon the *Psalmes*, it maketh nothinge for his purpose. *S. Augustines* wordes be these, other wise then he reporteth the. Quid hoc sit, intelligere debemus, vt humana ratione, nō quasi auiū voce, cantemus. Nā & merula, & psittaci, & corui, & pica, & huiuscemodi volucres, saepe ab hominibus docentur sonare, quod nesciunt. Havinge prayed to God (saith *S. Augustine*) that he make vs cleane of our priue finnes &c. We ought to vnderstande, what this is: that we may singe with mans reason, not with voyce, as birdes doo. For Owelles, Popiniayes, Ravens, and Pies, and suche the like birdes, ofentimes be taught of menne to sounde, they know not what. These wordes are to be taken of the vnderstandinge of the sense, not of the tongue, whiche the seruice is songue in. For the people of *Hippo*, where he was Bisshop, vnderstoode the Latine tongue meane. VVhiche sense can not rightly, and safely be attained of the common people, but is better, and more holisome taught, by the preachinge of the learned Bisshoppes, and Priestesses.

A bare  
glose. For  
*S. Augu-*  
stine spea-  
keth of  
prayinge,  
and not of  
preaching.



First he saith, S. Augustines wordes be otherwise, then I reposite them. I assure the, good Reader, if this great errour had bene worth the shewing, it had neuer bene suffered thus to passe in silence.

But to this of S. Augustines wordes, here is brought in a Close plaine contrary to the texte. For this comparison, saith M. Harding, betweene Menne, and Birdes, muste be taken, not of the wordes, but of the sense and vnderstandinge. And what reason lea-  
deth him thus to say? Verily Birdes are utterly void of reason, and neither vn-  
derstande the wordes, they be taught to speake, nor the meaninge of the wordes.  
And yet muste we onely vpon this simple warrante, needes beleue, that S. Au-  
gustine compareth Birdes with Menne in vnderstandinge?

S. Augustines meaninge is plaine, as is the meaninge of other godly Fathers in this behalfe, that the people shoulde know, what they praie, and so singe with reason as greceable to a Man, and not chatter with voice, as Birdes doo. For if they Singe, or Pray, they knowe not what, he saith, that for their sounde of voyce, and wante of sense, they may be wel compared with Owlses, or Popiniayes. This is the very dyfte of S. Augustines meaninge. Birdes by skil may be trained to reorde, and sounde Mens wordes, al-  
though they haue no vnderstandinge of them: As Plinius writeth of the Raven, that was taught to say, Aue Caesar Imperator, Abaile Emperour Cesar: an other that had learned to saye, Salue victor Antoni: Abaile Antonius the Conquerour. and Celius Rhodiginus writeth that Cardinal Alcanius had a Popiniaye, that coulde pronounce distinctly al the articles of the Creede. With suche Birdes let vs compare suche Men, as pray, they knowe not what. They be taught to sounde wordes, but vnderstande not the meaninge of them: neither singe they with reason agreeable to a Man. Whether these wordes agree aptely to my purpose, or no, let M. Harding himselfe be the Judge. Certainly, he shal haue muche to do, to racke them to serue for his purpose: Onlesse perhaps he wil reason thus, S. Augustine exhorteth Men to knowe what they praie: Ergo, they may praie in an vnknown tongue. Or thus, S. Augustine willet Men, not to Singe, or chatter like Birdes: Ergo, they may pray, they knowe not what.

Celius Rhodi-  
gin. li. 3. Ca. 32

Ci. De Oratore.

August. in  
Psal. 138.

Basil. in Psal. 28.

And if we receiue M. Hardinges Close of sense and vnderstandinge, yet standeth he in case, as he did before. For if the people vnderstande not the wordes, muche lesse can they vnderstande the sense, and meaninge of the same wordes. Aristotle saith, Hearinge is the peculiar sense of learninge: and therefore they that heare neuer, can neuer learne. And Cicero saith, Sententia constare non potest, si verba semoueris. Remove the wordes, and their meaninge cannot stande. Therefore this thiste heelpeth nothinge. Onles he thinke this is a good argument: The people ought to vnderstande the meaninge of their praies: Ergo, they neede not to vnderstande the wordes. S. Augustines meaninge appeareth in the next wordes that immedi-  
atly folow. Scienier Cantare, natura hominis diuina voluntate concessum est. To Singe with vnderstandinge, is graunted through Goddes wil, vnto the Nature of Man. And there-  
fore thus he exhorteth the people, Charissimi, quod consona voce cantauimus, sereno etiam corde nosse, & tenere debemus. Deerey beloved, that we haue songe togeather with tuneable voice, we must vnderstande and keepe with pure harte. But this can we not do, onlesse we vnderstande, what we pray. Therefore S. Basil saith, Lingua canit: mens autem scrutetur sensum eorum, quae dicuntur. Let thy tongue singe: but let thy minde searche out the meaninge of the thinges, that thou speakest.

M. Harding. The. 14. Diuision.

De ecclesiasticis

The commandment of Iustinian the Emperour, whiche M. Iuel allegeth, that Bishoppes, and Priestes

The. 76. vn  
trathe, For  
it touched  
the whole  
Empire.  
The. 77. vn  
trath, For  
the Priestes  
in Rome  
praied a-  
loude, as  
appeareth by  
S. Hierome  
Leo, Am-  
brose, &c.



Priestles should celebrate the holy Oblation, or sacrifice, which wee call the Masse, not closely, but with vterance, and sounde of voice, that they might be heard of the people: maketh nothinge for the seruice to be had in the Englishe tongue, in the Church of Englande, or in any other Vulgare tongue, in the Church of any other Nation: but requireth onely of the Bisshoppes, and Priestles, open pronouncinge, Vocal, not Mental: speakinge, not whisperinge with the breathe onely, in the celebration of the holy sacrifice, and other seruice. Wherein he agreeth with S. Augustine, who in his Booke De Magistro, saith, that when wee pray, there is no neede of speakinge, onlesse perhaps wee doo as Priestles doo. Who when they pray (in Publike assemblie) vse speakinge for cause of signifyinge their minde, that is to shew, that they pray, not to the intente God, but men may heare, and with a certaine consent through puttinge in minde (by sounde of voice) may be lifted vp vnto God. This muche S. Augustine there. And this is the right meaninge of that Constitution. 76 And thus he ordeined for the Greeke Church onely, and thereto onely it is to be referred, for that some thought the sacrifice should be celebrated rather with silence, 77 after the manner of the Church of Rome, specially at the Consecration. And as that Constitution pertained to the Greekes, and not to the Latines, so was it not founde in the Latine Bookes, vntill Gregorius Haloander of Germanie, of late yeeres Translated the place. And where M. Iuel allegeth this commandement of Iustinian, against the hauiuge of the seruice in a learned tongue, vnknoen to the common people: it is to be noted, how he demeaneth him selfe not vprightly, but so as every man may thereby know a scholer of Luther, Caluine, and Peter Martyr. For where as by this allegation of that ordinance, he might seeme to bringe some what, that maketh for the Blessed sacrifice of the Church commonly named the Masse, he dissembles the woordes of the sacrifice, which Iustinian putteth expressly, τὴν θείαν προσευχὴν, Id est, diuinam oblationem, The Diuine, or holy Oblation, and termeth it other wise in his replies, by the name of Common Prayers: and in his sermon, by the name of the woordes of the Ministration, refusinge the woordes of the Church, no lesse, then he refuseth to be a member of the Church. Thus through Foistinge and Cogginge their Die, and other false playe, these new perillous teachers, deceiue many poore soules, and robbe them of the sure simplicitie of their Faith. And where was this commandement geuen? In Constantinople, the chiefe Citie of Greece, where the Greeke tongue was commonly knowen.

The B. of Sarisburie.

The Close, that M. Hardinge hath here imagined, wherewith to defalte this good Emperours whole purpose, may seeme somewhat vnto the ignorant.

Iustinian (saith he) speaketh of the open vterance, and sounde of voice, and agreeth with S. Augustines place, De Magistro: Therefore it nothinge toucheth Prayers to be had in the Vulgare tongue. Here is a very Vulgare Conclusion, as, I trust, hereafter it shal appeare. Good Christian Reader, if it shal please thee, onely to peruse these woordes of the Emperour Iustinian, and of S. Augustine by vs alleged, I will make thee Iudge, and Arbitrour of the whole.

S. Augustine saith, Wee neede no vterance of voice, to Pray vnto God. For the Sacrifice of Justice is sanctified in the Temple of our minde, and in the secreete Chamber of our harte. As Clemens Alexandrinus also saith: God looketh not for the voices of our tongues to declare our meaninge: For before our Creation he knoweth, what thoughtes would come into our mindes. And therefore God saith in the Prophete Esay, Antequam clament, ego exaudiam. I will heare them, yea before they crie.

Hereupon S. Augustine demaundeth this Question: Wherefore then dothe the Priest lifte vp his voice, and pray aloud, in the open assemblie in the Church? He answereth, Not that God, but that men may heare him: that the people by the sounde of his voice, and vnderstandinge his meaninge, may be put in minde, and by consente be ioyned together, and be lifted vp to God. This is the very meaninge and minde of S. Augustine, agreeing fully with these woordes of S. Cyprian: The Priest before Prater prepareth

diuersis capitulis. Constitutio-  
one. 123. Greg.  
Haloandro in-  
terprete.

Nam in veteri  
translatione ni-  
hil tale habetur.  
μετὰ φωνῆς.  
Cap. 1.

Clem. Strom. li. 7.

Isai. 65.

The. 76. vn  
trathe, For  
it touched  
the whole  
Emperre.  
The. 77. vn  
truth, For  
the Priestles  
in Rome  
prayed a-  
lounde, as  
apperech by  
S. Hierome  
Leo, Am-  
brose, &c.



**Iustinians  
Constitu-  
tion.**

*Cyprian. de O-  
ratione Domi-  
nica.*

*1. Corin. 14.*

*Augustin. de  
Magistro.*

*The Resolution  
of M. Hardinges  
reason.*

*M. Harding vt-  
tereth two in-  
truethees in one  
sentence.*

*In 2. Tomo Con-  
cil. in Vita Vi-  
gilij.*

*De legatis  
praf. con. tab.  
bon. poss. pc. l. 1.  
generaliter.*

**THE THIRDE ARTICLE**

the mindes of his brethren, saying thus: **Liste vpon your hartes:** To the intente they may be put in minde, they ought to thinke of nothing else, but of the Lorde. For not the sounde of voice, but the minde and vnderstandinge must pay vnto the Lorde with pure intention.

At this (saith **M. Hardinge**) pertaineth to the sense, and vnderstandinge of the Praier, and nothing to the Vulgare tongue. And dothe he thinke, the people can vnderstande the praier, without vnderstandinge of the tongue? **S. Augustine**, if he were alieue, woulde be ashamed to seee suche a Comment vpon his wordes. He saith further, The Priest listeth vpon his voice, not that the people may vnderstande him, but onely for a token, to shew that he praierth. And thus he maketh the Minister of God, worse then a Brasen Trompet, whiche, if it geue no certaine sounde, as **S. Paule** saith, no man can prepare him selfe to warre. This is the iuste iudgement of God, that who so seeketh to blinde others, shalbe geuen ouer, and become blinde him selfe.

And not withstandinge **S. Augustines** minde concerninge the speakinge of the Priest, be plaine in it selfe, yet afterwarde in the same Booke, he openeth it in this manner moze at large: *Constat inter nos, verba esse signa: At signum, nisi aliquid significet, non est Signum.* Wee are agreed vpon this, that the wordes wee speake, be tokens. But a token, onlesse it betoken some thinge, is no token. Now, if the Priest, after **M. Hardinges** construction, vtter his wordes, whiche are the tokens of his meaninge, in an vnknownen tongue, and the people vnderstande not, what is tokened, accordinge to **S. Augustines** meaninge, he speaketh, and yet saith nothinge: and sheweth tokens, and yet tokeneth nothing. Further **S. Augustines** wordes be cleare, The Priest in the assemblie speaketh also *de Significanda mentis causa, vt homines audiant &c.* to the ende to declare his minde, that men may heare him, and by the sounde of his voice be put in remembrance. But **M. Hardinge** saith: No, the Priest speaketh not a lowde, to the intente to declare his minde, neither that men may heare him, nor be put in remembrance, but onely to geue a token that he praierth: And thus by his Close, he vtterly destroyeth the texte.

Now let vs resolue bothe **S. Augustines**, and **Iustinians** wordes, into their causes: whiche is an infallible waye of vnderstandinge. The ende of them bothe is accordinge to the Doctrine of **S. Paule**, that the people may say, Amen. Then further: The people must answer, Amen, vnto the Praier: then must they vnderstande the Praier. Yet further: The people must vnderstande the Praier: then must the Priest vtter the same praier bothe with a lowde voice, and also in the peoples Vulgare tongue. Let vs againe resolue it forwarde. The Priest, by **M. Hardinges** iudgemente, may praye openly in a strange tongue: then he needeth not to speake a lowde. He speaketh not a lowde: then can not the people vnderstande him. The people vnderstandeth not the Priest: Then can they not say, Amen. Thus **M. Hardinge** must needs conclude his Close with the open breach of **S. Pauls** Doctrine.

**M. Hardinge** saith further, This law tooke place onely in Constantinople, and not in the Church of Rome: And so he couereth two manifest vntruethees togeather in one sentence. But what? wil he say, **Iustinian** was not Emperour of Rome, or had no thinge to doe in the Church of Rome? Vntruly he writeth him selfe the Emperour of Rome, of Fraunce, of Almaine, and Germanie, &c. And deposed two Bishoppes of Rome, **Siluerius**, and **Uigilius**: whereof it may appeare, he had some what to doe in the Church of Rome.

Touthinge this Constitution, the law saith, *Generaliter dictum, generaliter est accipiendum.* The thinge that is spoken generally, must be taken generally. And it is commonly said, *Vbi lex non distinguit, nos distinguere non debemus.* Where the Law maketh no distinction, there ought wee to make no distinction. And what reason hath **M. Hardinge**, or what witness, moze then his owne, that this onely law tooke no place in the Church of Rome? Certainly the reast of the same **Pouel** Constitutions



Justinian's  
Constitu.

tions were made not onely for Constantinople, or for Rome, but also for the whole Emperie. And the Emperour Justinian in the same Title, saith thus: What so ever thinges touchinge this mater, were needefull for this Imperial Citie of Constantinople, wee have comprised in a special Lawe for the same. But what needeth many wordes: The Emperour him selfe calleth the Constitution, that concerneth the Clerergie, a Law General, by these wordes, *νόμος τε, καὶ γενικὸν νόμον περὶ χειροτονίας κτ.* *ἡ ἐκ τῶν ὁμῶν.* Wee have enacted by a General, and a Common Lawe. And in the Code intreatinge namely of Bishoppes, and Clerkes, he hath these wordes: Et hoc, non solum in veteri Roma, vel in hac Regia Civitate, sed & in omni terra, ubicunque Christianorum nomen colitur, obtinere sancimus: This lawe we wil have to take place, not onely in the Citie of olde Rome, or in this Imperial Citie (of Constantinople) but also in al the world, where so ever the name of Christians is had in honour.

And how can M. Hardinge make him selfe so sure, that the Church of Rome was never subiecte to this Law: Certainly, bothe by Leo Bishop of Rome, and also by S. Ambrose Bishop of Millane, and other holy Fathers it appeareth otherwise. S. Augustine saith of the Church of Rome: Vnum Psalmum canamus: vnum Amen, respondemus: wee singe one Psalm and wee answer one, Amen. S. Hierome saith, Even in Rome, at the ende of the prayer, the people so sounded out Amen, as if it had bene a Thunderclappe.

Againe, if this Constitution served onely for the Greeke Church, and onely the Priestes there spake aloud, and the others of the Latine Church spake in silence, howe then dooth M. Hardinge expounde this Lawe of Justinian by the wordes of S. Augustine, who, as he supposeth, did the contrary, and was never subiecte unto that Law: Or how can he make contraries agree together: Hath he so soon forgotten him selfe: Or will he expounde speakinge, by silence: Or singe out, by whisperinge:

To conclude, Justinian saith, These Constitutions were general: M. Hardinge alone saith, They were not general. Justinian saith, They tooke place in al the world. M. Hardinge alone saith, They tooke place onely in Constantinople. S. Ambrose, S. Augustine, S. Hierome, Leo, and others say, They were observed in the Church of Rome: M. Hardinge alone saith, They were never observed in the Church of Rome. If he wil thus deceave vs in plaine thinges, how may wee then trust him in doubtful thinges?

Gregorius Valander, whom M. Hardinge seemeth to touche with corruption of these lawes, was a learned man, and a faithful Translatour: and for his diligence deserved thanks: and therefore needeth no excuse. He addeth nothinge more then is to be founde in the Original. In M. Hardinges olde Translation, even in this same very title, De Ecclesiasticis diversis capitulis, there wanteth a whole leafe or more at the beginninge, that is founde certant in the Greeke.

Touthinge Cogginge, and Foyssinge, I marvel M. Hardinge beinge so grave a man, woulde borrowe Russians termes to scoffe withal. As for the Sacrifice of Christe upon the Crosse, whiche is represented unto vs in the holy Communion, wee beleue it with our hartes, and confesse it with our mouthes. Concerninge this worde Oblatio, he knoweth wel, I translated not y place, but onely touched it: neither had I then any manner occasion to speake of the Sacrifice, but onely of Prayers: whiche thinge also I did without any Cogging, or any other sleight, followinge these very wordes of Justinian: καὶ τὰς ἄλλας προσευχὰς μετὰ φωνῆς προσφύσει. That is to say, To offer vpon other Prayers also with lowde voice: Neither did I avouch any vnt ruth by Justinian: as M. Hardinge hath here done by Justinian, and S. Augustine bothe together. I knowe, the holy Ministration is named of the holy Fathers sundry waies: The supper of the Lorde: The Lorde's

De Ecclesiast.  
diversis capitulis.τὰν τὰ ἐκ τῶν  
καὶ περιελά-  
βομεν νόμων.

In authe. Colla.

In definitus sic  
numet. Cleri.In Cod. De Epi-  
scop. et Cleri.

Generaliter.

Leo de Teimio.

7. men. sermo 6.

Ambro. De Sa-

cramen. li. 4. ca. 5

Aug. in Psal. 54.

Hieronym. in

prefatione

lib. 2. ad Galat.

M. Hardinge

forgeateth him

selfe.



Justinians  
Constitu-  
tion.

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THE THIRDE ARTICLE

Table: The Communion: The Myserie: The Sacrament: The Mystical Table: The Thanks geuinge: The Oblation, and the Sacrifice. Neither is there any of these names, but we vse indifferently, as occasion serueth.

Armen. Con-  
stit. 123.

1 Corin. 14.

1 Co 12.

Now, for so muche as *sp. Hardinge* taketh occasion, for that I pass this place of Justinian so shortly over, onely touchinge it with one woorde, as the time then forced me, I thinke it not amisse for the better contentation of the Reader, to lay it out fully, as it lieth. His wordes be these: Wee commaunde al Bishops, and Priests, to minister the Holy Oblation, and the prayer at the Holy Baptisme, not vnder silence, but with such voice, as may be heard of the faithful people: to the intent, that thereof the hearers of the hearers may be stirred to more deuotion, and honour geuinge to God the Lorde. For so the holy Apostle teacheth, sayeing in the first Epistle to the Corinthians: For if thou only blisse v with the spirite, how v shall he, that supplieth the rounge of the ignorant, saie Amen, (to God) at thy thanks geuinge: For he knoweth not v what thou saiest. Thou givest thanks v we, but the other is not edified.

For these causes therefore it behooveth, that the prayer at the holy Oblation, and also other prayers, be offered with lowde voice of the holy Bishoppes, and Priests vnto our Lorde Jesus Christ with the Father, and the Holy Ghost. And let the holy Priests vnderstande, that, if they neglect any of these thinges, they shall make answer therefor at the dreadful iudgement of the greates God, and our saviour Jesus Christ. And yet neuerthelesse, wee vnderstande the same, wil not passe it over, nor leaue it vnperfected.

Here we see, it is lawful for a godly Prince, to commaunde Bishoppes, and Priests: To make lawes, and orders for the Church: To redresse the abuses of the Sacramentes: To allegge the Scriptures: To threaten and punish the Bishops and Priests, if they offende.

Now, if these wordes of Justinian make not for vs, and that without fol-  
stinge or Cogginge, muche lesse make they for *sp. Hardinge*: onlesse he wil forme his reasons thus:

The Priest must speake a lowde, Ergo, He may speake in an vnknown tongue.

As thus: The people must heare the Prayer, and answer, Amen:

Ergo, They neede not to vnderstande it.

To be shorte, where as, to the intent to bringe Goddes truth out of credite, and to make it odious amonge the ignorant, he saith, vve have refused to be the members of the Church of God: this is onely a bitterness of talke inflamed with malice, whereof it seemeth he wanteth no more, and rather furthereth his cause amonge the wise, nor hindreth ours. If there be no members of the Church, that wishe al the people euer where to vnderstande, what they saie, to loyne their hartes together, and to be lifted vp vnto God: what then be they, that wishe al the Church to be drowned in ignorance, and the people to knowe nothinge? If *S. Paule* were now aliue, he woulde answer him, as sometime he answered *Elymas*. For certainly he him selfe knoweth, That he wilfully peruerth the manifest way of the Lorde.

Act. 17.

M. Hardinge. The 15. Division.

That Emperor had dominion over some Nations, that vnderstoode not the Greeke commonly. Yet no man can tel of any Constitution, that euer he made for seruice there to be had in their vulgare, and barbarous tongue: so many Nations hauinge bene conuerted to the faith, the common people whereof vnderstoode neither Greeke, nor Latine: if the hauinge of the seruice in their vulgare tongue, had bene thought necessary to their saluation. The Fathers that stickt not to bestow their blood for their flockes, woulde not have spared that small paine and trauaile, to put their seruice in vulgare tongues. If it had bene necessary, it had bene doone: if it had bene doone, it had bene mentioned by one, or other.

U ap.

Phil. 104. li.  
contra he-  
ref. Here. 3.  
In Tufcal.  
9.

Pal. 104. li. 1  
contra hz-  
rel. Here. 39  
Is Tufcul.  
9.

It appeareth by Arnobius upon the Psalms, by Epiphanius writinge against Heresies, and by S. Augustine in his booke De Doctrina Christiana, that by accompt of the Antiquitie, there were 72 tongues in the worlde. Cicero saith, that they be in number infinite. Of them al (S) neither M. Iuel, nor any one of his side, is able to shew, that the Publique service of the Church in any Nation, was ever for the space of sixe hundred yeeres after Christe, in any other, then in Greeke, and Latine.

## The B. of Sacraments.

Arnobius, S. Augustine, and Epiphanius saye, there be threescore, and twelue sundrie Languages in the worlde: Cicero saith, they be infinite. Here must I note by the way, that Ciceroes woordes wel alleged, doo utterly confounde M. Hardinges Doctrine of hearinge that thinge, that the hearers understande not, in such sort, as he maintaineth y hearing of Masse. For thus he saith, In his linguis, quas non intelligimus, quæ sunt innumerabiles, surdi profecto sumus: In those tongues, that we understande not, whiche be innumerable, certainly wee be deafe. By whiche woordes, M. Hardinge might perceiue, that the simple people, hearinge him at his Masse, is starke deafe, and heareth nothinge. Yet, saith M. Hardinge, is not M. Iuel hable to shew, that euer the Publique service was in any other tongue then in Greeke, or Latine. And thus beinge required by mee, to shew any one example, that the people had their Common service in a strange tongue: and as it appeareth, not hable to shew any, he altereth cunningly the whole case, and willeth mee to shew. Which thinge notwithstandinge I might iustly refuse to do, by the order of any Schooles, yet am I wel contente to yelde to his request, bothe for the goodnesse, and pregnantie of the cause, and also specially, good Christian Reader, for the better contentation of thy minde: not doubtinge, but of thee selfe, thou wilt be hable to finde some distrust, and wante in M. Hardinges side: who notwithstandinge so many woordes, and so greafe vauntes, yet is hable to shew nothinge.

And, to auoide multitude of woordes, the case beinge plaine, Celsus saith: The Indians had their service in the Indian tongue. Durandus saith: The Jewes, that were Christened, had their service in the Hebrew tongue. Yet was neither of these tongues either Greeke, or Latine.

Nicolaus Lyra, and Thomas of Aquine saye: The Common service in the Primitive Church, was in the Common Vulgate tongue.

By these few it may appeare, it was but a brazierle, that M. Hardinge saide, Neither M. Iuel, nor any of that side, is hable to shew, that the Publique service was in any other tongue, then in Greeke, or Latine. For it is easie to be shewed, euen by the Doctors of his owne side.

But what if Doctour Hardinge him selfe haue in plaine woordes confessed the same: Although he haue wantonly denied Christ, yet, I trow, he wil not denie him selfe. Consider, good Reader, his owne woordes hereafter folowing in this selfesame Article. But S. Paule, say they, requireth, that the people geue assent, and cōforme them selues vnto the Priest, by ansvearinge Amē, to his praier made in the Congregation. Hereinto M. Hardinge answereth thus: Verily, in the Primitive Church, this vvas necessary, vwhen the Faith vvas a learninge, and therefore the praiers vvere made then in a Common tongue knowen to the people.

What can there be more plainly spoken? Here M. Hardinge not onely confesseth, that the Common Praiers were pronounced in a Common tongue known to the people, but also further saith, the same at that time was necessary, and a uoucheth it with his warrant, Verily. Now quite contrary, as a man that had utterly

The. 78. Vn-  
trueth, For it  
shal appeare,  
that wee are ha-  
ble to heve ma-  
nifest examples  
to the contrary.

Cicero in Tusc.  
questionibus.

Eckius in locis  
Communibus.  
Durandus. li. 4.  
Ca. 1.

Nicola. Lyra,  
Et Thomas in I.  
ad Corin. 14.

Fol. 69. Diu. 28.

M. Hardinge  
contrary to him  
selfe.



utterly forgotten him selfe, he saith: The Common Seruice was neuer made, but either in the Greeke tongue, or in the Latine: and therein he offereth stoutely to stande against *Ep. Joel*, and al others of this kinde. Whiche thing is easy for him to doo, seeinge he dareth to stande so stoutely against him selfe. Certaynly, his sayings cannot stande bothe together. If he be true in the one, in the other he must needs be false.

Yet, good Christian Reader, for thy better satisfaction, it may please thee to know, that in the Primitive Church, the Common Seruice was not ministered by one man alone, but by the Priest, and whole Congregation altogether, as may appeare by the general consent of the olde Fathers. *Clement Alexandrinus* saith: In orationibus veluti unam vocem habent Communem, & unam mentem:

*Clement Alex. Strom. li. 7.*

*Chrysost. in 2. ad Corin. hom. 18.*

*Isidor. de Eccle. offi. ca. 10.*

In the (Common) prayers they haue al as it were one voice, and one minde. *S. Chrysostome* saith, Not onely the Priest geth thanks to God, but also, al the people: And what doost thou marvel, to see the Priest, and people in the Prayers talke together? And here to leaue *S. Augustine*, *S. Hierome*, *S. Basile*, *Basilianus*, *Dionysius Ariopagita*, with many other like Fathers: *Adrianus* describinge the order of the Church in his time, writeth thus: Oportet, ut quando psallitur, ab omnibus psallatur: Et cum oratur, ut ab omnibus oratur: cumq; Lectio legitur, facta silentio, & que audiat a cunctis: When they singe, they must singe altogether: when they pray, they must pray altogether: and when the Lesson is readde, silence beinge commanded, they must heare altogether.

It were very muche for *Ep. Hardinge* to say, Al these things were doone in a learned tongue, and that the Vulgare people in every Countie, vnderstoode either the Greeke, or the Latine. Yet, for that nothinge seemeth harde for him to say, let vs see what the olde Fathers wil reporte in that behalfe. I haue already shewed by *Theodoretus*, *Sozomenus*, and *S. Hierome*, that the Seruice was in the Syrian tongue.

*Origen. contra Celsum. li. 8.*

Olde Father *Origen* wordes, in my iudgement seeme very plaine. Writing against one *Celsus* a wicked Heathen, he saith thus: Graeci quidem Graece Deum nominant, & Latine Romani: & singulitem natura, & Vernacula lingua Deum precantur, & laudibus pro se quisque extollit. Ille enim qui est linguarum omnium Dominus, audit quavis lingua orantes, idq; non secus, quam si unam vocem exciperet ex variis linguis expressam. Deus enim cum praeferat machinam vniuersi, non est quasi vnus aliqua, qui linguam vel Graecam, vel Barbaram sit sortitus, ut ceteras nesciat: The Grekes name God in the Greeke tongue: and the Latines in the Latine tongue: and al several Nations pray vnto God, and praise him in their owne natural, and mother tongue. For he, that is the Lorde of al tongues, heareth men praying in al tongues, none otherwise, then if it were one voice pronounced by diuers tongues. For God, that ineth the whole worlde, is not as some one man, that hath gotten the Greeke, or Latine tongue, and knoweth none other.

*Ambros. in 1. Corin. 14.*

*S. Ambrose* speaking of the Iewes, that were conuerted to Christe, saith thus: Hi ex Hebraeis erant, qui aliquando Syria lingua, plerumq; Hebraea in Tractatibus, & Oblationibus utebantur: These were Iewes, whiche in their Sermons and Oblations, used sometime the Syrian tongue, and sometime the Hebrew.

*Basilus in Epist. ad Clericos Neocaesariens.*

*S. Basil* writing vnto the learned men of *Neocaesaria*, and shewing, in what order the people used to resort to the house of prayer in the night season, and to singe Psalmes in verses, and to praye together: towards the ende thereof, hath these wordes: Tanquam ab uno ore, & ab uno corde Confessionis Psalmum offerunt Domino, & Verba poenitentiae eorum quisque proprie ascribit sibi: As it were from one mouth, and from one harte, they offer vp vnto the Lorde the Psalm of Confession, and the wordes of Repentance euery of them applyeth particularly vnto him selfe. Whereby it is plaine, that the people in *S. Basiles* time songe the Psalmes together, and vnderstoode, what they songe.

And least *Ep. Hardinge* should slippe away, as his woulde is, and say, Al this was doone in the Greeke tongue, and not in any tongue Barbarous, *S. Basile* hath already presented

nented him. For immediatly he addeth further, as it foloweth. Horum gratia si nos fugitis, fugietis etiam Aegyptios, & utrosque Lybias, & Thebanos, & Palestinos, & Arabas, & Phœnices, & Syros, & eos, qui ad Euphratem incolunt, & in vniuersum omnes, quibus Vigiliæ, & Orationes, & Communes Psalmodiæ in honore habentur. If yee flee vs for thus singinge, and praieinge together, then must yee flee the Egyptians, and bothe the Countries of Lybia, and the Thebanes, and the Palestines, and the Arabians, and the Phœnicians, and the Syrians, and the borderers of Euphrates, and generally yee must flee al them, that haue watchinges, and praiers, and common Psalmodie in estimation. I trow M. Harding will not say, As these nations spake Greeke, or Latine.

S. Hierome writinge vnto Heliodorus, of the death of Nepotianus, seemeth to auouche the same. These be his woordes. Nunc Passionem Christi, & Resurrectionem eius, cunctarum gentium & voces, & literæ sonant. Taceo de Hebræis, Græcis, & Latinis, quas nationes suæ Crucis Titulo Dominus dedicauit. Bessorum feritas, & pellitorum turba populorum, qui mortuorum quondam inferijs homines immobilabant, stridorem suum in dulce Christi fregerunt melos, & totius mundi vna vox est Christus. Now bothe the voices, and letters of al nations, doo sounde out Christs Passion, and Resurrection. I leaue the Jewes, the Greekes, and the Latines, whiche nations the Lorde hath dedicate with the title of his Crosse. The savage nature of the Bessians, and people that for their wildenesse goe cladde in skynes, whiche sometimes made sacrifices of mennes Bodies, haue turned their Barbarous speache into the sweete harmonie of Christe. Christe is now the voice of the whole worlde.

Aeneas Syluius saith, that when Cyrillus, and Methodius had converted the Sclauons vnto God, whiche was aboute the yere of our Lords eight hundred and threescore, and were suters that they might minister the Common praiers, and other seruice vnto them, in their Common Sclauon tongue, and greate stay was made therein by the Pope and his Cardinales, a voice was hearde, as it had beene from Heauen, Omnis spiritus laudet Dominum: & omnis lingua confiteatur ei. Let every spire praise the Lorde: and let every tongue acknowledge him, And that thereupon they were suffered to vse their owne tongue.

Touching this mater, Innocentius the thirde hath decreed thus, and wether it make for the purpose or no, let M. Harding him selfe be iudge. His woordes be these: Quoniam in plerisque partibus, intra eandem Ciuitatem, atq; Diocesim permixti sunt populi diuersarum linguarum, habentes sub vna fide varios ritus, & mores, distincte præcipimus, vt Pontifices huiusmodi Ciuitatum siue Diocesum. provideant viros idoneos, qui secundum diuersitates rituum, & linguarum, diuina illis officia celebrent, & Ecclesiastica Sacramenta ministrent. For so muche as in many places within one Citie, and one Diocese, there be nations mingled together of many tongues, hauinge diuers orders and customes vnder one Faith, wee doo therefore straitly commaunde, that the Bishoppes of suche Cities, or Dioceses, provide meete men to Minister the holy seruice, Accordinge to the diuersitie of their manners and tongues.

Here might I allege much more out of diuers writers, euen out of Abdias him selfe, whom M. Harding so muche esteemeth. But I wil onely note the complaint of one John Billet concerning this case, and so make an ende. His woordes be these: In primitiua Ecclesia prohibitum erat, ne quis loqueretur linguis, nisi esset qui interpretaretur. Quid enim prodesset loqui, nisi intelligeretur? Inde etiam inoleuit laudabilis consuetudo, vt pronuntiato literaliter Euangelio, statim in vulgari populo exponeretur. Quid autem nostris temporibus est agendum, vbi nullus, vel rarus inuenitur legens, vel audiens, qui intelligat? Videtur ergo potius esse tacendū, quam psallendum. It was forbidden in the Primitiue Church, that no man shoulde speake with tongues, onlesse there were some presente to expounde it. For what should speakinge auile without vnderstandinge? And hereof grewe a laudable custome, that after the Gospel was

Hieronym. ad  
Heliodorum:  
Epitaphium  
Nepotiani.

Aeneas Syluius  
historia Bohemica. Ca. 13.

Extra. de Officio  
Iudicis Ordinarij. Quoniam  
in plerisque  
Rituum, & linguarum.

Io. Billet in  
summa de diuinis officiis.

readde



readde literally, it should streight way be expounded in the Vulgare tongue. But what shal wee doo in our daies, when as there is either none at al, or very seldom, that readeth, or beareth, and vnderstandeth? It seemeth, it were better now to holde then peace, then so to singe.

Here haue I alleged for proufe of our purpose, of the olde fathers, Clemens Alerandrinus, Origen, S. Basile, S. Hierome, Theodoretus, Sozomenus, and Ildozus: of the later writers, Aeneas Syluius, Innocentius Tertius, John Billet, Thomas of Aquine, Lysa, Durandus, and Etkius. Therefore I truste, M. Harding wil no more denie, but we are hable to shew somewhat, that the Common Seruice in the Primitive Church, was in some other tongue, and not onely in Greeke, or Latine. Now if M. Harding be hable to shew any such sufficient example of his side, I wil yelde, accordinge to promise.

M. Hardinge. The. 16. Diuision.

For further answere to the authoritie of Iustinians ordinance, wee holde wel with it. Good men thinke it meete, the seruice to be vttered now also, with a distincte, and audible voice, that all sortes of people, specially so many as vnderstande it, may the more be stirred to deuotion, and thereby the rather be moued to say Amen, and geue their assent to it, through their obedience and credite they beare to the Church, assuringe them selues, the same to be good and healthful, and to the glorie of God. And for that purpose, wee haue commonly seene the Priest, when he spedde him to say his seruice, to ringe the saunce Bel, and speake out alovde Pater noster. By whiche token, the people were commaunded silence, reuerence, and deuotion.

The B. of sarisbury.

I must needes answere M. Hardinge, as Cicero sometime answered his aduersarie: Mimi ergo exitus est, non Fabula. This geare goeth by gesture, and not by speache. S. Cyprian declaringe the order of the Church in his time, saith: sacerdos ante orationem, parat animos fratrum, dicendo, Surfut corda: The Priest before the prayers, prepareth the hartes of the brethren, sayng thus vnto them, Lyste vp your hartes.

The Deacons in S. Chrysostomes and Bases time, used to cal vpon the people with these wordes, Oremus: Attendamus: Let vs praie: Let vs geue eare: Like as also the Priest in the Heathen Sacrifices, was wonte to commaunde silence, and to say to the multitude, Fauete linguis. This was done in the Church of Chyriste, as S. Cyprian saith, to put the people in remembrance, that in theyr prayers they shoulde thinke of nothings els, but onely of the Lorde. And therefore Chrysostome saith, The Priest in the holy Ministration speaketh vnto the people, and the people vnto the Priest. But M. Hardinge for ease and expedition, hath diuised a shorter way, to teache the people by a Belrope. He turneth his backe vnto his brethren: and speaketh out two wordes alovde Pater noster: and causeth the Sanctus Bel to play the parte of a Deacon, to put the people in remembrance, that now they must pray. If any other man woulde say so muche, he were a scoffer: M. Harding speaketh it, and it is good earnest, and cause sufficient, to auoide Iustinians law. Augustus Cesar warned his sonne in lawe Libertus, Vt ore, non digito, loqueretur: That he shoulde speake with his mouth, and not with his finger. And Cato was wonte to say, when he saw two Augures mete together, He merueiled, that either of them coulde abstaine from smiling: For that theire whole profession, and occupation stode in mockinge of the people. I wil not apply this to M. Hardinge, notwithstandinge he seeme to professe the like. God graunte, his Bel may remember him to feare God, leaſt he him selfe be leaſt, As a sounding peece of Brasse, or as a tyncklinge Cymbal.

M. Hardinge. The. 17. Diuision.

Now to say somewhat touchinge the Common prayers, or seruice of the Churches of Aphrica, where S. Augustine preached in Latine, as you say, and I denie not, and thereof you seeme to conclude,

Saunce Bel.  
Pater noster.

Cicero pro  
Cæ. io.  
Cyprian. in o-  
ration. Domini.

Chrysost. in. 2. ad  
Corin. hom. 18.

Suetoni. in Aug.  
Plutarchus in  
Catoe.

1. Corin. 13.

clude, that the common people of that Countrey vnderstoode and spake Latine, as their vulgare tongue. That the Aphricane Churches had their service in Latine, it is euidēt by sundrie places of S. Augustine in his exposition of the Psalmes, in his Bookes De Doctrina Christiana, and in his sermons, and most plainly in an Epistle that he wrote to S. Hierome, in which he sheweth that the people of a Citie in Aphrica, was greatly moued and offended with their Bisshop, for that in reciting the scriptures, for parte of the service to them he readde out of the fourth Chapter of Ionas the Prophet, not Cucurbita, after the olde texte, which they had bene accustomed vnto, but Hedera, after the new translation of S. Hierome. Nowe, as I graunte that some vnderstoode it, so I haue cause to doubt, whether some others vnderstoode it, or no. Nay rather I haue greates probabilitye to thinke, they vnderstoode it not. For the bewraiting of Hannibals Ambassadors to the Romaines by their Punicall language. Whereof Titus Liuius writeth: and the wise conference betwixt Sylla the Noble man of Rome, and Bocchus Kinge of Numidia, had by meane of Interpreters adhibited of both parties, as Salust recordeth In Bello Iugurthino, declareth, that the tongue of Aphrica was the Punicall tongue before the Romaines conquest. Nowe the same people remaininge there vntill Augustines time, what shoulde mooue vs to iudge that they forgate their owne native and mother tongue, and learned a new Latine tongue? I confesse, that many vnderstoode, and spake Latine, by reason of the Romaines common resort thither, of their lawes there executed, of their garrisons there abidinge, and specially of the greates multitude of Latine people thither sent to inhabite, Deductis Colonis, by August the Emperour first, then by Adrianus, and after wards by Commodus, who woulde haue had the greates Citie Carthago newly reedified, to be called after his owne name, Alexandria Commodiana, as Lampridius writeth. These Romaine Colonies, that is to wene multitudes of people sent to inhabite the Countrey, placed them selues aboute the sea coastes, in the chiefe Cities, in Carthago, Vrica, Hippos, Lepcis, &c. and there abode. And by these means the Latine or Latine speache spreadde abroade there, and became to be very common, as that which remained still amonge the inhabitants, that were of the Romaine kinde, and was learned by long use and custome of others, dwelling amongst them, specially in the Cities, where the Romaines bare the sway and gouernement. For these considerations, I thinke the Latine tongue was there very common. But that it was common to the inwarde parties of the Countrey also, and to the vplandishe people, amongst whom the olde accustomed language is longest kepte, as experience teacheth: it is not likely. For though the Nobilitie, and Cities change their Language, to be the more in estimation, yet the common and base people of the Countrey, fall not so soone to a change. In this Realme of Englande after William Conquerours time, by occasion of greates resortes of Frenche men thither, and of our Countrey men into Fraunce, also of the Frenche lawes, and special fauour by the Princes borne, and preferments bestowed vpon them that spake Frenche: the most parte of the Nobilitie, Lawyers, Marchantes, Captaines, souldiers, and welthy folke, had skill in the vnderstandinge and speakinge of the Frenche tongue: but yet the common, and vplandishe people spake litle or naught at all. Whereof grew this Proverbe in Englande of olde time, Iacke woulde be a Gentleman, but Iacke can no Frenche. The like may be thought of the Latine tongue in Aphrica.

What shal we thinke of the vplandishe people there, when as Septimius Seuerus the Emperour, yea after the Apostles time, had not very good skill in the Latine tongue, but in the Punicall tongue, and that beinge borne at Lepcis? Of whome Aurelius Victor writeth thus in Epitome: Latinis literis sufficienter instructus, Punica lingua promptior, quippe genius apud Lepim Prouincie Aphricae. Seuerus was learned in the Latine letters sufficiently, but in the Punicall tongue he was readier, as beinge borne at Lepcis, within the Prouince of Aphrica. Here the Latine tongue is attributed to instruction, and teachinge, and the Punicall tongue to nature. Aelius spartianus writinge the life of this Seuerus to Diocletian, sheweth that when his sister a woman of Lepcis, came to Rome to him, Vix Latine loquens, Her Brother the Emperour was ashamed of her, and blushed at her, for that she coulde scanty speake Latine, and therefore commaunded her away, home againe to her Countrey: for these be the very wordes of spartianus. Nowe if such noble personages lacke the Latine speache, in the chiefe partie of Aphrica, it is soone vnderstanded, what is to be deemed of the common, and vulgare people abroade in the Countrey.



Let vs come downe lougher, euen to S. Hieromes time. S. Hierome writinge to a noble younge Romaine Virgine called Demetrias beinge in Aphrica, exhortinge her to keepe her selfe in that holy state of Virginitie, saith thus. *Vrbs tua quondam orbis Caput.* Thy Cite, once the head of the worlde, is become the sepulchre of the Romaine people. And wilt thou take a banished husbande, thy selfe beinge a banished woman, in the shore of Lybia? What woman shalt thou haue there to bringe thee too and fro? *Stridor Punicae linguae procacia tibi fescennina cantabit.* The iarring Punicall tongue shall singe thee bawdie songes at thy weddinge. Lo in S. Hieromes time, they of Aphrica spake the Punicall tongue, and that by the sea side, where the Romaines of longe time had made their abode. Of this may be gathered, that the Latine speeche was not in the farther parties within the Countrie very common. S. Augustine in sundrie places of his workes sheweth, that the people of Aphrica called Puniikes, spake the Punicall tongue, acknowledginge a likeness and resemblance, as it were, to be betwene that and the Hebrew tongue. But moste euidēt witness for the Punicall tongue, is to be founde in his 44. Epistle, Ad Maximum Madaurensē. In whiche he rebearseth him soberly, for his scoffinge, and restinge at certayne Punicall wordes, in derogation of the Christians. After wondering that he beinge an Aphricane borne, and writinge to Aphricanes, should finde fautes with the Punicall names and wordes, and after commendation of the tongue, for that many thinges haue righte wisely bene commended to memory by greate learned men, in booke of the Punicall language: at length he concluded against him thus: *Poenitae te certe ibi nati, vbi huiusmodi linguae cunabula recalent.* In good sooth thou maist be sorie in thy hearte, that thou were borne there, where the Cradels of such a tongue be warme againe. By whiche wordes he seemeth to charge him with an unnatural grieffe and repentinge, that he was borne in that Countrie, where they speake Puniike, ere they creepe out of their Cradels, whereby it appeareth, the mother tongue of those parties of Aphrica whiche he speaketh of, to be the Punicall, and not the Latine. To conclude, if they had al spoken Latine, and not some the Punicall tongue, S. Augustine woulde neuer haue written, *Punici Christiani Baptismum, salutem, Eucharistiam, vitam vocant:* That those Christians whiche speake the Punicall tongue, call Baptisme in their language, Health, or Salvation: and the Eucharist, Life. Wherefore wee see, that there were Latine Christians, and Punicall Christians in Aphrica, of whom al vnderstoode not the Latine seruice.

De verbis  
Domini  
secundum  
Luc. Serm.  
35.

Lib. de Pro-  
catorum  
meritis, &  
remissionem,  
Ca. 24.

The B. of Sarisbury.

Here M. Hardinge, as his wonte is, taketh needlesse paines without profite, to proue that thinge, that is not denied. I saide, that at the Citie of Hippo in Aphrica, vwhere S. Augustine vvas Bishop, the Comon Seruice of the Church vvas pronounced in Latine, and that no maruel, for that the vvhole people there vnderstoode, and spake the Latine tongue. For answere whereof Replie is made, and that by Cheassēs, and Isakelphodes, that the whole people of Aphrica, in al the Mountaines, and bylandes of the Countries, was neuer trained vp in the Latine tongue. Whiche thinge neither is denied by me, nor anywise toucheth this Question. For it is easie to be knowne by S. Augustine, S. Hierome, & others, in infinite places, that the people of that Countrie had a natural tongue of their owne, distincte from al others, and seuerall onely to them selues. And therfore to proue the same in such earnest sorte, by Titus Lilius, by Salust, by Aurelius Victor, by Aelius Spartianus, by S. Augustine, and by S. Hierome, it was onely spendinge of time, without winninge of mater. S. Augustine saith, *Eucharistia*, in the Puniike tongue was called Life: and Baptismus in the same tongue, was called Health: and rebearseth these wordes, Mammon, and Iar, and other like wordes, and certayne proverbes, vsed in the same tongue. S. Hierome saith that *Alma*, in the Puniike tongue signifieth a Virgine, accordinge to the Hebrew. Quintilian saith, that this worde, *Mappa*, was borrowed of the Puniikes, and made Latine, as *Rheda*, and *Petorum* were borrowed

August. de Ver-  
bis Domi. secun.  
Luc. Serm. 35.  
Aug. in Psal. 123.  
Hieronym. in  
Esai. li. 3. Ca. 7.  
Lib. 1. Ca. 9.

borowed of the Gauls. Neither is there any reason to leade vs, but that they had other wordes, and sentences of their owne sufficient, to expresse their mindes.

But after the Romaines had once subdued them, the better to stablish, and confirme their Empire, they forced them to receiue bothe the Romaine lawes, and also the Romaine tongue: as they had done before in severall Countries within Italie, and in other places moe. Whiche thinge vnto some seemed so grievous, that, as it is reported by Cato, Turthenus the laste Kinge of Ethuria, notwithstandinge he were contente to yeelde his Countrie to the Romaines, yet coulde neuer be wonne to yeelde his tongue.

For the better performance hercof, they had it enacted by a lawe, that the Judge in euery Province shoulde heare, and determine maters, and pronounce sentence onely in Latine, as it appeareth by these wordes: *Decreta a pratoribus, Latine debent interponi.* By means whereof S. Hierome saith, The punke tongue in his time, was muche altered from that it had bene before.

All these thinges be confessed, and nothinge touche this case, nor serue to any other purpose, but onely to amase y ignorant Reader with a countenance of great learninge.

But that the whole people of the Citie of Hippo, where the Service was ministred in the Latine tongue, vnderstoode, and spake Latine, who can witness better then S. Augustine him selfe, that was then Bishoppe of Hippo: And to passe over that he reporteth of him selfe, that beinge borne in Tagasta a Citie of Aphrica, he learned the Latine tongue, inter blandimenta nutricum, As he was plaicing vnder his Nunc, Signifying thereby, that his Nurces vnderstoode, and spake Latine: In his Booke De Catechizandis rudibus, He writeth thus: Let them know, there is no voice, that soundeth in Goddes eares, but the deuotion of the minde. So shal they not scorne at the head Priestes, and Ministers of the Church, if they happen in makinge their prayers vnto God, to speake false Latine, or not to vnderstande the wordes that they speake, or to speake them out of order. He addeth further, Non quod ista corrigenda non sint, vt populus ad id, quod plane intelligit, dicat, Amen. Not for that, suche faultes shoulde not be amended, to the ende that the people, to the thinge that they plainly perceiue, may say, Amen. Here S. Augustine wil- leth that the Priestes utter their Latine Service distinctly, and truly, that the people may vnderstande them.

Againe he saith thus: Volens etiam causam Donatistarum ad ipsius humilimi vulgi, & omnino imperitorum, atq; idiotarum notitiam peruenire, & eorum, quantum fieri posset, per nos inharere memoriae, psalmum, qui eis cantareitur, per Latinas literas feci. Beinge desirous that the cause of the Donatistes shoulde come to the knowlege of the lowest sorte, and of them, that be utterly ignorant, and holde of learninge, and, as muche as in vs lay, might be fired in their memorie, I wrote a Psalm in Latine for them to singe in the Latine tongue. And Possidonius writynge S. Augustines life, saith, that Valerius, that was Bishop of Hippo, before S. Augustine, for that he was a Greeke borne, and had smal skil in the Latine tongue, was the lesse hable to Preache vnto the people, and to discharge his dewtie there.

I doubt not, but by these fewe wordes, it may wel appeare, that the people of Hippo vnderstoode the Latine, al be it not in suche good order, as they that had learned it at the Schole: and therefore would oftentimes speake amisse, placing one worde, for an other: and Gender, for Gender: and Case, for Case: as for example. Dolus, for Dolor. S. Augustine saith, Multi fratres imperitiores Latinitatis, loquuntur sic, vt dicant, Dolus illum torquet, pro eo, quod est, Dolor. And for that cause in his Sermons vnto the people, he submitteth oftentimes him selfe vnto their capacitie. For thus he speaketh vnto the people, Sape & verba non Latina dico,

Ex originib.  
Catonis.

De re iudica-  
ta. &c.

Decreta.

Hieron. in pres-  
fatio. in lib. 2.

Commen. ad  
Galathas.

August. Confess.  
li. 1. Ca. 14.

De Catechi-  
zandis rudibus.  
Cap. 9.

Retraction.  
lib. 1. Ca. 20.

Possidonius in  
Vita Augustini.  
Ca. 5.

Augustin. in  
Iohann. tractat. 7.



# Aphrica.

Augustin. in  
Psalm. 123.  
Augustin. in  
Psalm. 128.

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## THE THIRDE ARTICLE

dico, ut vos intelligatis: Many times I utter woordes, that be no Latine, that yee may vnderstande mee. And againe he saith, Ego dicam Ossum: sic enim potius loquamur. Melius est, ut nos reprehendant Grammatici, quam non intelligent populi. I wil saye, Ossum, for your better vnderstandinge: although it be no Latine worde. And so hardely let vs speake. For better is it, that the Grammarians finde faulte with vs, then the people should not vnderstande vs. Hereby it is plaine, that at the Citie of Hippo, whereof I specially spake, the Common Seruice of the Church was pronounced, and ministered in the Latine tongue, for that the whole people there vniuersally vnderstood and spake Latine.

M. Hardinge. The 18. Division.

And where as S. Augustine, as you alleged him, without shewing the place (as your manner is, whereby you may easily deceiue the Reader) hath these woordes in his Sermons to the common people diuers times: Nunc loquar Latine, ut omnes intelligatis, Now wil I speake Latine, that you may all vnderstande mee: of that saicing, if any such be may be gathered, that sometimes he spake in the Punicall tongue to the Punicall Christians, not vnderstandinge the Latine: but now amonge the Latine Aphricanes that were of the Romaine kinde, and vnderstood not the Punique, he would speake Latine, that all such should vnderstande him.

Who so desireth further to be perswaded, that the people of Aphrica called Pœni, spake and vnderstood their owne Punicall tongue, and not the Latine tongue, as likewise the people of spaine, named Iberi, spake that language which was proper to them: let him reade Titus Lilius De Bello Macedonico. For there he recordeth, that when those of Aphrica, or of spaine, and the Romaines came together for parle, and talke, they used an Interpreter.

In l. fidei commissi. ff. d. leg. 3

And Vlpianus the Lawyer, a greates Officer about Alexander Seuerus the Emperour, at the beginninge of Christian Religion, writeth, that Fidei commissi, may be leaste in all vulgare tongues, and putteth for examples, the Punicall, and the Frenche, or rather Gallicall tongue.

The B. of Sarisburie.

I see, there is no pardon to be hoped for at M. Hardinges handes. Bicause I noted not, in what Booke, and Chapter this place is to be founde, therfore he beareth men in hande, I seeke meanes to deceiue the Reader. If this poore quarell may stande for proufe, then is it no harde mater by the same Logique, to conclude the like against him. For M. Harding oftentimes blith the authoritie of S. Augustine, and other Fathers, without any noting of the places, as his owne Booke is best witnesse: Ergo, M. Harding seeketh meanes to deceiue his Reader.

But in my iudgement better it is not to note the places at all, then falsely to note them, as M. Hardinges manner is to doo: as where he vntreuely allegeth the Decree of the Council of Ephesus against Nestorius, for the Communion in One kinde: which Decree neither is to be founde in that Council, nor euer was recorded, or mentioned by any olde Father: Or where he allegeth the Decree of the first Council of Nice, for the Supremacie of the Bishop of Rome: him selfe confessinge that the same Decree was burnt, I know not how, and coulde neuer yet be seene vntill this day. Verily, this is a ready way to deceiue the Reader.

I passe by other petite faultes: as that he allegeth the fifth booke of Ambrose De Sacramentis, in steede of the fifth: or the xxxiii. Chapter of the sixth booke of Celsus, in steede of the xliii: Or that Steuen Gardiner allegeth Theophilus Alexandrinus, in steede of Theophylactus: Or the thirde booke of S. Augustine, De Sermone Domini in Monte, where as S. Augustine neuer wrote but two. The place wherewith M. Hardinge findeth him selfe greened, is to be founde in S. Augustine De Verbis Apostoli: the woordes be these: Proverbium notum est Punicum: quod quidem Latine vobis dicam, quia Punico non omnes nostis. There is a Common Prouerbe in the Punique tongue: which I wil reporte vnto you in Latine, bicause yee

Folio 23. a.  
Folio 18. b.  
Contra Archiepisc. Cantuar. lib. 3.  
Contra Arch. Cantuar. li. 4.  
De verbis Apostoli serm. 25.

The 99.  
merthe,  
boldely a  
wounded,  
but no way  
proued.

An easie  
proue  
without  
premisses.



ye doo not al vnderstande the Punike. Here it is plaine, that the Latine tongue was knowen to al the hearers, and the Punike tongue onely vnto some. And therefore in an other Sermon vnto the people, he saith thus: Omnes nouimus, Latine non dici sanguines, aut sanguina: Wee doo al know (reckeninge him selfe with the people) that these woordes Sanguines, or Sanguina, are no Latine: and againe, as I haue before reported, touching a Latine Psalme that he had made for the common people, he writeth thus: Beinge desirous, that the cause of the Donatistes shoulde come to the knowlege of the lowest sorte, and of them that be vtterly ignorant, and void of learninge, and, as muche as in vs laie, might be fixed in their memorie, I wrote a Psalme for them to singe in the Latine Tongue.

Augustin. in  
Psalms.

Retract. Lib.  
I. Ca. 20.

This longe rehearsal of al these authorities, sauinge that M. Hardinge gaue the occasion, was vtterly needlesse. Notwithstandinge, hereby it is euident, that the people there vnderstoode the Latine, wherein their Seruice was ministered: and therefore had not their Seruice in any vnknown tongue. Nowe if M. Hardinge were hable to shewe, that other Citties, or Prouinces of the same Countrey, where the Latine tongue was not knowen, had not withstandinge the Latine Seruice, it woulde very wel serue his purpose. Otherwise, the argument that he woulde seeme to fashion hereof, is marueilous strange. For thus, as it appeareth, he woulde conclude: Some people in Aphrica spake the Punike tongue: Ergo, they had their Seruice in the Latine tongue. For other argument that he can here geather, I see none. The reste of Titus Liuius De bello Macedonico, or of Ulpian De fidei commissis, is vtterly out of season, and therefore not worthy to be answered.

M. Hardinge. The 19. Diuision.

This muche, or more, might here be saide of the language of the people of Gallia, now called France, which then was Barbarous and vulgare, and not onely Latine, and yet had they of that Nation their Seruice then in Latine: as al the VVest Church had. That the common language of the people there was vulgare, the vse of the Latine seruinge for the learned, as we must needes iudge: We haue firste the authoritie of Titus Liuius. Who writeth, that a Galloes, or as now we say a Frenche man of a notable stature, prouoked a Romaine to fight with him, Man for Man, makinge his challenge by an Interpreter. VVhiche had not bene doone, in case the Latine tongue had ben common to that Nation: Nexte, the Place of Vlpianus before mentioned: Then the recorde of Aelius Lamprius, who writeth that a VVoman of the order of the Druides, cried out aloude to Alexander Severus, Mamma a her Sonne the Emperour, as he marched forwarde on a day with his armie, Gallico sermone, in the Gallical tonge, these woordes, bodinge his deathe, which righte so shortly after folowed: Vadas: nec victoriam speres: ne militi tuo credas. Goo thy way: and looke not for the victorie: trust not thy souldiers. Lastly, the witnesse of S. Hierome: who hauinge trauailed ouer that Region, and therefore beinge skilful of the whole state thereof, acknowlegeth the people of Treueres, and of that territorie, to haue a peculiar language, diuerse from Latine, and Greeke.

Ab. vbe condi.  
tali. 7.

In vita Alexan-  
dri Mammæ.

In proemio 2.  
Commen. ad  
Galatas.

If al that I haue brought here touching this mater, be wel weighed, it wil seeme probable, I doubt not, that al sortes of people in Aphrica, vnderstoode not the seruice, which they had in the Latine tongue. And no lesse may be thought of Gallia, and spaine. And so farre it is prooued, against M. Luels stout assertion, that within his sixe hundred yeeres after Christe, some Christen people had their Common Praiers and Seruice, in a tongue they vnderstoode not.

An easie  
prooue  
without  
premisses.

The B. of sarisburie.

A shorte answere may serue, where nothinge is objected. This gheasse standeth vpon thise two pointes: The first is this: The people of Gallia vnderstoode not the Latine tongue: The seconde is this: That not withstandinge, the same people had their Seruice in Latine: Whereof the Conclusion foloweth, Ergo, they had Seruice



Quintil. li. l.

ca. 9.

Cicero pro Fonteio.

in an unknown tongue. The Maior hereof is proued with much a do, by Titus Lilius, by Alpius, by Aelius Lampadius, and by S. Hierome. He might as well haue added the storie of Brennius: Cæsars Commentaries: Quintilian, & nameth two more French words, Rheda, & Petoritum: and Cicero, who in his Oration pro Fonteio, & els where, calleth the men of y<sup>e</sup> Countrey, Barbaros. Thus M. Harding taketh great paines to proue that thinge, that is confessed, & needeth no prouinge.

But the Minor, which is utterly denied, and wherein standeth al the doubte, and without prouinge whereof he proueth nothinge, he passeth ouer closely, and proueth by silence. If the mater be doubtful, it hath the more neede of prouise: if it be plaine, & out of doubte, it is the sooner proued. Surely, to say without any kinde of prouise, or euidence, onely vpon M. Hardinges bare worde, The people of Gallia had the Latine Seruice, it is but a very simple warrant. For what learning, what authority, what coniecture, what gheasse hath he, so to say: Some holde y<sup>e</sup> Ioseph of Arimathea, Phillip the Apostle, Patheanael, and Lazarus, were the firste that euer opened the Gospel in Fraunce. But these foure neither came from Rome, nor to my knowlege, euer spake the Latine Tongue: They came from Hierusalem out of Jewrye, and spake the Hebrew tongue. Therefore, I reckon, M. Hardinge wil not say, that any of these foure, erected there the Latine Seruice.

The best that he can make hereof, is but a gheasse and a likelihode: for thus he saith: It wil seeme probable, I doubt not. But I assure the good Reader: it wil proue nothinge: I doubt not. For weigh the probabilitie of these reasons: The people of Gallia had a speache peculiar to them selfe, and spake no Latine: Ergo, they had the Latine Seruice. Or thus: The first preachers in Gallia, came from Hierusalem, and spake the Hebrew tongue: Ergo, they ministered the Seruice and common prayers in the Latine tongue. These be M. Hardinges probabilitie, wherewith he doubteth not this mater is proued.

But once againe, let vs betwe the paine reason: The Maior, The people of Gallia vnderstoode no Latine: The Minor, The same people had the Latine Seruice: The Conclusion, Ergo, They had seruice in an unknown tongue.

Here, M. Hardinge, we do utterly denie your Minor: whiche onlesse ye proue otherwise, then ye haue hitherto begonne, very Childzen may see, that your Conclusion cannot folowe. Ye shoulde not so stoutly haue saide, ye haue so thoroughly proued the mater, hauinge in dede as yet proued nothinge.

But that the Seruice in the Churches of Gallia, was not saide in suche order as M. Hardinge gheasseth, but in a tongue known vnto the people, it is euident by Senerus Sulpitius in the life of S. Martine. The people of the Citie of Tours, in Fraunce, then called Gallia, vpon the vacation of the Bishoprike, were desirous to haue S. Martine, to be their Bishop: notwithstandinge there were others that thought him a very simple man, & in al respects, vnworthy of any Bishoprike. In this contention the mater sel out in this wise, as Sulpitius sheweth.

Sulpitius in vita Martini.

Cum fortuito Lector, cui legendi eo die officium erat, interclusus à populo defuisset, turbatis ministris, dum expectatur, qui non aderat, vnus ex circumstantibus, sumpto Psalterio, què primum versum inuenit arripuit: Psalmus autem hic erat: Ex ore infantium, & lactentium, perfecisti laudem, &c. Quo lecto, clamor populi tollitur, & pars aduersa confunditur. Where as by chance the Reader, whose office was to reade in the Church that day, was shutt out by meane of the thronge, and the Ministers were troubled, looking about for him that was not there, one of the copanie, tooke the Psalter, and readde that verse, that came nexte to hande. The verse of the Psalme was this: Out of the mouth of Infantes and sucklings, thou hast vvrought praise. As soone as that verse was read, the people made a shoote, and the contrary parte was confounded. Here we see the practise of the Church of Gallia. The Reader pronounced the Scriptures, & the people vnderstoode them. Whether it were in the vulgare tongue, or in y<sup>e</sup> Latine, it was a tongue known

known unto the people. Therefore *St. Harding* might have better advised him selfe, before he thus assured the worlde, that the people of Gallia had their service undoubtedly in an unknown tongue.

*M. Harding. The 20. Division.*

And thus, al his allegations brought for proufe of his saicinge in this behalfe, be answered: the place of *S. Paule* to the *Corinthians* excepted.

*The B. of Sarisburie.*

If haue gheasles without proufe: if the corruption of *S. Augustine*: if the falsifyinge of the Emperour *Justinians* lawe, may stande for an answer, then are my allegations fully answered.

*M. Harding. The 21. Division.*

Whiche ere I answer, I wil accordinge to my promise prouue, that aboute nine hundred yeres past, yea a thousand also, and therefore some deale within his sixe hundred yeres, euen in *S. Gregorius* time, the service was in an unknown tongue in this lande of Englande, then called Britaine, and begonne to be called Englande, at least for so mutche, as substance, and at those dates is called by the name of Englande. Bede an Englishe man, that wrote the Ecclesiastical storie of the Englishe nation, in the yeere of our Lorde 731. and of their comminge to Britaine about .485. recordeth that *S. Augustine*, and his companie, who were sente hither, to conuerthe the Englishe people to the faith of Christe, whiche the Britons had here professed longe before hauinge a safe conducte graunted them by Kinge *Ethelberte*, to preache the Gospel where they would: saide, and songe their service in a Church, builded of olde time in the honour of *S. Martin*, adioyninge on the East side of the beade Citie of Kente, whiles the Romaines dwelte in Britaine. The woordes of Bede be these. In hac (Ecclesia) conuenire primo, psallere, orare, missas facere, predicare, & Baptizare ceperunt. In this Church they beganne first to assemble them selves together to singe, to praye, to saye Masse, to preache, and to Baptize. It is plaine, that this was the service. And no doubt, they referred to it, who beleued, and were of them Baptized, wonderinge (as Bede saith) at the simplicitie of their innocent life, and sweetnesse of their heavenly doctrine. In Englishe it was not, for they had no skil of that tongue, as Bede sheweth, Lib. 1. Cap. 13. And therefore, ere they entred the lande, they tooke with them by commaundement of *S. Gregorie*, Interpreters out of France, whiche Interpreters serued for open preachinge, and priuate instruction, exhortation, and teachinge. In singinge, and saicinge the service, there was no vse of them.

*The B. of Sarisburie.*

Here is a great bulke, and no Cozne. If emptie woordes might make proufe, then had wee here proufe sufficient. First, I wil examine euery of these gheasles particularly by them selves, and in the ende, wil shew the true Royle of this Ilelande, as it may be gathered by *Tertullian*, *Origen*, *Chrysostome*, *Theodoretus*, and such other olde writers.

And least any man be deceiued by ambiguitie of names, this *Augustine*, whom *St. Harding* calleth, *Saincte*, and some others, the Apostle of Englande, was not that great learned Father, and Doctor of the Church, whom wee worthily call *S. Augustine*, but an other of the same name, as farre vnlike him in learninge, and holinesse, so also two hundred yeres behinde him in course of age: a man, as it was iudged by them that saw him, & knew him, neither of Apostolique Spite, nor any way woorthie to be called a *Saincte*: But an Hypocrite, a superstitious man, cruel, bloudie, and proude aboue measure. And notwithstandinge, he withdrew the Englishe nation from their grosse idolatrie, wherein he had no greate traualle, yet it is certaine, he planted not Religion in this Realme: for it was planted here,

and

They were Italians, and spake no Englishe: neither was this the ordinarie service of the Englishe Church.

*Calfridus Monachus*  
*Ben. li. 8.*  
*cap. 4.*

Lib. 1. hist.  
Ecclesiast.  
Cap. 16.

Lib. 1. Ca. 13.



and had growen, and continued till four hundred yeres and more, before his com-  
minge. But it is thought of many, that he corrupted the Religion, that he founde  
planted here before, with mutche filthe of superstition: therefore Galfridus saith,  
that the Bishoppes, and learned men of this Ielande, would none neither of  
him, nor of the Pope, that sent him.

Beda li. 2. Ca. 2.

And that it may the better appeare, what a one this Augustine was, and what  
opinion the faithful people of this Realme had of him, I wil rehearse a shorte sto-  
rie, that is written by Beda in that behalfe. The Bishoppes of this Countie (saith  
Beda) before they would goe to the Conncell, where Augustine should be President, firste  
went unto a holy wise man, that lived on Anchorshipe, and desired his Counsel, whether that  
at Augustines teachinge, they should leaue the traditions, that they had so longe used, or no.  
He answered, If he be a man of God, follow him. But how shal we know, saide they, whe-  
ther he be a man of God, or no? He answered againe, If he be gentle, and lowly of harte, it  
is likely yenough that he carrieth the Yoke of the Lords, and offereth vnto you to carrie the  
same. But if he be disdainful, and proude, then it is certaine, he is not of God. Neither ought  
you to regarde what he saith. Then saide the Bishoppes againe: But how may wee knowe  
whether he be disdainful, and proude, or no? Pruide ye, saith this holy man, that he may be  
in the Counsel sittinge before you come. Then, if he callye vp from his Chaire at your cominge,  
and salute you, Know ye, that he is the man of God, and therefore hearken to him. But if he  
disdain you, and wil not once moue his place, specially seeing you are the moe in number, then  
set you as little by him, and disdain him too. And as this holy man had tolde them, so did  
they. When they came into the Conncell House, Augustine sate still, and would not moue.  
Whereupon they refused him, and would not heare him, as a man disdainful and proude of  
harte, and therefore no man of God. Vpon which refusal, Ethelbertus the Kinge raised his  
power, and slew greate numbers of the Britains, and thousands, and two hundred godly  
Religious men, even as they were at their prayers. **Whereto Beda.** Wherfore, the  
authoritie of this Augustines doinges, must needs serue the lesse, yea although  
it were all true, that M. Hardinge reporteth of him. And further, I trust, it wil be  
prooued, that the thinges that M. Hardinge allegeth, stande without the compasse  
of five hundred yeres: and therefore, not withstandinge they were true, yet can  
not greatly further his purpose. This Augustine vpon his arrival into England,  
had a place allotted him in Kent. There he and his companie songe, and praised,  
and saide Masse, (this Masse was a Communion, as that appeare) and preached,  
and Baptized. In what language, it is not noted by Beda. But be it in Latine.  
**Hereof M. Hardinge saith by this argument:**

Augustine, and his companie prayed together in Latine, for that they were strangers,  
newly sente in out of Italy, and vnderstoode not the Englishe tongue:

Ergo, The Englishe people had the Latine service.

M. Hardinge should not thus mocke the worlde. He knoweth wel, a Childe  
would not make such reasons. For Augustine was no Parische Priest, ne ser-  
ued no Cure, but onely had a place severally appointed to him selfe. Neither did  
any Englishe man resort to his service, onlesse it were to see the strangenesse of  
his doinges.

He might as wel reason thus:

The Jewes this day in Venice haue their service in the Hebrew tongue:

Ergo, the people of Italy haue their service in the Hebrew.

Whereto, I trow, this matter is but simply p.oued.

M. Hardinge. The 22. Diuinitie.

Where as Augustine, after that the Englishe Nation had receiued the Faith, and he had bene  
Archbishop over them, hauinge founde, the Faith leaue the diuersitie of customes in diuers  
Churches, one manner of Masses in the holy Romaine Church, and other in that of France: for this, and  
certaine

certaine other purposes, sent two of his Clergie, Laurence, and Peter to Rome, to be aduertised amongst other things, what order, maner, and custome of Masses, it liked S. Gregorie, the Churches of the English nation shoulde haue. Hereunto that holy Father answered, that what he espied, either in the Romaine, or Frenche, or any other Church, that might be most acceptable to almighty God, he should choosc out, and geather together, and commend the same to the Church of Englande, there to be leaſt in custome to continue. Li. 1. Ca. 27. If it had then ben thought necessarie, the seruice of the Masse to be in English, or if it had bene translated into the English tongue, it is not to be thought, that Bede, who declareth al things concerninge maters of Religion so diligently, specially professing to write an Ecclesiastical storie, would haue passed ouer that in silence. And if the Masse had bene vsed in the English tongue, the Monumentes, and Bookes so much multiplied amonge the Churches, would haue remained in some place, or other. And doubtlesse, some mention would haue bene made of the time, and causes of the leauinge suche kinde of seruice, and of the beginninge the newe Latine seruice. As certaine of S. Gregories vwoorkes tourned into English by Bede him selfe haue bene keapte, so as they remaine to this daie.

The B. of Sarisburie.

Here was a shoſte bitaxie. Peter, and Paule coulde neuer so easely conqueſe Kingdomes. But this mater stode not so muche in winninge the vnfaithful, as in killinge the Godly. After that was once donne, streight waies Augustine had the conqueſte, and was out of hande made Archebithop, and wrote to Rome bothe thereof, and also for resolution of certaine questions, mette, as he saithe, for that rude people of Englande: As, whether a woman might be Baptized, while she were great with Childe, or after her deliuerie: and how long after she shoulde forbeare the Church: with certaine other secrete questions touchinge bothe man, and wife, so Childshe, and so rude, that a man may wel doubt, whether Augustine were ruder, or the people. Amonge other things, he demaunded Counsel touchinge the Masse, for that in diuerſe Countries he had seene diuers orders of Masses: and yet, good Reader, of them al he had seene no Priuate Masse. For the Masse in Rome at that time, was a Communion, as I haue already shewed, and as it appeareth by these wordes, whiche the Deacon pronounced at every Masse alowde vnto the people: He that receiueth not the Communion, let him geue place. The difference stode in addition of certaine Ceremonies. For the Countries abroad, as we may iudge, keapte stil that simple order, that they had first receiued: But the Church of Rome was euer alteringe. For Gregorie him selfe, vnto whome this Augustine writeth, added the Introite, and the Antemes, and Alleluia, and willed the Introite to be doubled twiſe, and the Kyrie eleeson nientimes, and added also a certaine poztion to the Canon. Of these and other like differences Augustine demaundeth: and of the same, Gregorie maketh anſweare. Hereof M. Hardinge gheasseth thus: It appeareth not by Bede, The seruice was in English. Ergo, the seruice was in Latine. What kinde of Logique haue we here? Or howe may this reason holde? It concludeth ab autoritate negatiue. I beleue M. Harding him selfe wil not allow it. By the like forme of reasoninge a man might as wel say: It appeareth not by Bede, that the preachers instructed or exhorted the English people in English: ergo, they instructed, and exhorted the English people in Latine. Yet againe he gheasseth further: There is no Booke to be founde of the English seruice in that time: Ergo, the seruice was in Latine. What folie is this? Who is hable to shewe any Booke written in English a thousande yeeres agoe? Or if it coulde be shewed, yet who were hable to vnderstande it? There is no booke to be founde of the praiers, that the Druydes made in France, or the Gymnosophista in India: and wil M. Hardinge thereof conclude, that therefore the Druydes, or the Gymnosophista prayed in Latine? Suche regarde he hath to his Conclusions.

Beda li. 1. Ca. 27.

Platina in vitis  
pontif.  
Sabellicus En-  
nead. 8. li. 5.



Expositionis in  
Iob. li. 27. Ca. 6.

S. Gregorie him selfe is a witnesse of right good authoritie vnto vs, that this lande of Englande, which he calleth Britaine, in his time, that is almost a thousande yeeres past, had the common praiers, and seruice in an vnknowne tongue, without doubte in Latine, muche in like sorte, as we haue of olde time had, til now. His woordes be these: Ecce omnipotens Dominus penè cunctarum gentium corda penetravit: ecce in vna fide Orientis limitem Occidentisque coniunxit. Ecce lingua Britannia, quæ nihil aliud nouerat, quàm barbarum fremere, iam dudum in diuinis laudibus Hebræum cœpit Halleluia resonare. Beholde our Lorde Almighty hath now perced the hartes almost of al Nations. Beholde, he hath ioyned the borders of the East, and the West in one Faith together. Beholde the tongue of Britaine, that coude nothinge els but gnass he barbarously, hath begonne now of late in diuine seruice to founde the Hebrewe Halleluia.

The B. of Sarisburie.

Gregori. in Iob.  
li. 27. Ca. 6.

S. Gregorie in that place vpon Iob speaketh not one worde, neither of the Latine, nor of the Englishe Seruice. Onely he sheweth the mighty power of God, that had conuerted al the worlde to the obedience of his Gospel. These be his woordes, Omnipotens Dominus coruscantibus nubibus Cardines Maris operuit: quia emicantibus prædicatorum miraculis, ad fidem etiam terminos mundi perduxit. Ecce enim penè cunctarum iam gentium corda penetravit. Ecce, in vna fide Orientis limitem Occidentisque coniunxit. The almightie Lorde with his shyninge Clowdes hath couered the Corners of the Sea: for he hath broughte the endes of the worlde vnto the Faith, at the sight of the glorious Miracles of the Preachers. For beholde, he hath welnere perced through the hartes of al Nations: and hath ioyned together the borders of the East, and the West in one Faith. Nowe, saith M. Hardinge, Gregorie is a witnesse of right good authoritie, that this Realme of Englande had the seruice in an vnknowne tongue: Verily Gregories authoritie in this case were right good, if he woulde say the worde. But, saith M. Hardinge, S. Gregorie reporteth, that the Englishe people in the praisinge of God, pronounced the Hebrewe Halleluia: Ergo, he is witnesse to the Latine seruice. This argument may be perfited, and made thus: The Englishe people in their praiers saide, Halleluia: Halleluia is an Hebrewe worde: Ergo, The Englishe people had the Latine seruice. This is an other Syllogismus of M. Hardinges. God wote he might haue made it better. Of S. Gregories woordes he might rather haue concluded thus:

The people of Englande in their praiers pronounced the Hebrewe Halleluia:  
Ergo, they had the Hebrewe seruice:

Whiche doubtlesse in the Englishe Churches had beene very strange: and yet as muche reason in that, as in the Latine. As for these Hebrewe woordes, Halleluia, Amen, Sabbaoth, and other like, they may as well be vled in the Englishe seruice, as in the Latine: and at this daie are vled, and continued stil in the reformed Churches in Germanie: and therefore can impose no more the one, then the other.

M. Hardinge. The. 24. Diuision.

Bede in the ende of his seconde booke sheweth, that one Iames a Deacon of the Church of Yorke, a very conninge man in songe, soone after the facte had bene spred abroad here, as the number of beleuers grewe, beganne to be a Maister, or teacher of singinge in the Church, after the manner of the Romaines. The like he writeth of one Eddi, surnamed Stephanus, that taught the people of Northumberland to singe the seruice after the Romaine manner: and of Putta, a holy man, Bishop of Rochester, commendinge him muche for his greateskil of singinge in the Church, after the vyle and manner of the Romaines, whiche he had learned of the Disciples of S. Gregorie.

He lived in  
the yeere  
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640.  
Anno Do-  
mini. 640.  
Anno. 640.

These be testimonies plaine, and euident enough, that at the beginninge the Churches of Englande had their diuine seruice in Latine, and not in Englishe. One place more I wil recite out of Bede, most proufe manifest of al other for proufe hercof. In the time of Agatho the Pope there was a reuerende man called

called Iohn Archechaunter, that is chiefe Chaunter, or singer, of S. Peters Church at Rome, and Abbot of the Monasterie of S. Martin there. Benedicte an Abbot of Britaine, haunge builded a Monasterie at the mouth of the Riuer Marus. Bede so calleth it) sued to the Pope for confirmations, liberties, franchises, priuileges &c. as in such case hath bene accustomed. Amonge other thinges, he obtained this crowning Chaunter Iohn, to come with him into Britaine, to teache songe.

Because Bedes Ecclesiasticall storie is not very common, I haue thought good here to recite his owne wordes thus Englished. This Abbot Benedicte took with him the foresaide Iohn, to bring him into Britaine, that he should teache in his Monasterie the course of seruice for the whole yere, so as it was doone as S. Peters in Rome. Iohn did as he had commaundement from the Pope, bothe in teachinge the singinge men of the saide Monasterie, the order and rate of singinge and readinge with vterance of their voice, and also of writinge and prickinge thole thinges, that the compasse of the whole yere required in the celebration and keepinge of the holy daies. Which he kepte in the same Monasterie till this day, and be copied out of many rounde about on every coaste. Neither did that Iohn teache the Brethren of that Monasterie onely, but also many other made at the meanes they coude, to get him to other places, where they might haue him to teache. This farre Bede. I trowe, no man wil thinke, that this Romaine taught, and wrote the order and manner of singinge, and pronouncing the seruice of the Churches of this lande in the Englishe tongue. If it had bene deemed of the learned, and godly gouernours of Christen people then, a necessary pointe to saluatiō, to haue had the seruice in the Englishe: no man had bene so apte and fitte to haue translated it, as he, who in those daies had by special grace of God, a singular gifte to make songes, and sonets in Englishe Meter, to serue religion, and deuotion. His name was Cednom, of whome Bede writeth maruailous thinges. Howe he made diuerse songes sometime mater of the holy scripture, with such exceedinge sweetnesse, and with such a grace, as many feelinge their hartes compuncte, and prickte, with hearinge and readinge of them, withdrew themselves from the loue of the worlde, and were enkindled with the desire of the Heauenly life. Many (saith the Bede) of the Englishe Nation, attempted after him to make religious, and Godly Poetries: but none coude doo comparably to him. For he was not (saith he, alludinge to S. Pauls wordes) taught of man, neither by man, that Arte of makinge godly songes: but receiued from God that gifte freely. And therefore he coude make no wanton, triflinge, or vaine ditties, but onely such as pertained to Godly Religion, and might seeme to procede of a head guided by the holy Ghost. Lib. 4. Cap. 24. This diuine Poete Cednom, though he made many and sundrie holy workes, haunge their whole argument out of holy scripture, as Bede reporteth, yet neuer made he any peece of the seruice to be vsed in the Church. Thus the Faith hath continued in this lande amonge the Englishe people from the 14. yere of the reigne of Mauritiuſe The Emperour, almost thele. 100. yeres, and vntill the late Kinge Edwards times the Englishe seruice was neuer heard of, at least way neuer in the Church of Englande by publike authoritie receiued, and vsed.

The B. of Sarisburie.

A litle thought, M. Harding would so much haue betwailed his wante, to proue his mater by Wipers, & Poetes: & specially beinge al without the compasse of. 600. yeres. For it is plaine by Bede, & this James, the Deacon, liued vnder Kinge Edward, about the yere of our Lorde. 640. Putta, & Edda, in the yere. 668. Iohn the Archechaunter, & Cedno, or Cedman (for so his name is readde in Bede written in parchment) in the time of Pope Agatho, in the yere. 680. in whose name this Deceet is written: Sic omnes sanctiones Apostolicæ sedis accipiendæ sunt, tanquam ipsius diuina voce Petri firmatæ: Al the Constitutions of the Apostolicke see, must be receiued so, as if they were confirmed by the very heauenly voice of S. Peter. Vnto such a tyrannie the Church of Rome at that time was growen. And the Close vpon the same saith: Papa sanctitatem suam recipit a Cathedra: The Pope receiueth his holines of his Chaire. Therefore, herein M. Harding hath somewhat misrekened him selfe. Although al the rest were certaine, yet these witnesses come to late, to make good proufe.

Yer, saith the M. Harding, these testimonies be plaine, and euident enough, that at the beginninge, the Churches of Englande had their diuine seruice in Latine, and not in Englishe. These be very dome testimonies. For neither James the Deacon, nor Iohn the Archechaunter, nor Cednom, nor Putta, nor Bede him selfe euer saide so. Therefore this mater is

Anno. 680.

Anno Do. 680.

The. 80. Vntruth. For his examples reach nothinge so farre.

Beda li. 2. ca. 14.

Beda li. 4. ca. 26.

Beda li. 4. ca. 1.

Distinct. 19.

Sic omnes.

The



Expositionis in  
Iob. li. 27. Ca. 6.

S. Gregorie him selfe is a witnesse of right good authoritie vnto vs, that this lande of Englande, which he calleth Britaine, in his time, that is almost a thousand yeres passe, had the common praiers, and seruice in an vnknowne tongue, without doubte in Latine, muche in like sorte, as we haue of olde time had, til now. His woordes be these: Ecce omnipotens Dominus penè cunstarum gentium corda penetrauit: ecce in vna fide Orientis limitem Occidentisque coniunxit. Ecce lingua Britannia, quæ nihil aliud nouerat, quàm barbarum fremdere, iam dudum in diuinis laudibus Hebræum cœpit Halleluia resonare. Beholde, our Lorde Almightye hath now perced the hartes almost of al Nations. Beholde, he hath ioyned the borders of the East, and the West in one Faith together. Beholde the tongue of Britaine, that coule nothinge els but gnass be barbarously, hath begonne now of late in diuine seruice to founde the Hebrewe Halleluia.

The B. of Sarisburie.

Gregori in Iob.  
li. 27. Ca. 6.

S. Gregorie in that place vpon Iob speaketh not one worde, neither of the Latine, nor of the Englishe Seruice. Onely he sheweth the mighty power of God, that had conuerted al the worlde to the obedience of his Gospel. These be his wordes, Omnipotens Dominus coruscantibus nubibus Cardines Maris operuit: quia emicantibus prædicatorum miraculis, ad fidem etiam terminos mundi perduxit. Ecce enim penè cunstarum iam gentium corda penetrauit: Ecce, in vna fide Orientis limitem Occidentisque coniunxit. The almighty Lorde with his shyninge Clowdes hath couered the Corners of the Sea: for he hath broughte the endes of the worlde vnto the Faith, at the sight of the glorious Miracles of the Preachers. For beholde, he hath welacere perced through the hartes of al Nations: and hath ioyned together the borders of the East, and the West in one Faith. Powe, faith M. Hardinge, Gregorie is a witnesse of right good authoritie, that this Realme of Englande had the seruice in an vnknowne tongue: Verily Gregories authoritie in this case were right good, if he woulde say the worde. But, saith M. Hardinge, S. Gregorie reporteth, that the Englishe people in the praisinge of God, pronounced the Hebrewe Halleluia: Ergo, he is witnesse to the Latine seruice. This argument may be perfited, and made thus: The Englishe people in their praies saide, Halleluia: Halleluia is an Hebrewe worde: Ergo, The Englishe people had the Latine seruice. This is an other Syllogismus of M. Hardinges. God wote he might haue made it better. Of S. Gregories wordes he might rather haue concluded thus:

The people of Englande in their praies pronounced the Hebrewe Halleluia:

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M. Hardinge. The. 24. Diuision.

Bede in the ende of his seconde booke sheweth, that one Iames a Deacon of the Church of York, a very conninge man in songe, soone after the faith had beene spred abroad here, as the number of beleuers grewe, beganne to be a Maister, or teacher, of singinge in the Church, after the maner of the Romaines. The like he writeth of one Eddi, surnamed Stephanus, that taught the people of Northumberland to singe the seruice after the Romaine maner: and of Putta, a holy man, Bisshop of Rochester, commendinge him muche for his greateskil of singinge in the Church, after the vse and maner of the Romaines, whiche he had learned of the Disciples of S. Gregorie.

These be testimonies plaine, and euident enough, that at the beginninge the Churches of Englande had their diuine seruice in Latine, and not in Englishe. One place more I wil recite out of Bede, most manifest of al other for proufe hercof. In the time of Agatho the Pope there was a reuerende man called

He lived in  
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640.  
Anno Do-  
mini. 640.  
Anno. 640.

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called Iohn Archicantor, that is chiefe Chaunter, or singer, of S. Peters Church at Rome, and Abbot of the Monasterie of S. Martin there. Benedicte an Abbot of Britaine, hauinge builded a Monasterie at the mouth of the Riuer Murus, (Bede so calleth it) sued to the Pope for confirmations, liberties, franchises, priuileges &c. as in such case hath bene accustomed. Amonge other thinges, he obtained this cunninge Chaunter Iohn, to come with him into Britaine, to teache songe.

Anno. 680.

Because Bedes Ecclesiastical storie is not very common, I haue thought good, here to recite his owne wordes, thus Englished. This Abbot Benedicte took with him the foresaide Iohn, to bring him into Britaine, that he should teache in his Monasterie the course of seruice for the whole yeere, so as it was doone at S. Peters in Rome. Iohn did as he had comendement from the Pope, bothe in teachinge the singinge men of the saide Monasterie, the order, and rite of singinge, and readinge with vterance of their voice, and also of writinge and prickinge those thinges, that the compasse of the whole yeere required in the celebration and keepinge of the holy daies. Which he kepte in the same Monasterie til this day, and be copied out of many rounde about on euery coaste. Neither did that Iohn teache the Brethren of that Monasterie onely, but also many other made at the meanes they coude, to get him to other places, where they might haue him to teache. This saue Bede. I trowe, no man wil thinke, that this Romaine taught, and wrote the order and manner of singinge, and pronouncing the seruice of the Churches of this lande, in the English tongue. If it had bene deemed of the learned, and godly gouernours of Christen people then, a necessary pointe to salute, to haue had the seruice in the English: no man had bene so apte and fite to haue translated it, as he, who in those daies had by special grace of God, a singular gifte to make songes, and sonets, in English the Meter, to serue religion, and deuotion. His name was Cednom, of whose Bede writeth maruelouse thinges. Howe he made diuerse songes containinge mater of the holy Scripture, with such exceedinge sweetnesse, and with such a grace, as many feelinge their hartes compuncte, and prickte, with hearinge and readinge of them, withdrew themselves from the loue of the worlde, and were enkindled with the desire of the Heauenty life. Many (saith Bede) of the English Nation, attempted after him to make religious, and Godly poetries: but none coude doo comparably to him. For he was not (saith he, alludinge to S. Pauls wordes) taught of men, neither by man, that arte of makinge godly songes: but receiued from God that gifte freely. And therefore he coude make no wanton, triflinge, or vaine ditties, but onely such as pertained to Godly Religion, and might seeme to procede of a heau guided by the holy Ghost. Lib. 4. Cap. 24. This diuine Poete Cednom: though he made many and sundrie holy workes, hauinge their whole argument out of holy Scripture, as Bede reporteth: yet neuer made he any peece of the seruice to be vsed in the Church. This the Faith hath continued in this lande amonge the English people from the 14. yeere of the reigne of Mauritiu the Emperour, almost thele. 100. yeeres, and vntil the late Kinge Edwardes times, the English seruice was neuer heard of, at least way neuer in the Church of Englande by publike authoritie receiued, and used.

Anno Do. 680.

The B. of Sarisburie.

The, so. Vntruth. For his examples reachd nothinge so farre.

I little thought, M. Harding would so much haue belayd his wante, to proue his mater by pipers, & Poetes: & specially beinge al without the compasse of. 600. yeeres. For it is plaine by Bede, & this James, the Deacon, liued vnder Kinge Edward, about the yere of our Lorde. 640. Putta, & Edda, in the yere. 668. Iohn the Archechaunter, & Cedno, or Cedman (for so his name is readde in Bede writen in parchment) in the time of Pope Agatho, in the yere. 680. in whose name this Decree is written: Sic omnes sanctiones Apostolicæ dedis accipiendæ sunt, tanquam ipsius diuina voce Petri firmata: Al the Constitutions of the Apostolique see, must be receiued so, as if they were confirmed by the very heauenly voice of S. Peter. Vnto such a tyrannie the Church of Rome at that time was growen. And the Close vpon the same saith: Papa sanctuariam suam recipit à Cathedra: The Pope receiveth his holines of his Chaire. Therefore, herein M. Harding hath somewhat mistekened him selfe. Although al the rest were certaine, yet these witnessses come to late, to make good proufe.

Beda li. 2. ca. 14.

Beda li. 4. ca. 22.

Beda li. 4. ca. 1.

Distinct. 19.

Sic omnes.

Yet, saith M. Harding, these testimonies be plaine, and euident enough, that at the beginninge, the Churches of Englande had their diuine seruice in Latine, and not in English. These be very good testimonies. For neither James the Deacon, nor Iohn the Archechaunter, nor Cednom, nor Putta, nor Edda him selfe euer saide so. Therefore this mater is

The

He liued in  
the yere  
our Lorde  
the 640.  
Anno Do-  
mini. 64.  
Anno. 64.

de Marci  
not proufe.  
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led



prooued by *M. Hardinges* gheasse, and not by the wordes of the witnesses.

The force of his reason seemeth to weigh thus:

These Musicians taught the Clerkes of Englande to singe their Service after the Romaine manner: Ergo, they had the Latine Service.

The substance of this argument may the better appeare by some other like:

Triptolemus taught al nations, to plowe their grounde after the manner of the Atheniens: Ergo, he taught al nations in the Athenien tongue.

*M.* Abraham taught the Egyptians Arithmetique, and Astronomie:

Ergo, Abraham taught the Egyptians in the Chaldee tongue.

For doothe *M. Hardinge* beleue, it is not possible to learne the Romaine Musique, without the Romaine speache: or that the note cannot be taught without the Dittie: Merily, I reckon him no good Musician, that wil say so. By the like reason he might say: *Damasus* besought *S. Hierome* to sende to him, *Græcorū psallentiam*, the Musique of the Greeke Church, to thintent to practise the same in the Church of Rome, Ergo, *Damasus* used the Greeke Service in the Church of Rome.

But *Beda* him selfe is beste able to expounde his owne meaninge. Hauinge occasion to intreate of *Adrianus*, & *Theodoros*, that came into Englande the yeere of our Lorde. 668. he writeth thus: *Sonos cantandi in Ecclesia, quos earenus in Cantorianum nouerant, ab hoc tempore per omnes Anglorum Ecclesias discere ceperunt*: From that time, they began to learne throughout al the Churches of Englande, the soundes of singinge, or the notes of Musique, whiche before that time were knowne onely in Kente. *Beda* saith, They learned the Soundes, or Notes, or Harmonie, And maketh no mention of the Tongue, or Dittie. But let *M. Hardinges* Conclusions stande for good.

These Musicians taught the Clerkes of Englande to singe after the Romaine manner.

Ergo, they had the Latine Service.

And dooth he not see, that he concludeth fully with me, and directly against him selfe: Certainly if the Romaine Musique importe the Latine Service, then may I wel reason thus: The Churches of Englande had not the Romaine Musique, before *James* the Deacon of Yorke, whiche lived in the yeere of our Lorde. 640. Ergo, before that time, the Churches of Englande had not the Latine Service: Whiche thing ouerthroweth al that *M. Hardinge* hath hitherto spoken, & standeth very wel with my assertion.

Againe, where he saith, that *Ihon* the Archechauncer, that lived in the yeere of our Lorde. 680. taught the Clerkes of England to pronounce the Latine tongue, It may thereof wel be gathered, that before that time, they coulde not pronounce the Latine tongue: and so before that time had not the Latine Service.

Now, for so mutche as *M. Hardinge* saith, By meane of the arriuall, & conquest of the English menne, who then were Infidels, the Faith was utterly bannished out of his Realme, & remained onely in a fewe Brittaines: and *Augustine* at his comminge restored the same againe: and therefore is called of some the English mennes Apostle, I thinke it necessary therefore, shortly to touche somewhat, of the state of the Church within this Lande, bothe before the entrie of our English Nation, and also in the first time of our beinge here. *Childas* saith, that *Ioseph* of Arimathea, that toke doune Christ from the Crosse, beinge sente hither by *Philip* the Apostle out of Fraunce, beganne firste to preache the Gospel in this Realme in the time of *Tiberius* theemperour. *Picephorus* saith, *S. Simon* Zelotes about the same time, came into this Ielande, and did the like. *Theodoretus* saith, that *S. Paule* immediately after his firste deliuerie in Rome, vnder theemperour Nero, preached the Gospel in this Ielande, and in other Countries of the West. *Tertullian* saith, The Ielande of Britaine was subiecte vnto Christ in his time. And *Origen* *Origen* wol needeth like of the same Ielande in his time: At whiche time *Lucius* the Kinge of this Realme was Baptized, & receiued the Gospel, and sente to Rome to *Cleutgerius* the Bishop there for his aduise, touchinge the orderinge of his Church

*Damasus ad Hieronymum,*

No Latine Service in Englade within sixe hundred yeeres.

*Childas.*

Anno Dom. 38.

*Niceph. li. 2. c. 4.*

Anno. 38.

*Theodor. de cur.*

*randis Græcorū*

*affect. li. 9.*

*Tertull. aduers.*

*us Iudaos.*

Anno. 230.

Church



Church and Kealme. Helena beinge an English woman, wife vnto Constantius the Emperour, and mother vnto Constantinus, is notably praised for her Faith, and Religion, by S. Ambrose, by Eusebius, by Sozomenus, and others.

Chrysostome saith, that in his time, the Iles of Britaine had received the power of the Gospel.

Now let vs consider, in what state this Kealme stood touching Religion, at the comming of Augustine, at whiche time M. Hardinge surmiseth the whole Faith was utterly decayed. First Beda saith, there were amonge the Britaines, seven Bishops, & one Archebishop, and one and twentie hundred Monkes aboute Banco; and as he further avoucheth, Plures viri doctissimi, many more great learned men, that utterly refused to receiue this Augustine, with his new Religion.

As touchinge the English Nation, it appeareth by Beda, that the Queene her selfe was Chyistened, and had S. Martines Church appointed her, freely to pray in with her companie. Whereof it may be thought, the Kinge was no greater enemy vnto the Faith, and therefore the like also may wel be thought of a great number of the people.

Thus mutche shortly of the firste planting of the Religion of Chyiste within this Iles, and of the continuance of the same, from the time of Ioseph of Arimathea, vntil the comming in of Augustine.

Now, touchinge the Common Praiers, that they vsed amonge them selues al that while: firste, it were very mutche for M. Hardinge to saye, that S. Paule, or Ioseph of Arimathea, or Simon Zelotes, beinge al Hebrewes bozne, tooke order, that the Service here shoulde be ministred vnto the people in the Latine tongue.

Againe, Cuthbertus the Bishop of Rome, for general order to be taken in the Kealme, and Churches here, wrote his aduise vnto Lucius the Kinge, in this sort: Suscepisti in Regno Britannia miseratione diuina Legem, & fidem Christi. Habens penes vos in Regno vtranque paginam: Ex illis Dei gratia per Concilium Regni vestri sume legem; & per illam Dei patientia vestrum rege Britannia Regnum. Vicarius vero Dei estis in Regno illo: Ye haue receiued in the Kingedome of Britaine by Goddes mercie, both the Lawe, and Faith of Chyiste. Ye haue bothe the New Testament, and the Olde.

Out of the same through Goddes grace by the aduise of your Kealme take a Law, and by the same through Goddes sufferance rule you your Kingedome of Britaine. For in that Kingdome you are Goddes Vicarie. He willet him to order maters accordinge to the Lawe of God.

Now the Lawe of God, willet the Service so to be saide, as the people may vnderstande it, and geue consent vnto it, by sayeing Amen: But the people of this Kealme coulde not haue saide, Amen, vnto the Latine Service: Therefore no man can wel thinke, that Kinge Lucius appointed the Common Service to be saide in that tongue.

Further, it may wel be iudged, that the greatest fartherers of Religion within this Kealme were Greecians, & for order of the Church had instructions euermore from the Greke Church, and not from Rome, as it may appeare by the keeping of the Easter day, and by other good continuers mentioned by Beda. Now, if the Greecians had refused the Common Vulgare tongue of this countrey, doubtlesse they woulde haue appointed their owne Greke tongue for the Publique Ministration, and not the Latine.

Againe M. Hardinge allegeth S. Gregorie, that the tongue of this Nation was neuer otherwile taught, but onely to roare out their barbarous language: Now then can he so suddainely saye, that from the time of Ioseph of Arimathea, they had euermore the Service in the Learned Latine tongue?

Besides this, S. Gregorie writtinge vnto Augustine, willet him of the sundrie orders that he had seene in diuers Countreies, to take sutch as he coulde iudge might doe moste good: But M. Hardinge graunteth, that at the first planting of the Faith, it

Ambrosius de  
obitu Theodosij.

Eusebi. De vita

Constan. lib. 3.

Sozom. li. 2. ca. 1.

Chrysost. aduer-

sus Gentes, co. 5.

Beda, li. 2. ca. 2.

Beda li. 1. ca. 26.

AMBRASII DE

OBITU THEODOSII

EUSEBII DE VITA

CONSTANTINI

SOZOMENI

CHRYSOSTOMI

ADVERSUS

GENTES

LIB. 2. CAP. 5.

BEDE

LIB. 2. CAP. 2.

BEDE

LIB. 1. CAP. 26.

AMBRASII DE

OBITU THEODOSII

EUSEBII DE VITA

CONSTANTINI

SOZOMENI

CHRYSOSTOMI

ADVERSUS

GENTES

LIB. 2. CAP. 5.

BEDE

LIB. 2. CAP. 2.

BEDE

LIB. 1. CAP. 26.

AMBRASII DE

OBITU THEODOSII

EUSEBII DE VITA

CONSTANTINI

SOZOMENI

CHRYSOSTOMI

ADVERSUS

GENTES



Englande

is necessarie, the Common praers be ministered in the knowne Tongue: Therfore it must needs be thought, that Augustine comminge hither, as it is supposed, to plante the Faith, iudged that thinge best, that *M. Harding* saith was necessarie, and so ministered the Common praers, in the knowne tongue.

And to conclude, It was most meete, that Augustine beinge purposely sent hither from Rome, shoulde conforme his Church here, to the Church of Rome. But the Service in the Church of Rome was ministered then in the Vulgare Tongue, as it is many waies easie to be proued: Therfore it behoued Augustine likewise in the Churches of this Countre, to see the Service ministered in the Vulgare Tongue.

Anno. 596.

How be it, it seemeth by *M. Hardinges Conclusion*, that he maketh his accompte onely from the fourtieth yeere of the Emperour *Mauritius*, whiche was in the yeere of our Lorde five hundred, foure scoare, and sixtene: *sinthence which time*, he saith, *until the time of Kinge Edward the sixte*, there was neuer in this Realme other then the Latine Service. I may not greatly blame this diuision. For of the five hundred yeeres after Christe, whereupon I toyne with him in issue, liberally, and of his owne accord, he geueth me backe five hundred, foure scoare, and sixtene, and of so greates a number, reserueth vnto him selfe but onely foure poore yeeres, and yet is not very certaine of the same. But if *Marianus Scotus* accompte be true, that Augustine came into this Realme, not the fourtieth yeere of the Emperour *Mauritius*, but foure yeeres after, whiche was in the five hundredth yeere after Christe, then he reserueth not one yeere at al vnto him selfe, but yeeldeth mee backe al together.

Marian. Scotus.

Anno. Do. 600.

Abbas Urspergen  
in vita  
Mauritij.

Anno. 603.

Surely *Abbas Urspergenius* writeth thus: *Gregorius* in the yeere of our Lorde sixe hundred and three, hauinge sent in Augustine, and *Mellitus*, converted Englande to the Faith. At this hitherto maketh with mee: onlesse *M. Harding* will say, The people of this Countre had Christian Service, before they were Christened.

M. Harding. The 15. Diuision.

Now touching the Scripture by *M. Iuel*, and by al them of that side alleged, for the Service to be had in the Vulgare tongue, in the 14. Chapter of the first Epistle to the Corinthians, *S. Paule* teacheth of the vse of tongues, so as it was in the Primitive Church a speciall gifte. As the faithful folke came together to praye, and to heare Goddes Vvorde, some one man suddainely stood vp, and spake in the Congregation with tongues of many Nations, Spiritu insulurrante, as *Chrysostome* saith, that is by inspiration, or promitinge of the spirite, so, as neither others, that were present, neither him selfe, after the opinion of *Chrysostome*, vnderstood. What he saide, That gifte the Apostle did not forbidde. For that every gifte of God is good, and nothinge by him doone in vaine: but deuorbed the Corinthians from the vaine, and ambitious vse of it: and therefore did muche extenuate the same, and preferred propheciinge, that is, the gifte to interpret, and expounde Scriptures, farre before it. It was not in the Church, but in the Apostles time, or a very shorte while after them, and that altogether by miracle, the holy ghost beinge the worker of it.

The 31. vn-  
truth, For sun-  
drie Doctours  
bothe olde and  
new allege these  
vwoordes to  
this selfe same  
purpose.

As concerninge the order of the Common praers, and Publique Service, in suche sorte as we haue now, and that age had not: *S. Paule* mentioneth nothinge, neither speaketh one worde in that whole Chapter, but of the vse of the miraculouse gifte, as is saide before. And therefore his sayeinges out of that Chapter, be not fittely alleged of *M. Iuel*, and the rest of our aduersaries, against the manner of praers, and service of the Church, now receiued, and of longer time vsed, whiche in the Vveaste is vnterred in the Latine tongue, not by way of miracle, or peculiar gifte, but accordinge to the institution, and ordinance of the Church. *Profecto enim celum Ecclesia rum fuit.* In the english tongue. In 1. Cor. 14. Hom. 17.

The place  
of S. Paule  
to the Co-  
rinthians  
maketh  
not for the  
service in  
the english  
tongue.

in



in olde time they spake, not of their ovvne vvisedome, but of the instincte of the spirite of God. This much Chrysostome of the heavenly manner of the Primitive Church, in the Apostles time. Nowe, if in these daies the manner were like, if it pleased the Holie Ghoste to powre vpon vs the like abundance of grace, as to doo al thinges for vs, to rule the heades of al faithful people, to carrie eche one of vs with his diuine inspiration, and when we came to Church together for comforte, and edifyinge to geue into our hartes, and put into our mouthes by daily miracle, what wee should pray, and what we should preach, and how we should handle the Scriptures: in this case no Catholike Christian man woulde allow the vnfruitful speaking with strange and vnknown tongues without interpretation, to the let, and hinderance of Gods Woorde to be declared, and to the keeping of the people onely in gasinge, and wondering, from saieing, Amen, and geuinge their assent to the Godly Blessinge, and thankes geuinge. But the order of the Church nowe is farre other wise. We haue not those miraculouse giftes, and right wel may wee doo without them. For the speakinge with tongues, was in steede of a signe, or wonder, not to them that beleued, but to the vnbeleuers. And signes be for the vnfaithful: the faithful haue no neede of them. In Churches, I meane where auncient order is kepte, whiles the seruice is songe, or saide, the ministers doo not speake with tongues, or with a tongue, in suche sorte as S. Paule vnderstode: but they doo reade, and rehearse thinges, set foorth and appointed to them. S. Paule rebuketh them, who speakinge with tongues, letteth the Preachers, so as the people present might not be edified. The Latine seruice is not so done in the Church, as the exposition of the Scriptures be thereby excluded. In the Apostles time they came to Church, to thintent they might profitably exercise the giftes, God gaue them, and by the same, specially by the gifte of prophecieinge, edifie one an other, and teache one an other. Nowe a daies, they come not together to Church, one to teache an other, and to expounde the Scriptures in common: but to praye, and to heare the opening of Goddes Woorde, not one of an other without order, but of some one, to witte, the Bishop, Priest, Curate, or other spiritual gouernour, and teacher.

*The B. of Sarisburie.*

We may safely graunte some parte of M. Hardinges longe talke, without preiudice of our cause. In deede S. Paule in the place alleged, spake of the gifte of tongues, as it was a special miracle enduringe onely soz a while, not gotten by labour, oz studie, but frely inspired by the spirite of God.

But the Latine tongue (saith M. Hardinge) as it is now commonly vsed in the Romaine seruice, is not geuen by any suche promptinge of the Holie Ghoste, nor is now any Miracle at al. Therefore the place of S. Paule cannot be applied vnto it. We graunte wel, it is no miracle, as it is now vsed, nor any way sauoureth of the spirite of God. But this is a great miracle, to see either any man so wicked, that so wil vse it: oz so impudent, that so wil defende it: oz so patient, that so wil suffer it. This verily is a merueilous miracle.

M. Hardinge seemeth hereof to reason of this sorte. S. Paule forbade the Corinthians to vse the special miracle, and gifte of God without profitinge the Congregation. Ergo, Nowe hauinge the Latine tongue without miracle, we maye minister the seruice therein, although the Congregation haue no profite by it. This reason is straunge, and holdeth as simply as the reaske. Yet hath he geuen special aduertisement in the Margin, that this place of S. Paule, serueth nothinge to our purpose. If this note be so certaine, and so authentical, as he woulde seeme to make it, then were the Doctors bothe newe and olde, that tooke it other wise, not wel aduised. For Lyra wyttinge vpon the same, saith thus: Si populus intelligat orationem Sacerdotis, melius reducitur in Deum, & deuotius responderet, Amen. Ideo dicit Paulus, Si tu Sacerdos benedixeris Spiritui, & populus non intelligat, quid proficit populus simplex, & non intelligens? Quapropter in Primitiua Ecclesia benedictiones, & cetera omnia fiebant in vulgari. If the people vnderstande the praier of the Priest, they are the better brought vnto God, and with greater deuotion they answer, Amen. Therefore S. Paule saith, If thou being a Priest Blisse with thy Sprite, and the people vnderstande thee not, what profit then hath the people being simple, and not vnderstanding thee? Therefore in the Primitive Church, bothe the Blessinges, and al other thinges

Lyra in 1. Cor.

14.



Concil. Aquif-  
gran. Ca. 132

Chrysost. m. l.  
Cor. hom. 33.

De Ecclesiasticis  
diuersis capitul.

1 Corin. 14

were done in the vulgare tongue. The vulgare tongue, saith Lyza, was vsed in the primitive Church upon occasion of these wordes of S. Paule. In the Council of Aron, it is written thus: Placuit in Ecclesia Domino mens concordare debet cum voce, ut impleatur illud Apostoli, Placuit spiritu, placuit & mente. The voice and minde of them that sing vnto the Lorde in the Church, muste agree together. The reason thereof is taken out of this place of S. Paule: I wil sing with my sprite, I wil sing with my minde. Chrysostome saith, S. Paule diueth the whole tenoure of this matter, vnto the profite of the hearers. These be his wordes: Est autem quod Paulus dicit huiusmodi: Nisi dixeris, quod percipi facile, claroque a vobis possit, sed linguarum munere praeditum me esse tantum ostendam, nullum ex his, quae non intelligitis, fructum facientes, abibitis. Nam quae utilitas esse possit ex voce non intellecta? S. Paulus saynge standeth thus: Onlesse I vtter my wordes so, as they maie clearly, and plainly be perceived of you, but onely shewe me selfe to haue the gifte of tongues, ye shal haue no fruite of those thinges, that ye knowe not. For what profite can ye geate of a voice, that ye cannot vnderstande? And againe the same Chrysostome saith farther: Sic & vos, nisi significantem vocem dederitis, verba, quod dicitur, vento, hoc est, nemini facietis. Euen so you, onlesse you geue a sounde that may be knowne, as the Proverbe is, ye shal throwe foorth your wordes into the winde, that is to say, ye shal speake to noman.

So likewise the Emperour Iustinian, where he commaundeth al Bishoppes, and Priestes, to minister the Sacramentes, and other Prayers, alowde, and with open voice, he auoucheth the same by this place of S. Paule. For thus he saith, sic enim Diuinus Apostolus docet, dicens: Si solum spiritu benedixeris, qui implet locum idiotarum, quomodo dicet, Amen, super tuam benedictionem? Non enim intelligit, quid dicas. So the holy Apostle saith: If thou onely blisse, or praie with thy sprite, how shal he that supplieth the roume of the vnlearned, say, Amen, vnto thy blessing? for he knoweth not, what thou sayest. It appeareth by these authorities, not withstandinge M. Hardinges note, that S. Paule maketh somewhat for our purpose.

How be it we builde not our proues vpon the spiracle, and gifte of tongues, that lasted but for a while: but vpon these expresse, & plaine wordes of S. Paule, whiche noman can denie: He that speaketh with tongue, speaketh not vnto menne, but vnto God: for no man heareth him, If the Trumpet geue an vncertaine voice, who shal prepare him selfe vnto the warre? Euen so you, onlesse ye vtter suche wordes, as haue signification, howe shal it be knowne, what ye saie? For ye shal speake into the winde. I wil praie with my sprite, I wil praie with my minde: I wil sing with my sprite, I wil sing with my minde. If thou blisse with thy sprite, howe shal the ignorant saie, Amen, vnto thy thanks gevinge? For he knoweth not, what thou saiest. In the Church I had leuer to speake fine wordes with my minde, so that I may instruct others, then tenne thousande wordes with my tongue. Let al thinges be donne to the profite of the people. These wordes be euident: the exposition of Lyza, of the Council of Aron, of Chrysostome, and Iustinian is plaine. And yet muste we vpon M. Hardinges warrant needes beleue, that al this maketh nothinge for the Englishe Service to be had in the Church of Englande.

M. Hardinge. The 26. Diuision.

And, for as muche as al the people cannot heare the priestes prayers at the Altare (whiche hath from the Apostles time hitherto euer bene a place to celebraie the holy oblation at) turninge him selfe for the mosse parte to the East, accordinge to the Apostolike tradition, in what tongue so euer they be vttered, for distance of the place they remaine in: it is no inconuenience, suche admitted into the quire, as haue better vnderstandinge of that is saide, or songe: that the reste remaine in seemely wise in the neither parte of the Church, and there make their humble prayers to God, by them selues in silence, in that language they beste vnderstande, conforminge them selues to the Priestes blessinge, and peate,

The 26.  
vnto the  
The Altars, or Communion  
Tables  
stocde in  
the middes  
of the  
Church, as  
shal ap-  
pear,



and thanks geuinge through faith, and obedience with their bretherne in the quiere, and geuinge assent to the same, vnderstandinge some good parte of that is doone, as declared by often preachinge, and by holy ourwarde Ceremonies, perceivable to the senses of the simplest.

The B. of Sarisburie.

There haue bene Aultares (saith M. Hardinge) euen from the Apostles time, and that euen as it is vsed now, farre of from the Body of the Church. Neither coule the people beneath heare the Priest standinge about at the Aultar, or vnderstande, what he meante: but onely were instructed by holy reuerende Ceremonies, and gaue consent vnto al, that was saide by the Priest, and yet knew not, what he saide.

This man coule neuer vtter so many vntruthes together without some special privilege. For first, where he saith, The Apostles in their time erected Aultares, It is wel known, that there was no Christian Church yet builde in the Apostles time. For, the Faithful for feare of the Tyrannes were saine to mete together in private Houses, in Vacant places, in Woods, and Forrestes, and in Caves vnder the grounde. And may we thinke, that Aultars were builde befoze the Church? Merily Origen, that liued two hundred yeres after Chryste, hath these wordes against Celsus, Obijcit nobis, quod non habeamus Imagines, aut Aras, aut Templa. Celsus chargeth our Religion with this, that wee haue neither Images, nor Aultars, nor Churches.

Origenes Contra Celsum. li. 4.

Likewise saith Arnobius, that liued somewhat after Origen, writinge against the Heathens. Accusatis nos, quod nec templa habeamus, nec imagines, nec aras. ye accuse vs, for that wee haue neither Churches, nor Images, nor Aultars.

Arnobius lib. 2.

And Volaterranus, and Vernerius testifie, that Sixtus Bishop of Rome, was the first, that caused Aultars to be created. Therefore, M. Hardinge was not wel aduised, so confidently to say, That Aultars haue euer bene, euen sithence the Apostles time.

Volaterranus. Vernerius.

Neither afterwarde, when Aultars were first vsed, and so named, were they streight way builde of stoane, as Durandus and such others say, they must needs be, and that, Quia petra erat Christus, Because Chryste was the stoane. For Gerson saith, that Syluester Bishop of Rome firste caused stoane Aultars to be made, and willed that no man should Consecrate at a woddren Aultar, but him selfe onely, and his Successours there. And notwithstandinge bothe for continuance, and stauidnesse, suche Aultars were vsed in some places, as it appeareth by Gregorius Pylenus S. Basiles brother, yet it is plaine by S. Augustine, that in his time in Aphysica they were made of Tymber. For he saith, That the Donatistes in their rage wounded the Priest, and brake a suncke the Aultar boundes: And againe he saith, That the Deacons deuotie was to carry, or remoue the Aultar: Whiche thinge cannot be expounded of a heape of stoanes, but onely of the Communion Table. And therefore S. Chrysostome commonly calleth it *ἡ ἁγία τράπεζα*, The holy bounde, And S. Augustine, *Mensa Domini*, The Lordes Table: As other Fathers also do in infinite places.

Durandus. li. 4. Gerson contra Floretum li. 4.

And notwithstandinge it were A Table, yet was it also called An Aultar: Not for that it was so in deede, but onely by allusion vnto the Aultars of the olde law. And so Irenaeus calleth Chryste our Aultar: And Origen calleth Our harte, our Aultar: Not that either Chryste, or our hartes be Aultars in deede: but onely by a Metaphore, or a manner of speache. Suche were the Aultars, that were vsed by the olde Fathers, immediatly after the Apostles time.

Gregorius Nyssensis. De Sancto Baptismo.

August. ad Bonifacium Epistol. 50.

August. in q. v. tertius et noui Testam. q. 101.

Irenaeus li. 4. ca. 34.

Origen in Matthe. tract. 25.

So we, whether it may seme likely, that the same Aultars stoode so farre of, from the hearinge of the people, as M. Hardinge so constantly affirmeth: I referre mee selfe to these authoritties, that here solow.

Eusebius thus describeth the forme, and furniture of the Church in his time: Absoluto templo, ac sedibus excelsissimis ad honorem praesidentium, & subsellis ordine

Eusebius li. 12. ca. 4. Ex oratione Panegyri-



**Communion Tables, or Altars.**

*ca in Encenij.  
Augustinus de  
verbis Domini  
secundum Iohan.  
sermon. 42.  
Concil. Constan-  
tinopol. 5. Acti. 1.*

*Durandus li. 5.  
Platyna.*

*Theodoret. li. 5.  
Ca. 18.  
Naxianzen in  
vita Basilij.  
De Con. Dist. 2.  
Sacerdotum.  
Concil. Laodi-  
cen. ca. 19.*

*Chrysostom in  
Epist. ad Ephe-  
sios hom. 3.  
Chrysostom in. 2.  
ad Corin. hom. 18.*

*Clemens Stromati-  
li. 7.*

*Bessation de Sa-  
cramento Eu-  
charistie.*

collocatis, ornato, & post omnia Sancto Sanctorum, videlicet Altari, in medio constituto &c. The Church being ended, and comely furnished with high Thrones, for the honour of the rulers, and with stalles beneath set in order, and last of all, the Holy of Holies, I meane, The Altar, being placed in the midst. Eusebius saith not, the Altar was set at the ende of the Quier, But in the midst of the Church amonge the people.

S. Augustine likewise saith thus, Christus quotidie pascit: Mensa ipsius est illa in medio constituta. Quid causæ est, o audientes, ut mensam videatis, & ad epulas non accedatis? Christe feedeth vs daily: and this is his table here set in the midst. O my hearers, what is the matter, that ye see the table, and yet come not to the meate? In the Council of Constantinople it is written thus: Tempore Diptychorum, cucurrit omnis multitudo cum magno silentio circumcirca Altare, & audiebant. When the Lesson, or the Chapter was a readinge, the people with silence drew together, rounde aboute the Altar, and gaue care. And to leaue others, Durandus examining the cause, why the Priest turneth him selfe aboute at the Altar, yeldeth this reason for the same: In medio Ecclesie aperui os meum. In the midst of the Church I opened my mouth. And Platyna noteth, that Bonifacius Bishop of Rome, was the first, that in the time of the Ministration diuided the Priest from the people.

To leaue farther allegations, we see by these few, that the Quier was then in the Bodie of the Church, diuided with Rayles from the rest, whereof it was called Cancelli, a Chauncel; and commonly of the Greekes presbyterium, for that it was a place specially appointed vnto the Priestes, and Ministers, and shut vp from all others, for disturbinge the holy Ministerie, as it appeareth notably by the storie of S. Ambrose, that willed the Emperour Theodosius him selfe to departe forth, and by Pazianzenus in the life of S. Basile, and by a Decree vnder the name of Clemens, and by the Council of Laodicea concerninge the same: and, as it may be gathered by S. Chrysostome, at certaine times of the Service was drawen with Courtaines.

Euen at this day in the great Churches at Millaine, Naples, Lyons, Pans, & Rome, and in the Church of S. Laurence in Florence the Priest at his Service standeth towarde the West, and so hath his face still vpon the people. And therefore Durandus saith, In suche places the Priest needeth not to turne himselfe rounde, when he saith Dominus vobiscum, And saluteth the people.

And where as M. Hardinge imagineth, that the people for distance of place, coulde not heare what the Priest saide, a man that hath considered the Olde Fathers with any diligence, may soone see, he is far deceived. For Chrysostome saith, The Deacon at the holy Mysteries stode vp, and thus spake vnto the people, Oremus pariter omnes: Let vs pray all together. And againe he saith, The Priest and the people at the Ministration talke together: The Priest saith, The Lorde be with you: The people answereth, And with thy spirit. Iustinian the Emperour commaunded, that the Priest should so speake aloud at the holy Ministration, As the people might heare him. Clemens Alexandrinus saith, Est ergo, quod est hic apud nos Altare, terrestris congregatio eorum, qui sunt dedicati orationibus: qui veluti vnâ vocem habent Communem, & vnâ mentem. The Altare, that we haue, is an earthly Congregation of men giuen to prayers, whiche haue, as it were, bothe voice and minde common together. And to leaue rehearsal of others, Bessation saith, Sacerdote verba illa pronunciant, assistens populus in vtrâq; parte responder, Amen. The Priest speakinge these wordes, the people standinge by at eche parte of the Sacrament, or on every side, saith, Amen.

Now Iudge thou good Reader, what truth may seeme to be, in that M. Hardinge addeth hereto, That the people remaining in seemely wise in the noether parte of the Church, was instructed by certaine Ceremonies, and tokens, shewed in the Quier, and gaue assent, and saide, Amen, vnto the Priest praieing at the Altar, although they vnderstoode no parte of his prayer.

Certainely,



Certainely, S. Paule saith: Quomodo dicet, Amen, ad tuam gratiarum actionem? Quandoquidem nescit quid dicas: Howe shal he say, Amen, and geue assent vnto thy thanks geuinge? For he knoweth not what thou saiest. So saith S. Augustine: Vt populus ad id, quod plane intelligit, dicat, Amen: That the people, vnto that they plainly vnderstande, may say, Amen. Likewise S. Ambrose, Imperius audiens, quod non intelligit, nescit finem orationis, & non responder, Amen: id est, verum, vt confirmetur benedictio. Per hos enim impletur confirmatio precis, qui respondent, Amen: vt omnia di-  
 Ha veri testimonio in audientium mentibus confirmantur: The vnlearned, hearinge that he vnderstandeth not, knoweth not the ende of the praiere, neither saith, Amen: that is to say, It is true: That the Priestes Blessinge may be confirmed. For by them that answer Amen, the praiere is confirmed: whereby is meante, that what so euer is spoken by the testimonie of the truth, be made good in the mindes of the hearers. Seinge therefore, that neither Altars were created in the Apostles time: no; the Communion Table, that then was vled, stode so farre of from the body of the Church: no; the people gaue assent to that, they vnderstoode not: so many vntruthes beinge sounde in M. Hardinges premisses, we may wel, and safely stande in doubt of his Conclusion.

M. Hardinge. The. 27. Diuision.

Cor. 14. Vvhereas you M. Iuel, allege S. Paule for your purpose, and make him to say thus, other wise then he wrote: If thou make thy praiere in the congregation with thy spirit, or noise of strange wordes, how shal the vnlearned man therein say Amen? For he knoweth not what thou saiest: you haue made this texte with your owne counterfeite stuffinge. The translation auctorised by kinge Edward and his Councel, is truer, and foloweth the Greeke nearer: whiche hath thus: Vvhen thou blest with the spirit, how shal he that occupieth the roome of the vnlearned, say Amen, at thy geuing of thanks, seinge he vnderstandeth not, what thou saiest? Here the Apostle S. Paule speaketh of blessing, or thanks geuinge with the spirit, whiche spirit, what it is, it is not easie to declare, after the iudgement of your owne Patriarke Iohn Caluine. S. Ambrose taketh it for the spirit, we haue receiued in Baptisme: that doth encline, and moueyr to praiere. S. Thomas, for the holy ghost geuen to vs, for reason, and for the poore imaginative. Erasmus, for the voice it selfe. Vidorus Clarus, for the power of pronouncing or utterance: some for the breath that passeth the throte: some for the intention: S. Augustine very subtilly. Pro apprehensione quæ ideas concipit, & signa rerum. Caluine in his Institutions. De oratione Cap. 15. for the sounde of the mouthe, that is caused of the breathe of a mans throte, and reboundinge of the aier. Chrysostome, for the spiritual gifte, or the gifte of the holy ghost to speake with tongues. Vvliche Caluine himselfe, sittinge in iudgement as it were, vpon this doubtful matter alloweth best, and condemneth the minde of others, and also his owne, though vnwares, as it seemeth: and so he woulde condemne your noyse of strange wordes likewise, if he heard it. This texte beinge so doubtful of it selfe in sense, so put out of time by your noyse of strange wordes, wherewith you descant vpon the woordes, spirit, so violently applied by your new fangled exposition, maketh litle to the condemnation of the Latine service in the Latine Church: specially seinge that S. Paule meaneth by that miraculous speakinge with tongues, vsed, or rather abused amonge the Corinthians, a farre different manner of speakinge from that speakinge, whereby the Priest uttereth the Common service. The Priest (I graunt) saieinge his service to his parish, speaketh with a tongue, but since the manner of speakinge is not that, whiche S. Paule meante, for the priest vnderstandeth it for the better parte, if he be learned, and (83) the people be not utterly ignorant, because of often preaching, longe eu-  
 some, solemne feastes and sundrie Ceremonies. And therefore your argument gathered out of that texte, concludeth nothinge against hauinge the service in the learned Latine tongue, not perfectly vnder-  
 standed of the vnlearned people. Verily, if you admitte the exalte iudgement of S. Augustine con-  
 sideringe this place of S. Pauls, then must you seeke for other scriptures, and prouises of your anglicke  
 service. For as he discusseth this point learnedly, by the tongue, S. Paule meaneth not the Latine,  
 Greeke, or Hebrew amonge the vnlearned people, or any other alien or strange tongue: but onely, and  
 that

1 Cor. 14.

Augustin. de  
 carechizandis  
 rudibus. Ca. 9.  
 Ambrosi. in 1.  
 Cor. Ca. 14.

The. 83. vnto that  
 For the simple  
 people vnder-  
 standeth not  
 one vwoorde, or  
 syllable of the  
 Latine Tongue.



that by way of Metaphore, any manner of utterance whereby the signes of thinges are pronounced, before they be vnderstanded. And by the sprite, he vnderstandeth not a noyce of strange wordes, after your strange interpretation, but as it is here in a certain proper and peculiar manner taken, a power of the soule inferiour to the minde, which conceiveth the similitudes of thinges, and vnderstandeth them not. And thinges so uttered, be uttered with the tongue, and spirite, whether it be in English, or Latine, or any other language.

And sir, although the people vnderstande not in most excele wises, what the priest saith in the Latine service, yet haue they commoditie and profit thereby, so farre as it pleaseth God to accepte the common Prayer of the Church, pronounced by the Priest for them.

The B. of Sarisburie.

Here M. Harding hath founde a sports, to passe the time withal. He maketh M. Calvin a Patriarche, and setteth him on high in iudgement, to condemne al the wordes. S. Pauls meaninge is bombasted, and brought out of tune, with a noyce of strange wordes. And in this pointe he doubleth, and trebleth copie, and plaieyth rounde aboute merrily with his owne fantasie. Wherein he may not be muche offended, if I say vnto him, as S. Hierome saide sometime vnto S. Ambrose, for his Commentaries vpon S. Luke: Verbis ludis: sententiis dormitas: That is, your wordes be pleasant: but your senses be halfe a sleape.

For that I saw, these wordes of S. Paule, y<sup>e</sup> thou Blisse v with thy Sprite, might seeme doubtful, and diuers expositions rising thereupon, I thought it mete, for the more ease of the vblearned, to open, what S. Paule might seeme to meane by this worde, Sprite, in that place. And folowinge the iudgement of sundrie olde Fathers, I called it a sounde, or noyce of vnknewen wordes. This is it, that M. Harding here so pleasantly calleth stuffinge, and bombaste, and a strange newefangled interpretation. Wherein he sheweth him selfe to be seane what thozte witted, as may some appeare. For within a fewe lines after, expoundinge these wordes of S. Paule (Quam decem millia verborum in lingua) he him selfe bleth the like home, baste, and the very same stuffinge.

Welly, if he wil vterly condemne al manner Paraphrase, or addinge of other wordes for declaration of that sameth hard, or doubtful in the texte, then muste he nedes condemne not onely the Septuagintes, but also al other Interpreters of the Scriptures.

Origen. in E-  
pist. ad Roman.  
Ca. 3. li. 3.

Here of Origen, weighing in what sorte the Apostle S. Paule allegeth the wordes of the Prophete Dauid, witteth thus: Sed quod dixit Apostolus, Sicut scriptum est, Non est iustus quisquam, non est intelligens, non est requirens Deum, Non hisdem sermonibus inuenitur in Psalmo sed alij permutantur, alij adduntur, alij relinquuntur. Quod a studiosis quibusque observetur diligentius, puto dari in hoc Apostolicam auctoritatem, ut cum Scriptura testimonij vtendum fuerit, sensum magis ex ea, quam verba capiamus. But where (as S. Paule saith) As it is written, There is not one iust man; there is not one of vnderstandinge, there is not one that seeketh after God, This place is not founde in the Psalme by these wordes: but some wordes are altered by S. Paule, and some others are added vnto, and some are leaste out.

Whiche thinge if the Reader aduisedly consider, I thinke that herein the Apostles authoritie is declared, that when wee haue neede to vse the Testimonie of the Scriptures, wee rather take the meaninge thereof, then the wordes. Origen saith, S. Paule hath altered y<sup>e</sup> wordes of the Prophete, and added to, and tooke fro: Yet, I trust, M. Harding wil not say, S. Paule bombasted, or stuffed the Scriptures.

Perhaps he wil replye, S. Paule by this worde, Sprite, meante not a strange tongue, or a noyce of vnknewen wordes: and therefore this stuffinge is counterfite. And because M. Harding saith so, perhaps the simple Reader wil so beleue it. But if the olde Doctors, & Fathers so expounde it, then al this strange mirth, and

and triumphe might haue bene spared.

S. Ambrose openeth S. Pauls meaning, and sheweth what he vnderstoode by this woorde, Sprite, in this wise: Si tu benedixeris spiritu, hoc est, Si laudem Dei lingua loquaris ignora audientibus: If thou blesse v with thy Sprite, That is to saye, If thou vtter the Praise of God, in a tongue vnknoen vnto the hearers. This, I trow, is no Somebath, nor countrefeite stuffinge: it is S. Ambroses Interpretation. Likewise S. Chrysostome expoundinge the same woordes, saith thus: Si tu benedixeris spiritu &c. Est quod dicit, huiusmodi: Si peregrina lingua gratias agas, quam nec intelligas ipse, nec ceteris idem interpreteris, plebeius non potest subicere, Amen. If thou Blisse v with thy Sprite &c. The meaninge hereof (saith S. Chrysostome) is this: If thou geue thanks vnto God (or pray) in a strange tongue, whiche neither thou knowest thee selfe, nor canst expounde vnto others, the vnlearned cannot say, Amē. This, Chrysostome saith, is S. Pauls very meaninge: M. Hardinge saith, No: it is a strange newfangled interpretation. Erasmus in his paraphrase turneth it thus: Si tu decantes laudes Dei, sermone omnibus incognito: If thou singe out the praises of God, in a tongue vnknoen vnto al they hearers. Dionysius y Carthusian likewise saith thus: Si tu Benedixeris Spiritu, id est, non verbis, quæ ab alijs intelligantur, sed tantum lingua: If thou Blisse v with thy Sprite, That is to say, not with sutch woordes, as others may vnderstande, but onely with thy tongue.

Ambra in 1. Cor.  
Ca. 14.

Chrysosto. in 1.  
Cor. 14. hom. 33.

Erasmus in  
1. Corin. 14.  
Dionysius Car-  
thusian. in 1.  
Cor. 14.

Anselmus saith: Spiritus meus orat, id est, status oris mei orat, dū loquor in oratione: My sprite praieth, That is, The breathe of my mouth praieth, so longe as I continue speakinge. What so euer opinion M. Hardinge haue of Erasmus, yet, I trow, of his modestie, he wil not say, that either Dionysius the Carthusian, or S. Ambrose, or S. Chrysostome, or Anselmus, deuised newfangled expositions, or discanted vpon S. Paule, or set his texte out of tune.

Anselmus in  
1. Corin. 14.

But (he saith) the place of S. Paule is doubtfu: S. Ambrose, S. Augustine, S. Chrysostome, Isidorus, Erasmus, and Thomas of Aquine vnderstoode it diuersely. And wil he thereof conclude thus, These Fathers mistooke S. Pauls sense: Ergo, S. Paule had no sense? Or, Diuers Doctours touchinge this place had diuers iudgements: Ergo, wee must haue no iudgement? Or must wee folowe none of them, bicause some were deceiued? Or must wee folowe them al together, bicause they were Doctours? In dede they dissented somewhat in the takinge of this woorde, Sprite, as it is euident: but whether it were the holy Ghost, that S. Paule meante thereby, or Imagination, or Reason, or the Gifte of tongues, or the Sounde of the mouth, or the power of utterance, or the Voic it selfe, it is certaine, and confessed by these, and al other Doctours, and Fathers, that S. Paule spake of an vnknoen Tongue, and as S. Gregorie saith, De strepitu oris, of the bablinge of the mouth: and so consequently of a noise of strange woordes, wherewith M. Hardinges tender eares are so mutche offended.

Hugo Cardin.  
citat Gregorin.

Now, for as mutche as it is auouched, that these woordes of S. Paule make nothinge for our purpose, let vs a litle examine one, or two, of M. Hardinges reasons, & see, howe wel he applieth the same to his purpose. The first is this: S. Paule increateth of the miraculous gifte of Tongues: Ergo, His woordes make nothinge against the Latine Service.

Againe, S. Paule willeth, that the Priest vtter the Common Prayers in the Congregation in such Language, as the vnlearned may be edified thereby, and answer, Amen: Ergo, (M. Harding saith) The Priest may vtter the Common Prayers in an vnknoen tongue. Surely these argumentes would make a strange noise in the Scholes, and set al Logique quite out of tune. But, if S. Pauls woordes make nothinge against the Latine Service, as it is now vsed, what is it then that S. Paule condemneth? Why concludeth he thus, How shal the ignorant say, Amen, at thy thankesgivinge? For he knoweth not, what thou saiest. Why setteth he y whole difference in knowinge, and not knowinge?

Or



The learned  
Latin  
Tongue.

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THE THIRD ARTICLE

What misliketh he els, But the sounde, or noise of a strange tongue, whereby he thinketh, the people in no wise can be edified: If al this be nothinge, as P. Harding saith, then let him turne the whole course of S. Pauls wordes, & saie thus: Praise thou in a strange unknowne tongue: that the people may say, Amen. For so may they say, although they knowe not what thou praist.

Augustin. ad  
Quod vult Den.  
Arnobius.

The allegation of the learned Latine tongue, whiche P. Hardinge so often vseth, may serue rather to astonnie the simple, then to make any good sufficient proufe. So the subtilde olde Heretiques, Marcus, and Verulcon, as it is reported by S. Augustine, & Arnobius, used in their praiers certayne Hebrew, and other strange unknowne wordes, to the intent to amaze their hearers with admiration, and the more to commend, and set forth their treacherie.

No tongue is to be accompted learned in it selfe, but onely in respect of some other thinge, and, as the learned terme it, Per accidens, that is, either for the eloquent manner of utterance, or for the substance of learned mater therein contained, or for the learning, and knowledge of the speaker. But the Latine Service, besides that it is not eloquent in it selfe (as in dede it needeth not to be) sometimes it holdeth not good congruities, but is utterly void of reason. Wherein, let this one example stande for many. In the praies of y<sup>e</sup> Blessed virgin, it is writte thus: Cuius Dominus humilitatem respiciens, Angelo nuntiante, concepit Redemptorẽ mudi: By the learninge of this learned tongue, we are taught it was not our Lady, but our Lorde, that was mother vnto Christ: for so it saileth out in construction, Our Lorde conceived the Redeemer of the Worlde. The substance of the mater therein contained, is sometimes vaine, & full of fables, sometimes wicked, and Idolatrous: the Priestes, that utter this tongue, for the most parte sutch, as are hardely habile to make it learned. Pope Zacharie saith, that a Priest in his time Baptized a Childe by these wordes, In nomine Patrie, & Filii, & Spiritu Sancta. And S. Augustine saith, that diuers Priestes in his time, in their common Latine Service, where as the people vnderstoode the Latine tongue, vttered Barbarismes, and Solacismes, that is to say, spake false Latine: and further saith: Multa in illis repuntur contra Catholicam Fidem: In the same praies many thinges are founde contrary to the Catholique Faith. Sutch is this tongue, that P. Hardinge here so highly commendeth, to be so learned.

De Consecrat.  
Dist. 4. Retule-  
rit.

Augustin. de Ca-  
techizan. rudib.  
ca. 9.  
De Con. dist. 4.  
Si non.

But graunte we the Latine tongue to be Eloquent, Copious, and Learned aboue al others. Yet thinke these men, that Goddes eares be so curious, or so deinite, that he can abide no praier, but onely in a Learned language? Merely, S. Paule requireth no bragge of learning to be vttered in y<sup>e</sup> Congregation, but onely plaine speache, and vnderstandinge, That the simple may be edified.

Caligula the Emperour set golden loaves, and al other Seruites of whole golde before his Cheastes, and badde them eate. In dede they had a glorious sight, to looke vpon. Yet had they nothinge neither to eate, nor to drinke, for contentation of nature. Euen so woulde P. Hardinge sette his glitteringe Service of Greeke, Hebrew, and Latine before the people, and hidde them seide. A goodly shew, no doubt, to gaze, and to wonder at. But alas, nothinge haue they there either to receiue, or to taste of: either to moue them to repentance, or to comforte, and quiet their conscience. It is notably wel saide by S. Augustine: Quid prodest Clavis aurea, si aperire quod volumus, non potest: aut quid obest lignea, si hoc potest: quando nihil querimus, nisi patere, quod clauum erat: What auileth a Golden Key, if it cannot open that, we woulde haue opened? Or what hateth a wooden Key, if it be habile to open? Seing wee desier nothinge, but that the thinge, that is shutte, may be opened.

Augustin. De  
Doctrina Chri-  
stiana. li. 4. ca. 11.

The people (saith P. Hardinge) is not utterly ignorant, what the Priest saith. They vnderstande him, although not perfectly, nor in exacte wise, yet they vnderstande him. Thus he doubteth

doubteth, and staggereth betwene perfit, and vnperfit, as not hauing yet wel measured the peoples vnderstandinge. For to say, The ignozant perfitely vnderstande the Latine Tongue, were against the manifest truth: to saye, They vnderstande no parte therof at al, were directly against S. Paule: For he requireth vnderstandinge. Wherefore M. Hardinge diuideth the mater, and saith, They vnderstande the Latine tongue: although not exactly, or perfitly: That is to say, they vnderstande neither the Scriptures, nor the praiers, nor any one thinge that is spoken, nor sentence, nor woꝛde, nor Syllable, nor letter: They heare the Priest speake: and knowe not, what he saith. They see him turne, and gesture: and knowe not, what he meaneth. This (saith M. Hardinge) is the vnderstandinge of the Latine tongue. But alas, is this the vnderstanding, that S. Paule requireth, That the people may be edified, and answere Amen: And what pleasure hath he, in abridging, and biding the vnderstandinge of Goddes people: Why should they not rather vnderstande perfitely, what the Priest saith: Why shoulde there be any imperfection in Godly thinges: S. Paule wisheth that wee may al grow vnto a perfit man in Christe Iesu: And S. Augustine wisheth, that the people may say Amen, To that they plaineely, and perfitly vnderstande.

Ad Ephesi. 4.  
Augustin. de  
Catechizandi  
rudib. ca. 9.

M. Hardinge. The 28. Diuision.

But S. Paule (say they) requireth that the people geue assent, and conforme them selues vnto the Priest, by answearinge, Amen, to his praier made in the Congregation.

Verily, in the Primitiue Church this vvas necessary, vwhen the Faith was a learninge. And therefore the Praiers vvere made then, in a common tongue knowen to the people, for cause of their further instruction: Vvho beinge of late conuerted to the Faith, and of painimes made Christians, had neede in al thinges to be taught. But after that the Faithful people was multiplied, and increased in great numbers, and had been so wel instructed in all poyntes of Religion, as by their owne accorde they conformed them selues to the Ministers at the Common Praiers: in the Latine Church the seruice was set out in Latine: and it was thought sufficient, part of the people in the Quire, to answere for the whole. And this hath bene esteemed for a more expedite, and conuenient order, then if it were in the Vulgare tongue of euery Nation.

The B. of Sarisburie.

Who so wil mainteine an vntrueth, ought to be circumspecte, and to remember wel, how his tales may stande togeather. M. Hardinge a litle before wrote thus: Cicero saith, Tongues be in number infinite. Of them al, Neither M. Iuel, nor any one of his side, is hable to shew, that the publique seruice of the Church in any Nation, was euer for the space of sixe hundred yeres after Christe in any other tongue, then in Greeke, or Latine. Now contrarywise, either of forgetfulness what he hath saide before, or of some other better aduise, he saith thus: Verily, in the Primitiue Church this was necessary, when the Faith was a learninge. And therefore the praiers were made then in a common tongue knowen to the people, for cause of their further instruction. By these woordes, he utterly ouerthroweth, that he so confidently saide before: and very wel confirmeth my assertion. M. Iuel may now take his ease. For M. Hardinge him selfe is hable to proue against him selfe, that in the Primitiue Church the seruice was ministered in the Common tongue: and that he confirmeth for a veritie, and saith, it was necessary so to be, and could not be other wise. These sayings of M. Hardinges being directly contrary, cannot possibly stande bothe togeather. If the one be true, the other of necessity must needs be false.

M. Hardinge  
contrary to him  
selfe.

The reason that he geathereth in this place, standeth vpon the diuersitie of times. Then (saith he) the people was ignorant, and needed of all thinges to be taught. Nowe they are instructed, and vnderstande the Faith, and are increased in multitude. Therefore it is better



better now for expedition, the service be saide in a strange Language, and that onely the Clerke make answer to the Priest, in steede of the whole Congregation.

Thus saith M. Hardinge, not by the authoritie of S. Ambrose, S. Augustine, S. Hierome, S. Chrysostome, or any other like olde Catholique Doctour, but onely by warrant of late Doctours, Thomas of Aquine, and Nicholas Lyra: the former of whiche twoo, liued at the least twelue hundred yeres after Chyriste. His reason in shorte is thus: The people now is instructed: Ergo, They ought to haue their service in a strange tongue.

If M. Hardinge minde to perswade the worlde, he had neede to brynge other argumentes. But what if the people be not instructed: What if they know nothing, no not the Articles of the Chyristian Faith: What if there be noman to instructe them: What if the Priest be euen as is the people, and the blinde leade the blinde: Yet, I trow, M. Hardinge will not alter his new Decree: but his strange Service must continue stil. Verily, the vnderstandings of God is the soule, and life of Gods Church: and as it was necessary at the first planting thereof, so is it alwaies necessary for the continuance of the same. S. Hilarie saith, Ecclesia, in quibus verbum dei non vigilar, naufragæ fiunt: The Churches, wherela Goddes worde is not watcheful, suffer wrecke. Neither did S. Paule say, let this order holde for the time, while the faith is a learning, as M. Hardinge woulde haue him say: but thus he saith, Hæc quæ scribo, Domini sunt mandata. Omnia ad edificationem fiunt: The thinges that I write, are the commaundementes of the Lorde. Let al thinges be doone to edifie. The edifyinge of the people, whiche is the final cause hereof, continueth stil: therefore ought the vnderstandinge of the people, whiche is the efficient cause hereof, to continue stil.

1. Corin. 14.

M. Hardinge. The 29. Diuision.

I graunte, they cannot say, Amen, to the blessing, or thankes geuinge of the Priest, so wel as if they vnderstode the Latine tongue perfectly. Yet they geue assent to it, and ratifie it in their hartes and doo conforme them selues vnto the Priest, though not in speciall, yet in general: that is to witte, though not in euery particular sentence of praise, and thankes geuing, or in euery seuerall petition, yet in the whole. For if they come to Church with a right and good intent, as the simple doo no lesse then the learned: their desier is to render vnto God glory, praise and honour, and to thanke him for benefites receiued, and with al, to obtaine of him thinges becomofull for them in this life, and in the life to come. And without doubte, this godly affection of their mindes, is so acceptable to God, as no vnderstandinge of wordes may be compared with it. This requisite assent, and conforming of them selues to the Priest, they declare by sundrie outwarde tokens, and gestures: as by standing vp at the Gospel, and at the preface of the Masse: by bowinge them selues downe, and adoringe at the sacrament: by kneelinge at other times, as when pardon, and mercie is humbly asked, and by other like signes of deuotion, in oher parties of the service.

The B. of Sarisburie.

Yet once againe M. Hardinge woulde make the worlde beleue, that the ignorant people vnderstandeth the Latine tongue, although not perfectly: and that they may in general, geue their consent vnto, what so euer the Priest saith, although they know not one worde, what he saith. And so betweene S. Paule, and M. Harding there appeareth a plaine contrarietie. For S. Paule saith, The vnlearned cannot say Amen, to thy prayer, because he knoweth not what thou saiest. Yei (saith M. Hardinge) although he know not, what thou saiest, yet may he neuerthelesse say, Amen: But hereto he laith his correction: I graunt (saith he) they cannot say Amen to the blessing, and thankes geuinge of the Priest, So yvel, as if they vnderstode the Latine tongue.

M. Hardinge, who taught you thus to qualifie the peoples duties: Why do you

Contra. A.  
nomz ho. 3

you thus openly deceiue your brethren: Why teache you them to say, Amen, To edifie them selues, to be thankesful, and to console their hartes vnto God, Nor, so vvel, but in woordes wise, as you your selfe confesse, then you know, they are bounde to do: Your owne tongue confesseth against your selfe, that you leade the people of God from the better, vnto the woordes.

I know, the humble affection, and deuotion of the harte is more pretious before God, then any vnderstandinge, or sounde of woordes. For that in deede is the praicing in Spite and Truth. And therefore God complaineth of the contrarie: This people draweth neare vnto mee with their lippes, saith the Lorde, but their harte is farre from mee. Hereof M. Hardinge geathereth this reason: The people is deuoure, and godly disposed: Ergo, They must haue their praiers in a strange tongue.

Iohan. 4.  
Matthae. 15.

I woulde M. Hardinge woulde consider, and reforme his reasons better. This is to simple: it needeth no answere. Certainly, if the simple people be so deuoute, and so reuerently disposed in the darkenesse, without any teachinge, or vnderstandinge, muche more woulde they reuerently, and deuotely dispose them selues, if they heard the godly praiers, and vnderstoode them.

Kneelling, bowing, standing vp, and other like are commendable gestures, and tokens of deuotion, so longe as the people vnderstandeth what they meane, and applieth them vnto God, to whom they be deuote. Otherwise they may wel make them Hypocrites: but holy, or godly they cannot make them. Celestinus writeth thus vnto the Bishoppes of Fraunce: Docendi potius sunt, quam illudendi: nec imponendum est eorum oculis: sed mentibus infundenda praecepta sunt: The people must rather be taught, then mockte: Neither muste wee deceiue their eyes: but must power holesome preceptes into their hartes.

Inter Decreta  
Celestin. pp. x.

M. Hardinge. The. 30. Diuision.

And where as S. Paule seemeth to disallow praicing with tongue in the Common assemblie, because of want of edifyinge, and to esteeme the vtterance of fine woordes or sentences with vnderstandinge of his meaninge, that the rest might be instructed thereby, more then ten thousande wordes in a strange, and vnknown tongue: Al this is to be referred to the state of that time, whiche was muche vnlike the state of the Church, wee be now in. The tongue of the praiers whiche S. Paule speaketh of, was vterly strange, and vnknown, and serued for a signe to the vnbeleuers. The Latine tongue, in the Latine Church is not altogether strange, and vnknown. For beside the Priest in most places some of the rest haue vnderstandinge of it, more or lesse, and now we haue no neede of any suche signe. They needed instruction: wee be not ignorant of the chiefe pointes of Religion. They were to be taught in al thinges: wee come not to Church specially, and chiefly to be taught at the seruice, but to praie, and to be taught by preachinge. Their praier was not vailable for lacke of faith, and therefore was it to be made in the vulgare tongue, for increace of Faith. Our Faith wil stande vs in better steede, if wee geue our selues to deuoure Praier. They for lacke of faith had neede of interpretation, bothe in praiers, and also in Preachinge, and al other spiritual exercises: wee haue sufficient instruction in the necessary rudimentes of our faith, for the rest haue more neede by earnest, and seruient praier, to make suite vnto God, for an vpright, pure, and holy life, then to spende muche time in hearinge for knowledge. Concerninge whiche thinge, Chrysostome hath this sayinge: Profecto si orare cum diligentia insuecas, nihil est quod doctrinam tui conserui desideres, quum ipse Deus sine villo interprete mentem abunde luce afficiat. Verily, if thou vyle to praie diligently, there is nothinge why thou shouldest desire teachinge of thy fellow seruante, seeinge God him selfe doothe abundantly lighten thy minde without any interpreter.

The woordes  
of Chrysostome  
much abused.

Contra. A.  
nom. ho. 3

The B. of Sarisburie.

Here M. Hardinge by counterpointes, and by sundrie circumstances of difference, compareth the state of the Primitive Church, and his Church of Rome together, and thereof woulde seeme to p:oue, that S. Pauls woordes, whiche S.



Paule him selfe calleth Mandata Domini, The Lordes commandementes, soode god onely for that time present, and for no time afterwarde: as if he woulde say, Gods wil were mutable, or his commandementes holde onely for terme of yeeres.

I graunte, there appeare greate notes of difference betweene the order of the Primitive Church, and the order that now is in the Church of Rome. For, to leaue al that M. Harding hath here touched by way of comparison, and to note that may seeme neare to this purpose, The rulers there wished, and laboured that the people might abounde in knowledge: Here, their whole labour and study is, that the people may abounde in ignorance. There, the Ministers spake with sundrie tongues, that the people of al Nations might vnderstande them: Here, the Minister speaketh in a strange tongue, to the intente that noman may vnderstande him. There, the simple, and the ignozant were made eloquent: Here, the Bishoppes, and Cardinals, and greatest learned are made dumme. And to prosecute no further, there appeared in the Primitive Church, the vndoubted woordes of the holy Ghoste, and y very traxes, and stoppes of Christs seete: and therefore Irenaeus, and other Olde Fathers, in cases of doubt, appealed euermore to the order, and example of that Church. And Tertullian saith, Hoc aduersus omnes haereses valet, id esse verum, quodcunq; prius: id esse aduerbinum, quodcunq; posterius: This Marke preuaileth against al Heresies: That is the truth, that was vsed first, that is false, and corrupte, that was brought in afterwarde. And therefore the Holy Fathers in the Council of Nice made this general houte, and agreed vpon the same, τὰ ἐκ ἀρχῆς ἡγιασμένα. Let the ancient orders holde stil: reseruinge them selues thereby, to the vse and order of the Primitive Church. Contrarywise, Valentinus, Marcion, and other like Heretiques, thought them selues wisest of al others, and therefore vtterly refused (as M. Harding and his fellowes now doe) to stande to the Apostles orders: Thus Irenaeus writeth of them: Dicentes, non solum Presbyteris, sed etiam Apostolis sapientiores esse, & sinceram veritatem inuenisse: They wil say, that they are wisest, not onely then other priests, but also then the Apostles, and that they haue founde out the perfitt truth. I say not, M. Harding is so wilkely minded, as Valentinus, or Marcion was: but thus I say, He vtterly refuseth, to stande to the Apostles orders, and foloweth other late diuised fantasies: and therein vndoubtedly doothe, euene as the olde Heretiques Marcion, and Valentinus did.

1 Now let vs consider M. Hardinges reasons. The state (saith he) of the Primitive Church was farre vnlike the state of the Church, wee be now in:

Ergo, wee are not bounde to S. Pauls commandementes.

2 Again he saith, some one, or other in a Parishes, vnderstandeth somewhat of the Latine Tongue:

3 The people is sufficiently instructed in Religion:

4 They come together now, not so muche to be instructed, as to praye:

Ergo, They ought to haue their seruice in a strange tongue.

What meaneth M. Harding thus to deale? Lo he I am, to make the comparison. But true it is: Clerp Childzen doe not vse, to reason in so childlike sort. He knoweth wel, that commonly, neither any one of the whole parish, vnderstandeth the Latine tongue, nor oftentimes the Priest himselfe. He knoweth that the people of his Church, is not instructed in Religion, nor no man suffered to instructe them. And, not withstandinge both these partes were graunted true, yet coulde he not any way conclude, that therefore the people should haue their seruice in a strange vnknewen tongue. Thus, neither is the Antecedent true, nor dooth the Consequent thereof follow. Now iudge thou, good Christian Reader, whether these proues beare weight sufficient to leade thy conscience.

He saith, Prayers in the Common Vulgare tongue were necessary in the primitive Church, for breedinge of the faith. But what thinge can be bredde by prayers

Irenaeus li. 3.

ca. 3.

Tertull. aduersus Praxeam.

Council Nicen.

Irenaeus li. 3. ca. 2.

praiers in a strange tongue? What knowledge, what Faith, what Charity? The Apostles were not void of Faith: yet they saide vnto Chyriste, O Lorde increase our Faith. Chyriste speakinge of the latter daies, saith thus: VVhen the Sonne of man shal come, he shal scarcely finde Faith in the vvorlde. Doubtlesse, the thinge, that was good to reare the Faith, is also good to repaire the Faith: and that was then necessary to increase Faith, is also necessary now to continue Faith.

But to what ende dothe he allege the woordes of Chrysostome? Did that good Father euer minister the Common Service vnto the people in a strange tongue? M. Hardinge knoweth, The people vnderstode Chrysostome, what he praied: and answered him in their owne tongue: and praied with him al together. Did Chrysostome euer checke the people for their knowledge, or discourage them from readinge the Scriptures: Certainly he oftentimes rebuketh them for not readinge, and willeth them to vie the Scriptures: to reade the Scriptures: and to conferre at home with their families of the Scriptures. And wher as M. Hardinge to withdraue the peoples hartes from readinge, saith, The Scriptures are darke, and dangerous, and no man hable to wade in them without a guide: S. Chrysostome contrarywise, to encourage the people to reade the Scriptures, saith: They be plaine, & easie, and that the ignorant and simple man, by praiser vnto God, may attaine the knowledge of them without any Maister, or Teacher, by him selfe alone. For these be his woordes euen as M. Hardinge hath alleged them: Proferre cum diligentia insulas, nihil est, quod doctrinam conferui tui desideres, cum ipse Deus sine vlllo interprete, mentem tuam abunde luce afficiat: If thou vse to praiser diligently, there is no cause, why thou shouldest desire the teaching of thy fellow seruante. For God him selfe wil abundantly lighten thy minde without any interpreter. The like saying he hath often otherwhere. Declaringe the Roie of Quene Candaces Chamberlaine, he willeth thus: Fieri non potest, vt is, qui Diuinis Scripturis magno studio, seruenit de desiderio vacat, semper negligatur: Licet enim desit nobis hominis Magisterium, tamen ipse Dominus supernè intrans corda nostra, illustrat mentem, rationi iubar suum infundit, detegit occulta, doctoresq; fit eorum, quæ ignoramus: It cannot be, that any man with greates studie, and seruent desire readinge the Scriptures, shoulde stil be leaste destitute. For although wee lacke the Instruction of man, yet wil God him selfe from aboue enter into our hartes, and lighten our minde, and cast a beame of light into our reason, and open thinges that be hidden, and become our teacher of such thinges, as wee know not. Therefore this place of Chrysostome standeth M. Hardinge in smal steede, onlesse it be by the countenance of an ancient Doctour, to make the simple beleue, he hath saide somewhat: The reason, that he geathereth herof, is this: The vnlearned man, be he neuer so simple, may reade the Scriptures in his owne Vulgare tongue, and vnderstande the same without a teacher: Ergo, The Common Service ought to be ministered vnto the Laye people in an vnknewen tongue.

M. Hardinge. The 31. Diuision.

I woulde not here, that any man shoulde lay to my charge the defence of ignorance, as though I enuied the people any godly knowledge. I wishe them to haue al heavenly knowledge, and to be ignorant of nothinge necessary to their saluation. Yea, euen with my very harte I wishe with Moses: Quis tribuat, vt omnis populus propheta, & det Dominus illis spiritum suum? O that al the people coulde prophete, and were learned in Goddes holy woorde, and that our Lorde would geue them his spirit. But al the common people so vnderstande the Priest at the service, I thinke, wise, and godly men, iudge it not a thinge so necessary, as for the whiche the ancient order of the Church, with no litle offence, publicke and vniuersal auctoritie not consulted, should be condemned, broken, and quite abrogated, by priuate aduise of a fewe.

Lu. 17.

Luke. 18.

Chrysostom.

Contra Anomacos homi. 3.

Chryso. in Mat. hom 2.

Chrysostom. in Psalm 43.

Chrysost. ad Coloss. hom. 9.

Chrysost. contra Anomacos. homi. 3.

Chrysost. in Gen. hom. 35.



If defaulte were in this behalfe insly founde, it is knowne to whome the redresse pertaineth. Concerning the state of Religion in al ages the general Council representinge the vniuersal Church, for al soares hath ordeined hollesome remedies. VVhere they be not hearde, of whome Christe saide, He that heareth you, heareth me, and he that despiseth you, despiseth me: it is to be feared, that concerninge the seruice the newe learned boldnesse is not so acceptable to God, as the olde simple humilitie. It were good, the people hauing humble and reuerent hartes, vnderstoode the seruice: I denie not.

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**M.** Hardinge wilsheth vnto the people al maner of knowledge, that is godly, and heavenly, and necessary for their saluation. Onely his Latine Seruice he woulde in no wise haue them know. Whereby he seemeth praisely to graunt, that his Latine Seruice neither is godly, nor heavenly, nor necessary for the peoples saluation.

He would, That al the people were learned in Gods holy wordes: And, notwithstanding he knowe, there is noman to instructe them, yet may he not suffer them either to reade the Scriptures, or to vnderstande any parte of their Common Prayers. I trowe, he woulde haue them learne onely by Reuelation.

If any faulte were insly founde (saith **M.** Hardinge) the redresse thereof belongeth to the General Council. I graunt, the very name of a Council is great, and weigheth much. But if there were none other possible way to seeke redresse, then moste miserable were the Church of God. If Christe, & his Apostles would haue waited for a General Council, the Gospel had bene vnpreached, & the Church vnplanted vntil this day. It were good (saith **M.** Hardinge) the people vnderstoode the seruice: I denie not. For great not this, god Reader: That the people vnderstoode their Seruice. **M.** Hardinge him selfe confesseth, it were good. And why so? Doubtlesse because he is forced to see, and say, that it would redounde to the gloire of God, & to the greates comfozte, and profite of the people. Therefore he saith, it were good. Whereof wee may wel gather this argument of the contrary: When, that the people in this brute sorte is kepte still in ignorance, not vnderstanding any portion of their Common Seruice, by **M.** Hardinges owne confession, it is ill. And is it not lawfull to doe that is good, to redresse that is ill, to seeke Goddes gloire, and the comfozte of his people, without consent of a General Council?

It appeareth wel, God is not bounde to lutch orders. He hath oftentimes reformed his Churche, and reformed Abuses, and Heresies, by particular conference within seuerall Realmes, and Countries: as wee see by these Priuate Councils holden at Carthage vnder **S.** Cyprian: at Neocesaria in Pontus: at Ancyra in Galatia: at Sangra in Paphlagonia: and by other like, without any consent of a General Council. So likewise saith **S.** Ambrose against Secundus, and Palladius: The Bishoppes of the East parte, and so the Bishoppes of the west, haue euer vsed seuerally to assemble them selues together, as occasion was offered, and to reforme their Churches, by them selues, without troublinge the whole worlde.

But (saith **M.** Hardinge) Christe him selfe hath by special woordes commended the authoritie of Councils: Qui vos audit, me audit: He that heareth you, heareth mee: and he, that despiseth you, despiseth mee. We denie not the truthe of these wordes: not withstandinge it is plaine, Christe spake there no more of a Council, then of any one priuate man, hauinge Commission from him, and deyinge his commaundement: wherunto the whole Council is bounde to yeelde, no lesse then others: and without which the Council, be it neuer so General, is no Council. But where did euer Christe geue commaundement, that the Seruice should be saide in a strange vnknewen tongue? Or where did any General Council euer decree it? Once againe I aske **M.** Hardinge, and gently desier his answere, where did any General Council from the beginning of the worlde, euer decree, that the people should heare their Seruice

Cyprian. to. 2.  
In l. tomo Cocit.  
In Concil. A-  
quilein. in Col-  
latione cum  
Palladio.

Luke. 10.

Contra  
Manichaeos  
epist. funda-  
menti. ca. 4.  
Ad Euodiu  
epist. 102.

Service in a strange unknown tongue: If there be any such Council, why doth he not shew it? If there be none, nor neuer were any, why doth he thus mocke the worlde with the name of a Council?

Cicero saith very wel of him selfe, Nihil nobis opus erat Lege, de quibus nihil esset actum Legibus: To restore mee from exile, I needed no law, against whom there was nothinge doone by Law. So may wee likewise say, Wee neede no Council, to restore Goddes Truthe, that was taken away from vs without a Council. Every Prince is bounde in the whole, to see the Reformation of his owne Church, and Countrie. Neither wil God holde him excused, if he say, I wil tarry til al other Princes, and the whole worlde doe the like. Josue that noble Prince, when he had assembled al the Tribes of Israel before him, thus he spake vnto them: Si malum vobis videtur, vt seruiatis Domino, optio vobis datur: Ego autem, & Domus mea, seruiemus Domino: If ye thinke it ill to serue the Lorde, ye shal haue your choise: but I, and my house wil serue the Lorde. It pleased God, to plante his Church in this Realme, three hundred yeres before the first General Council was holden at Nice. The Lordes hande is not shortened. He is likewise hable now to reforme the same by his holy Word, without tarrienge for a general Council.

Now be it, the worlde may see, these be but pretences, and vaine shiftes, without any simple meaning. They haue now had a Council of longe continuance: They haue hearde the great complaintes of al Christian Kingedomes, and Countreies, namely touching their Common Service. M. Harding him selfe confesseth, It were good the people vnderstoode it. Yet not withstandinge the Council saith, No, it were ill: it were not good: and can in no wise abide it. And so either the Council condemneth M. Harding: or els M. Harding condemneth his Council. But Christe saith vnto vs, Let the deade burie their deade: come thou, and follow mee.

M. Harding. The. 32. Division.

Contra  
Manichaeos  
epist. funda-  
ment. ca. 4.  
Ad Euodiu  
epist. 102.

Yet allanderh not in vnderstandinge. S. Augustine saith notably, Turbam non intelligēdi viuacitas, sed credendi simplicitas iuissimam facit. That as for the common people, it is not the quicknesse of vnderstandinge, but the simplicitie of beleeuinge, that maketh them safe of al.

And in an other place, Si propriet eos solos Christus mortuus est, qui certa intelligentia possunt ista discernere, penē frustra in Ecclesia laboramus. If Christe (saith he) died onely for them, whiche came with certaine, or sure vnderstandinge, discern these thinges (concerning God) then is the labour, we take in the Church, in manner in vaine. God requirerh not so muche of vs, how muche wee vnderstande, as how muche wee beleene, and through beleefe, how muche wee loue. And when we shal al appeare before Christe, in that dreadefull daie of iudgemente (24) we shal not be required to geue an accompte of our vnderstandinge, but saith presupposed, of our Charitie.

The B. of Sarisburie.

Where as M. Harding saith, Allanderh not in vnderstandinge, If he meane thereby profounde knowledge, and deepe conceiuinge of Mysteries, as S. Augustine also meante, it may wel be graunted. Otherwise, as touching the publique Service, as Chrysostome saith, Onlesse the vnlearned vnderstande, what thou praierst, he is not edified, neither can he geue consent vnto thy praier: thou throwest thy wordes into the winde, and speakest in vaine. And therefore the very substance of the publique praier reacheth in the vnderstandinge of the hearer.

No man may iustly presume, of that M. Harding saith, wee shal not render accompte of our knowledge. For at that terrible daie of the Lorde, wee shal assuredly render accompte of our wilful Ignorance. Christe him selfe, vnto whome God hath geuen al iudgement, saith, If the blinde leade the blinde, bothe shal fall into the pitte.

Cicero de legib. lib. 3.

Josue Ca. 24.

Polydor.  
Childas.  
Theodoretus.  
Esai. 59.

Matth. 3.

The. 84. vn-  
truth, For it is  
written, He that  
knoweth not,  
shal not be  
knowne.  
1. Cor. 14.

Chrysostom. in. 1.  
Corin. hom. 35.

Roman. 14.  
2. Corin. 5.  
Matth. 15.



Iohan. 3.

Sapient. 5.

Chrysostom. In  
Matthe. ho. 2.In eadem Ho-  
milia.

In eadem.

Chrysost. ad Hes-  
braeos hom. 17.

Matthe. 10.

Colossen 2.

1. Corinth. 14.

Chrysostom. in

Iohan. homi. 16.

fitte. And againe, This is the Condemnation of the worlde: light is come into the worlde: and men loue the darkenesse more then the light: This, saith the Christe, is the Condemnation of the worlde. And the wise man saith, The wicked at that terrible time, shal make their moane on this sorte: Aberrauimus a via veritatis: & iustitia lumen non fulsit nobis: & dolus intelligentie non exortus est nobis: We strayed from the way of the Truth: and the light of Justice shined not before vs: neither did the Sonne of vnderstandinge arise vnto vs. Chrysostome oftentimes complaineth of the peoples negligence in this behalfe, Non sum, inquis, Monachus: Vxorem habeo, & filios, & curam Domus. Hoc illud est quod omnia quasi vna quadam peste corrumpit, quod Lectionem diuinam Scripturarum ad solos putatis Monachos pertinere &c. Thou wilt saie, I am no Monke, I haue wife, and Children, and charge of householde. This is it, that as it were with a Pestilence, infecteth all together, that ye thinke the readinge of the Holy Scriptures belongeth onely vnto Monkes. He addeth further, Multo est grauius, atque deterius, superfluam esse putare Legem Dei, quam illam omnino nescire. Hæc enim verba sunt, quæ de Diabolica prorsus meditatione promuntur: The fault is greater, and more greuous, to thinke Goddes Lawe is superfluous (and not needefull for thee) then to be ignorant, whether there be any such Lawe, or no: for these wordes come euen from the persuasion of the Diuel. Again he saith, Hæc Diabolice inspirationis operatio est, non sinensis nos aspiciere Theaurum, ne diuitias acquiramus. Propterea ille suadet, nihil omnino esse commodi diuinis audire Leges, ne quando ex auditu sequi videar actionem: This is the workinge of the Diuels Inspiration. He woulde not suffer vs to see the Treasure, least wee shoulde geate the riches. Therefore he counsaileth vs, that it utterly asaieth nothinge, to heare the Lawes of God: least that vpon the hearinge, he may see our dooledge followe. Here wee see, the doctrine of simple ignorance, whiche M. Hardinge so busily mainteineth, is called by Chrysostome, The Diuels studie: The Diuels Judgement: the Diuels Inspiration. And where he saith, God wil call vs to no reckeninge of our knowledge, or lacke of knowledge, Chrysostome plainly auoucheth the contrary by these wordes: Dices, non legi: Non est hæc excusatio, sed crimen: Thou wilt say, I haue not read the Scriptures: This is no excuse but a sinne.

Christian simplicitie is not wilful ignorance, that is to say, to beleue every fable that is tolde, and to examine, and know nothinge. As Christe saith, Be ye simple as Doones: so he also saith, Be ye wise, as serpentes. Take heed, ye be not deceived. S. Paule saith, He that knoweth not, shal not be known. Chrysostome hereof writeth thus: Paulus ait, Verbum Christi inhabitet in vobis abundanter. Sed quid ad hæc respondent fucis stultiore? Benedicta omnis anima Simplex: Et, Qui simpliciter ambulat, in fiducia ambulat. Hoc videlicet omnium malorum est causa, quod non multo scripturarum testimonia in opportunis rebus sciunt adducere. Non enim eo loco Simplex pro stulto, aut pro eo qui nihil nouit, intelligendus est: sed pro homine non malo, nec versuto. Nam si ita intelligeretur, superuacuum fuisset dicere, Estote prudentes, sicut Serpentes. S. Paule saith, Let the word of God dwell in you abundantly. But what wil these fooles say hereto? O, say they, Blisfed is the simple soule. And, He that vvalketh simply, vvalketh surely. This is the very cause of all mischiese, that in cases of necessity, there be not many halde to allege the Scriptures. For, a Simple man, in that place may not be taken for a foole, or a man, that knoweth nothinge: but for a man that meaneth no ill, or woorketh no fraude. For if it were to be taken so: it had bene in vaine for Christe to saie, Be ye vwise as Serpentes. Therefore M. Hardinge in the defence of ignorance, thus assuringe the worlde, that God wil not be offended with want of knowledge, deceiveth the people of God, and saith not the truth.

The reason, that M. Hardinge hereof gathereth, standeth thus:

The people, as S. Augustine saith, cannot attaine profounde knowledge: and God beareth with their simplicitie:

Ergo, they ought to haue their service in a strange tongue.

M. Har.



M. Hardinge. The 33. Division.

Now although the people knowe not the Latine tongue, and albeit it were better they had the service in their owne vulgare tonge, for the better vnderstanding of it: yet as it is, for as much as (85) it consisteth in manner altogether of the Scriptures: that greate profite cometh both: to the reader and to the hearer of it, Origen sheweth at large in the twentieth homilie vpon Iosue. Because it were ouer longe to bringe al that he saith there to this purpose, the summe of the whole maye thus be abridged.

First, that the heavenly powers, and Angels of God, whiche be within vs, haue greate likinge in our vnderstandinge of the wordes of the Scripture. Though we vnderstande not the (86) wordes we utter with our mouth, yet those powers, saith he, vnderstande them, and thereby be inuited, and that with delite, to heale vs. And speakinge of the powers that be within vs, to whome charge of our soules and bodies is committed, he saith, that if the Scriptures be readde of vs, they haue pleasure therein, and be made the stronger to warde takinge heede to vs, yea, and that if we speake with tongues, and our spirite praye, and our sense be without fruite. And there he allegeth to that purpose the common place of S. Paule to the Corinthians, callinge it marueilous, and in maner a myserie, shewing how the spirite prayeth, the sense beinge without fruite.

After this, he declareth the euil powers and our ghostly enemye the Diuel by our readinge, and hearinge of the Scriptures, to be drinen from vs. As by enchauntermentes, saith he, snakes be staied from dooinge hurte with their venime, so if there be in vs, any serpent of contrary power, or if any Snake waite priuily to mischuse vs: by vertue of the holy Scripture reharsed (so that for weermes thou tourne not away thy hearinge) he is put away. S. Augustine confirmeth the same doctrine, where he saith, Psalmus

In prologo  
Psalmoru.

Drumones fugat, Angelos in adiutorium inuitat: The Psalme (readde deuoutely or hearde) putteth Deuilles to flight, and prouoketh Angels to heale. At length Origen shewing howe by meate, or drinke, we finde remedie for sore eyes, though we feele no benefite forthwith in eatinge, or drinkinge (he concludeth his speciall parte of comparison with these wordes): In this wise we must beleue also of the holy Scripture, that it is profitable, and doothe good to the soule. Euiam si sensus noster ad præsens intelligentiam non capit, although presently our sense doo not attaine the meaninge or vnderstandinge: because our good powers by these wordes be refreshed, and fedde: and the contrary, that is, our aduersarie powers, are weakened, and put to flight. At length makinge objection to himselfe on the behalfe of his hearers, as though they shoulde laie this doctrine to his charge for excuse of takinge further paines, in preachinge, and expoundinge the Scriptures to them: thereto he answereth, and saith: No, no, we haue not saide these to you for that cause, neither haue we uttered these thinges to you for excuse, but to shew you, In Scripturis sanctis esse vim quandam, quæ legentii, etiam sine explanatione sufficiat: that in the holy Scriptures, there is a certaine power, or strength, whiche is sufficient for one that readerh it, yea without any expoundinge of it. This sufficiencie he referreth (I thinke) to the procuringe of the good powers to heale vs, and to the driuinge away the malice of euil powers our ghostly enemies, that they hurte vs not.

The B. of Sarisbury.

It appeareth, M. Hardinge is not so certaine of his doctrine, but he may alter, and varie without discredite. He helde before for certaine, that the ignorant people vnderstandeth the Latine tongue, although not perfectly, or in exacte wise. Now he seemeth to be resolued otherwise, that they vnderstande it not at al. These contrary sayings wil hardely stande together: onles he meane, the peoples vnderstandinge, and no vnderstandinge, is al one thinge.

Origen, as he is here alleged, saith, that the very readinge, or hearinge of Goddes Wordes profiteth much, and reioiceth the Angels bothe within, and about vs, although we vnderstande it not. For better vnderstandinge hereof, I must briefly note certaine particular opinions, that this godly Father had of Angels, and heavenly powers. And to leaue much that might be saide, he helde thus: that Angels haue their offices allotted vnto them diuersely, some ouer trees, some ouer hearbes, some ouer other thinges: that some haue power to teache Grammar, some Logique, some Rhetorique

The. 85. vnto truth, For in the Romishe Service there are infinite vanities, besides the Scriptures.

The. 86. vnto truth For Origen speaketh of the ignorance of the Allegorie, not of the wordes.

S. Augustine speaketh of uttering the psalmes in a knowre tongue.

M. Hardinge altereth his iudgement.

Origen in Iosue hom. 23.



# Origen.

περὶ ἀρχῶν  
li. 3. ca. 3.

Origen. in Nu-  
mer. hom. 20.

M. Hardinge  
wreasteth Ori-  
gen from his  
purpose.

Origen. in  
Esai. hom. 2.

Origen. in Jo-  
sue ho. 20.

Origen. in  
Math. tract. 26.

August. in  
Psalm. 119.

August. Confess.  
li. 7. ca. 12.

August. Confess.  
li. 9. ca. 5.

Hieronym. in  
Nahum ca. 3.

Idem in  
Ierem. 23.

tozique, some other Sciences: and that some others are appointed to guide, and garde vs in this life, and shal appeare before God, at the General Iudgement to peeble accounte of our doings. By these it may appeare, what Origen meaneth by the Angels, that, as he saith, be about vs.

His saieinge is very comfortable vnto the simple minde, that deliteth in Gods Word, although oftentimes not vnderstandinge the deepe sense of it. Of readinge the Scriptures, his purpose was to speake, and not of hauinge the Seruite, or Prayers in a strange tongue. Wherefore M. Hardinge was the more to blame, thus to wreast his authour to a wronge purpose. Origen oftentimes exhorted the people to the readinge of the Scriptures. Upon Esai the Prophete he writeth thus: Vinam omnes faceremus illud, quod scriptum est, scrutamini Scripturas: I would, we would al personne, that is written, Search the Scriptures.

In this place vpon Josue, he layeth this obiection againste him selfe. It may be saide, The Scriptures be harde. He answereth, Yet that not withstandinge, if thou reade them, they shal doo thee good. For the Lorde Jesus Christe, if he finde vs occupied in the Scriptures, and exercised in the studie thereof, not onely touchsafeth him selfe to be refreshed, and fedde in vs, but also seeinge sutch a banquet prepared, bringeth with him his Father vnto vs. In the ends he concludeth thus: Hac idcirco diximus, ne fastidium capiamus audientes Scripturas, etiam si eas non intelligamus: These thinges haue I saide, that we sothe not to heare the Scriptures, although we vnderstande them not. And thus mutche Origen spake, not of the Grammatical, or plaine vnderstandinge of the Scriptures, that riseth of the letter, but of the Allegorie, or profounde sense, whereunto the vnlearned can not wel attaine. For so he expoundeth his owne meaninge, writinge vpon the Gospel of S. Matthew. Etiam illi saluantur, qui Literam Euangelij, hoc est, simplicem narrationem sequuntur. Sola enim narratio simplex sufficit simplicioribus ad salutem: Even they be saued that followe the Letter, that is to say, The plaine storie of the Gospel. For onely the simple storie is sufficient vnto the saluation of the simple. So farre forth may the vnlearned haue profite by readinge of the Scriptures, although he further vnderstande them not. So likewise saith S. Augustine: Qui diligit Legem Dei, etiam, quod in ea non intelligit, honorat: Who so looneth the Lawe of God, honoureth in it euen that thinge, that he vnderstandeth not: Likewise he confesseth of him selfe, that at his first entrie into the faith of Christe, he receiued great profite by readinge the Epistle of S. Paule vnto the Romanes, although he were not then habile thoroughly to conceiue the meaninge of it: And further that by the Councel of S. Ambrose he readde the Prophete Esai: And although he fully vnderstoode him not, yet was he thereby made the meeter to receiue the Grace of God. The like also writeth S. Hierome by waie of Prophecie, of the later daies before the comminge of Christe.

In aduentu Messie populus eleuabitur, & prophetabit, qui sub Magistris ante fuerat consopitus, & ibunt ad montes scripturarum: Ibi inuenient montes Moysen, & Josue filium Naue, montes Prophetas, montes Noui Testamenti, Apostolos, & Euangelistas: Et cum ad tales montes confugerit, & in huiusmodi montium fuerit lectione versatus, si non inuenit qui eum doceat, tamen illius studium comprobabitur, quod confugerit ad Montes: At the comminge of Messias, the people shal be lifted vp, and shal prophete, that before laye a sleepe vnder their Masters: and they shal goe to the Mountaines of the Scriptures: and there shal they finde Mountaines, Moyses, and Josue the sonne of Naue, the Mountaines of the Prophetes, the Mountaines of the Newe Testament, the Apostles, and the Euangelistes. And when they shal see to sutch mountaines, and shal be occupied in the readinge thereof, if they finde not one to teache them, yet shal their endeuor, and good wil be allowed, for that they haue fledde vnto the Mountaines. This may the simple haue profite by the readinge of the Scriptures, albeit he fully vnderstande them not: thus be the Angels delited: thus is the Diuel molested and grieved with the same: as Origen him selfe witnesseth by these wordes: Daemonibus super omnia est tormentorum genera, & su-  
per



per omnes portas, si quem videant Verbo Dei operam dare, scientiam Diuinæ Legis, & Myſteria Scripturarum intentis ſtudijs perquirentem: Vnto the Diuels it is a grieſe aboue al kindes of torment, and aboue al paines, if they ſee any man labour the Woordes of God, ſee kinge with earneſt minde the knowledge of Goddes Lawe, and the Myſteries of the Scriptures.

S. Auguſtine, as M. Hardinge allegeth him, ſaith, The Pſalme chaſeth away Diuels: But S. Auguſtine getteth not ſutch power vnto a Pſalme pronounced onely with the lippes, in a ſtrange vnknownen tongue: but vnto a Pſalme vnderſtanded, and beleued, and pronounced from the harte. For, to ſaie, The Woorde of God onely bicauſe it is wriſſten, or ſpoken, is auailable of it ſelfe without vnderſtandinge, as M. Hardinge ſaith to ſay, is a ſuperſtitious, and a Jewiſhe kinde of folie.

Chryſoſtome ſaw, & reproued the ſuperſtition thereof in his time by theſe wordes: Quidam Sacerdotes partem aliquam Euangelij alligant circa collum. Dic Sacerdos inſipiens: Nonne quotidie Euangelium in Eccleſia legitur, & auditur ab hominibus? Cui ergo in auribus poſita Euangelia nihil proſunt, quomodo eum poterunt circa collum ſuſpenſa ſaluare? Vbi eſt virtus Euangelij? In figuris literarum, an in intellectu ſenſuum? Certaine Prieſtes there be, that binde a peece of the Goſpel aboute their neckes. Tel me thou fooliſhe Prieſt: Is not the Goſpel euery day readde, and hearde of meeme in the Church? If the Goſpel doo not profite a man bringe put in his eare, howe then can it profite him bringe tide at his necke? For wherein reaſteth the power of the Goſpel? In the forme of the letters, or in the vnderſtandinge of the ſenſe? So may we ſay vnto M. Hardinge: Wherein reſteth the power of the Pſalmes, wherewith the Diuel is vanquiſhed? In the bare ſounde of the wordes, or in the ſenſe, and meaninge of the ſame? Certainely S. Auguſtine ſaith, The woordes of God woorketh in our hartes, nō quia dicitur, ſed quia creditur: Not bicauſe it is ſpoken, but bicauſe it is beleued. Likewiſe ſaith S. Baſile, Non qui ore proferunt verba Pſalmi, Pſallit Domino: ſed quicunque de puro corde proferunt Pſalmodiam: He ſingeth not vnto the Lorde, that vttereth the woordes of the Pſalme: but they that from a pure harte pronounce the Pſalmodie. Likewiſe Origen: Fiduciam habet ad Deum, non propter Verba Orationis, vel Pſalmi, quamuis videantur bene compoſita, & de Scripturis electa: ſed quia altare cordis ſui bene conſtruxit: He that prayeth, hath truſt in God, not for the woordes of his prayer, or of the Pſalme, although they ſeeme to be wel made, and choſen out of the Scriptures: but bicauſe he hath wel made vp the Altare of his harte. This was Origenes whole, and onely purpoſe. He exhorteth not the people to heare Seruice in a ſtrange language. Neither is M. Hardinge hable to ſhew, that there was any ſutch Seruice in the whole Church of God, either then in Origenes time, or within foure hundred yeeres after him. Onely he encouraged the people to reade the Scriptures, yea although they were not hable to reatche the bottome of them: as it plainly appeareth by his owne wordes ſolowinge: In Scripturis Sanctis eſt vis quædam, quæ legenti etiam ſine explanatione ſufficiat: In the holy Scriptures there is a certaine vertue ſufficient for the Reader, yea although they be not expounded. And therefore he allegeth theſe wordes of S. Paule, My ſprite praieth, but my ſenſe is without fruite: not to warrant M. Hardinges ſtrange order of prayer, whiche neither S. Paule, nor Origen him ſelfe euer knewe, but onely to ſhew, that as God of his mercie healeth our weakenesse in praiſing, ſo likewiſe in readinge the Scriptures, he healeth our weakenesse in vnderſtandinge. S. Paule ſaith, Quid Oremus, quemadmodum oporteat, nescimus: ſed ipſe Spiritus poſtulat pro nobis gemitibus inenarrabilibus: We know not what to praye, as it is meete for vs to praye: But the ſprite of God intreateth for vs with ſighes, that cannot be expreſſed. Thus, ſaith Origen, The Angels of God deſire to ſee vs praiſinge: thus they deſire to ſee vs readinge. But if they deſire onely to ſee vs praye, or heare in a ſtrange tongue, we know not what, as M. Hardinge woulde geather, then are they the Angels of Darkeneſſe, and not of God.

Out of this place of Origen M. Hardinge geathereth theſe reaſons: The Angels

Origen.

Origen. in Numer. hom. 27.

Auguſt. in prologo in librum Pſalm.

Chryſoſtom. in Matthe. in opere imperfecto hom. 43.

Auguſt. tracta. 80. in Iohan. Baſil. in Pſalm. 29.

Origen. in Marth. tract. 25.

1 Cor. 14.

Roman. 8.



are delited to heare vs reade or prae, although we of our weakenes knowe not thoroughly, what we speake: Ergo, the people in Origen's time had the Common Service in a strange tongue.

The error or fraude herof may the better appeare by that, I have befoze declared. It is called Fallacia ab Amphibologia, that is, of the doubtfull takinge of one woordes. For this woordes (Vnderstandinge) hath two significations. For we vnderstande the woordes, & we vnderstande the meaninge of the woordes. Origen saith, the people vnderstoode not the meaninge of the Scriptures: Ergo, saith M. Hardinge, they vnderstoode not the woordes of the Scriptures. Again, Origen saith: They had no ful, and perfite vnderstandinge: Ergo, saith M. Hardinge, They had no vnderstandinge at al. And therein standeth the false heade of his argument. And againe, The woordes that Origen writeth of Readinge the Scriptures, M. Hardinge applieth the same to the Common Service: and so violently and perforce altereth, and depraueth Origen's meaninge, and concludeth one thinge for an other. And thus this good Father is drawen in to proue that thinge, that he neuer neither knewe, nor did, nor willed to be donne.

M. Hardinge. The. 34. Division.

I trust wise, godly, and stedfast men, who be not caried about with every winde of Doctrine, will be moued more with the auctoritie of Origen, a man at times in the iudgement of al the Christian worlde accounted most excellently learned, then with the storminge of Caluine, who speakinge of the auncient Latine Service used in Englande, and Fraunce saith, *Ad Ecclesiam ex sono non intellecto nullus penitus fructus redit*: that of the sounde not vnderstanded, no fruite at al re-  
 tourneth to the Church: vsinge that woordes of aspiere, that might better be spoken by a Mynstrel, of his Pipe and Tabour, then by a Preacher of the Diuine Service. Neither hereof with any milder spirite speaketh his Disciple and subminister Theodore Beza, the hire Minister of the deformed Churches of Fraunce. *Quaecunque preces ab aliquo cōcipiuntur et a diomate, quod ipse nō intelligat, pro Dei Ludibrio sunt habendae*. What prayers so euer be made (saith he) of any man in a tongue that he vnderstandeth not, they be to be taken for a mockerie of God. VVho so euer here alloweth Caluine, and Beza, condemned of the Church, must condemne Origen, for this pointe neuer reprooued or touched of any, that haue not spared him where so euer they coulde charge him with any error. If al prayers made in an vnknown tongue be a mockinge of God, as Beza saith: then were the prayers uttered by miracle in the Primitiue Church with tongues (which the utterers themselves vnderstoode not after the minde of Chrysostome) a mockinge of God: For I see nothinge, whereby they are excluded from his (87) general saieinge, and vniuersal proposition. Verily, this teachinge of Beza is not sounde. I weene, if he were out of the protection of his deformed Churches, and conuened before a Catholike Bishop, to geue an accompte of this doctrine, he woulde steppe backe, and reuoke that rash saieinge againe. For els he shoulde seeme to graunte, that God gaue at the beginninge of the Church, the gifte of tongues to be mocke withal: which were very abusive, and blasphemous. S. Paule wisheth that al the Corinthians spake with tongues, but rather that they prophecied.

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I marvel muche, what soundenesse of Doctrine M. Hardinge can meane, hauinge thus taken vpon him to be the p̄curer of ignorance: or how he can wel commend others for constancie, and stedfastnesse, findinge him selfe with so lighte windes so often remoued: or wherfore he shoulde so highly commend that olde Father Origen, at whose handes he findeth so smal reliefe.

That he thus bitterly chargeth that godly learned Father John Caluine, for saieinge thus, Of the vnknown Service there redoundeth no manner profite vnto the Church, it toucheth many others moe, & not him onely. S. Augustine saith thus: *Si Moses mihi Habraa voce loqueretur, frustra pulsaret sensum meum, nec inde mentem meam quicquam tangeret*: If Moses shoulde speake vnto me in the Hebrew tongue (for that

The. 37. vñ-  
truth. For this  
general saieinge  
of Chrysostome  
is vntrely re-  
ported.

Augustin. Con-  
fession. lib. II.  
Ca. 3.

Psalm. in  
Palm.

that I vnderstande it not) he shoulde beate my senses in vaine, neither shoulde there any thinge thereof enter into my minde. **S. Chrysostome** saith: Nisi dixero quod percipi facile, clareq; à vobis possit, sed linguarum munere præditum me esse tantum ostendam, nullum ex his, quæ non intelligitis, fructum facientes abibitis, credo. Nam quæ vilitas esse ex voce non intellecta potest? Onlesse I speake that you maie plainly, and clearly vnderstande, but onely shewe mee selfe to haue the giste of tongues, ye shal departe away hauinge no fruite of those thinges, that ye vnderstande not. For, of a voice that ye knowe not, what profite canne ye haue? **Againe he saith:** Et vos, nisi significantem sonum dederitis, verba vento, hoc est, nemini facietis: And you, onles ye vtter a sounde with vnderstandinge, ye shal speake to the winde, that is to say, ye shal speake to no Bodie. And to passe by al others, **Nicolas Lyra** saith thus: Si tu Sacerdos benedixeris spiritu, id est, absque hoc, quod populus intelligat, quid proficit populus simplex, & non intelligens? If thou beinge the Priest doo blisse with thy sprite, that is to saie, if the people vnderstande thee not, what profite hath the simple people thereby, not vnderstandinge thee? **Therefore as M. Hardinge saith, M. Caluine** in this pointe was a scozner, so might he as wel haue saide, **S. Augustine, S. Chrysostome, Nicolas Lyra, and others** are al scozners.

*Chrysostom. in. 1. cor. 14. homi. 35.*

No fruite.

speake to the winde.

*Nicol. Lyra in. 1. ad Corin. 14.*

No profite.

If al praiers, saith **M. Hardinge**, made in a strange tongue be a mockinge of God, as **Beza** saith, then were the praiers vttered by miracle in the Primitiue Church with tongue, whiche the vtterers them selues vnderstoode not, after the minde of **Chrysostome**, a mockinge of God.

This exposition of **Chrysostome** is very strange, and agreeth with fewe others: and yet is the same here by **M. Hardinge** vntrely reported. For **Chrysostome** saith not, that who so euer in the Primitiue Church vttered the praiers with tongue, vnderstoode not him selfe, what he saide, but plaine the contrary. For thus he saith: *Linguis loquens seipsum ædificat: quod quidem fieri non potest, nisi quæ loquatur norit:* He that speaketh with tongues, profiteth him selfe: whiche cannot be, onles he vnderstande what he saith. And he addeth further: *Et hæcenus quidem disputat de illis, qui ea, quæ loquuntur, intelligunt:* Hæc ito **S. Paule** disputeth of them, that vnderstande, what they saie. **Perchey it is plaine, that M. Hardinges general proposition, is not generally true.** But others, **Chrysostome** saith, there were, that abused the giste of tongues, and knewe not them selues, what they saide. And whether this were a mockinge of God or no, let **M. Hardinge** iudge. **Chrysostome** saith, *Is was a Confusion of the Church, a draggingge, and ostentation of them selues: without consideration either of them selues, or of others: that sutch a one was Simon Magus: that sutch were the Iewes, that betrayed them selues vnto the Diuel.* And **S. Augustine** compareth them vnto **Dwelles, Pies, and Rauens**, that crie, and chatter, they knowe not what. **Therefore I doubt not but M. Bezaes exposition will stande, bothe before God, and also before any good Catholique Bishop.**

*Chrysost. 1. cor. 14. homi. 35.*

*Eadem homilia.*

*M. Hardinge. The. 35. Diuision.*

If our newe Maisters condemne the Latine Service in the Latine Church, for that the people vnderstande it not, thereof must it follooe, that the Englishe seruice, so muche of it as consisteth of **Dauides Psalmes**, whiche is the moste parte, be also condemned. The like may be saide of other Nations. For howe manye that we finde, not of the people onely, but also of the beste learned men, that vnderstande the meaninge of them, in what tongue so euer they be set foorth? **S. Hilarie** compareth the booke of **Psalmes** to a heape of keyes, that be to open the doores of euery house of a greate Citie, layed rogeather. Amonge whome it is harde to finde whiche keye serueth whiche locke, and without the righte keye no doore can be opened. **S. Augustine** likeneth the people of **Aphrica** singinge the **Psalmes**, whiche they vnderstoode not, to **Dwelles, Popiniages, Rauens, Pies**, and sutch other byrdes, whiche be taught to sounde they knowe not what, and yet they vnderstoode the tongue they sange them in. And therefore he exhorteth them to learne the meaninge of them at his preachinge.

¶

least

In intin-  
tionib.

Confutio-  
nis Cl. 4.  
sectionis.

Prælat. in  
Palm.



The La-  
tine  
Churche.  
The Psal-  
mes.

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THE THIRDE ARTICLE

least they shoulde singe not with humane reason, (as it is before recited) but with voice onely as byrdes doo.

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Esther. 13.

Chrysost. in ope-  
re imperfecto  
in Matthe. ca. 23  
Tertull. contra  
Marcionem li. 4.  
Matthe. 23.

Gregorius in  
Epistola ad  
Leandrium.

Psalms. 138.  
Matthe. 21.

Hieronymus ad  
Marcellam.  
Basil. in psalms.  
Chrysost. ad Co-  
lo. hom. 9.

Al our mater is fully answered, and confuted: For M. Harding hath called vs Newe Masters: euen with the same authoritie, and spirit, that Haman saide vnto king Darius, The Jewes troubled his countrie, and possessed, and vsed a Newe Lawe. Certainly, our Doctrine is Chyristes Doctrine, & hath y<sup>e</sup> Testimonie, not onely of the Lawe, & the prophetes, but also of the auncient Councels, and olde Fathers.

The greatest profe for the Latine Seruice, that M. Hardinge can finde, standeth vpon the bare name of the Latine Churche. And yet in that whole Churche this day, there is not one nation, that either speaketh, or vnderstandeth the Latine tongue. Let M. Hardinge onely leane his portuise, and Latine Seruice: then hath he no further cause to bragge of his Latine Church. For, as it now fareth, his Seruice taketh not name of his Churche, but his Churche of his Seruice. Werily, as it is mete, the Seruice shoulde be in Latine in the Latine Churche: so is it mete, the Seruice shoulde be in Englishe in the Englishe Churche.

We graunte, the Psalmes be harde, as it is alleged: for the deepe senses, and highe Mysteries, and secrete propheties of Chyriste, and of his Churche therein contained. Besides that, M. Harding hath founde out a hunte of keyes in S. Hilarie, wherewith to shutte out al the people. Notwithstandinge the right vse of keyes is rather to open, then to shutte. Chrysostome saith: Clavis est Verbum scientie Scripturarum, per quam aperitur hominibus ianua Veritatis: The keye is the woorde of knowledge of the Scriptures, by the whiche the gate of the Truth is opened vnto men. And Tertullian likewise saith: Clavis est interpretatio Legis: The keye is the exposition of the Lawe. And therefore Chyriste saith, Woe be vnto youe Scribes and Phariseis, that shutte vp the Kingedome of God before menne: for ye enter not your selues, neither suffer others, that would enter. And thus they do, saith Tertullian, Docentes potius precepta, & doctrinas hominum: Teachinge rather the Commandementes, and doctrines of menne. But if there be so many keyes bounde together, what if M. Hardinge haue missed in his choise, and haue taken one keye for an other?

His reason standeth thus, The simple people vnderstandeth not the deepe meaninge of the Psalmes: Ergo, they vnderstande nothinge in the Psalmes. By this keye M. Harding may happen to shutte out him selfe. This is a false kinde of reasonninge, whiche in the Schooles is called A secundum quid, ad simpliciter. For albeit y<sup>e</sup> people vnderstande not al the highe Mysteries of the Scriptures, yet it followeth not, that therefore they vnderstande nothinge in the Scriptures. For in the Scriptures there is both stronge meate for Menne, and also milke for Children: And in the same, saith S. Gregorie, the Elephant maye swimme, and the Lambe maye wade a foote.

And if the Psalmes be harde in the Vulgare tongue, be they therefore easie in the Latine tongue? Or if the Psalmes be darke, muste the people therefore haue their Seruice in Latine?

Werily it appeareth bothe by Dauid him selfe, and also by sundrie olde Fathers, that the simplest of al the people were hable to vnderstande the Psalmes. Dauid exhorteth, Younge Menne, and Maydes, Olde menne, and Children, to prayse the name of the Lorde: Children were hable to receiue Chyrist with Psalmes, & to singe alowde, Blissed is he, that commeth in the name of the Lorde, and applied the same aptely vnto Chyriste. S. Hierome saith, The poore husbandeman songe the Psalmes at his Plowge: S. Basile exhorteth the artificer to singe Psalmes in his Shoppe. Appollinaris turned y<sup>e</sup> Psalmes into Greeke verses, that Children mighte learne them in the Schooles. S. Chrysostome saith vnto the father, Teach thy Childe to singe the Psalmes.

S. Au.

**S. Augustine** saith: *Psalmes were purposely made, that younge Men, and Children might learne to singe them. Prologica in the Heede of Boetes fables, & other like thinges, gave Dauides Psalmes to Children to expounde. And that every of these vnder- stande, what they singe, it maie appeare by these wordes of S. Augustine, Simul & canere videmur, & quod ad anime vtilitatem pertinet, docemur: Bothe we seeme to singe, and also withal are taught that thinge, that is profitable for our soule. Therefore if any in Aphyrica tongue, they knewe not what, S. Augustine compareth them to Hauens, or Popintayes. But wil M. Hardinge thereof conclude thus; They that knowe not what they singe, singe like Raucens, or Popintayes, Ergo, the people ought to haue their seruice in a strange tongue?*

*M. Hardinge. The 36. Diuision.*

The recast of the Scriptures, whereof the seruice consisteth, is, though not altogether so obscure as the Psalmes, yet verily darker and harder, then that the common peoples grosse and simple wittes, may perceiue the vnderstandinge of it, by hearinge the same pronounced of the minister in their Mother tongue. And by this reason, we shoulde haue no seruice at all gathered out of the Scriptures, for defaulte of vnderstandinge.

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The people, saith **M. Hardinge**, is grosse, and simple, and cannot vnderstande the scriptures, by hearinge the same in their Mother Tongue: Ergo, they must heare it pronounced in the Latine Tongue: I trowe, that they may the better vnderstande it. This seemeth to be a very simple argument: a grosse vngentle opinion of the simplicitie of the people. God is not partial, neither hideth his truth from the simple, because he is simple: but from the proude, and reprobate, because he is wilful: and specially chooseth the simple of the world, to confounde the wise. The simplest & grossest of all them, that **M. Hardinge** meaneth, is hable to heare the voice of the Shemphearde, and to folowe him: but the stranger, of whom he hath bene deceived by double doctrine, he doubteth him, and refuseth him, and wil not folowe.

*M. Hardinge. The 37. Diuision.*

And whereas, of the seruice in the vulgare tongue, the people wil frame lewde, and peruerse meanings of their owne lewde senses: so of the Latine seruice, they wil make no constructions either of false doctrine, or of euil life. And as (88) the vulgare seruice pulleth their mindes from Priuate Deuotion to heare, and not to praye, so little benefite of knowledge, for the obscuritie of it: so the Latine geuinge them no such motion, they occupie them selues, whiles the priest prayeth for all, and in the person of all in their Priuate prayers, all for all, and every one for him selfe.

*The B. of Sarisburie.*

He, that vnderstandeth what he heareth readde saith **M. Hardinge**, hath his minde wandring, and is drawen abroade with vaine imaginations. But who so vnderstandeth not one worde at all, neither what he heareth, nor what he speaketh him selfe, hath his minde closely fixed vpon that he speaketh. Thus **M. Hardinge**, as he hath made a newe Diuinitie, so is he also bolde to make a newe Philosophie. For naturally, the minde vnderstanding what it heareth, or readeth, and beinge attentue vnto the same, hath lesse cause to wander, and straele abroade. **S. Basile** saith, *Lingua psallat: Mens aurem seruietur sensum eorum, que dicis: ut psallas spiritu, & psallas etiam mente: Let thy tongue singe: and let thy minde searcke out the meaninge of that, thou speakest: that thou maist singe with thy spirit, and singe also with thy minde.*

But, for as muche as **M. Hardinge** saith, the vnderstandinge of the *Psaltes*, is a hindrance vnto Priuate Deuotion, in fauour whereof he utterly defaceth the publique prayers, it shal behooue vs to consider, what the olde Fathers haue thought

*Prolog. in Psalms.*

*Theodoret. li. 4.*

*Ca. 13.*

*In prologo in*

*Psalmos.*

*James. 4.*

*Psalm. 34.*

*1 Corinth. 1.*

*1ohn. 10.*

*The 33. vnto*

*For the vulgare*

*Seruice increa-*

*seth deuotion,*

*as by sundrie*

*Authorities it*

*shal appeare,*

*Basile. in Psalms.*

*28.*



# Praiers

## Common and pri- uate.

*Chrysost. de in-  
comprehensibili  
Dei natura, hos  
mi. 3.*

*Chrysost. in 2. ad  
Thessal. hom. 4.*

*Lyra in 1. Co-  
rin. ca. 14.*

*In Nouellis, De  
Ecclesiasticis di-  
uersis capitulis.  
eis πλείονα  
παιδείαν.  
Basil. ad Cleri-  
cos Neocesar.*

*Prolog. in Au-  
gustin. super  
Psalmos.*

*The. 89. vntruth  
For the Seruice  
in the vulgare  
Tongue neuer  
was cause of  
Schisme, or He-  
resie.*

thought in that behalfe. Chrysostome thereof writeth thus: Non equè exoras, cum solus Dominum obsecras, atque cum fratribus tuis: Est enim in hoc plus aliquid, videlicet, concordia, conspiratio, copula amoris, & charitatis, & sacerdotum clamores. Præsunt enim ob eam rem Sacerdotes, ut populi orationes, quæ infirmiores per se sunt, validiores illas complexæ simul in cælum euehantur: Item docet non so soone obtine thy desire, when thou prayest alone vnto the Lorde, as when thou praieest with thy brethern. For herein there is somewhat more, the concord, the consente, the ioyninge of loue and charitie, and the crye of the Priestles. For to that ende the priestles are made ouerscers, that they beinge the stronger sorte, maie take with them the weaker praiers of the people, and carrie them vp into Heauen. Likewise againe he saith: Quod quis apud seipsum precatus accipere non poterit, hoc cum multitudine precatus accipiet. Quare? Quia etiamsi non propria virtus, tamen concordia multum potest: The thinge, that a man can not obtaine praieinge by him selfe alone, praieinge together with the multitude he shal obtaine. And why so? For although not his owne woorthinesse, yet the Concorde, and vni- tie preuaileth muche. Thus then stood the order of Christs Church: The whole multitude gaue care vnto the Priestle, and at the ende of his praier lifted vp their voices vnto heauen al together, and saide, Amen: whiche voice oftentimes was so grcate, that, as it is also saide, S. Hierome liketh it vnto a thunder clappe: S. Basile, vnto the roaringe of the sea. At that time, M. Hardinges Priuate Denu- tion, as it is now used in his Church, woulde haue bene called Priuate Super- stition. And where as he thus strangely saith, Devotion is hindered by vnderstandinge, His owne Doctor, Nicolas Lyra saith otherwise, & condemneth him: Si populus intelligat orationem sacerdotis, melius reducitur in Deum, & deuotius responder, Amen. If the people vnderstande the praier of the Priestle, they are the better reduced vnto God, and with more deuotion they answer, Amen. The Emperour Iustinian, where he commandeth al Bishoppes, and Priestles, to minister the Seruice with a lowde voice, geueth this reason withal: Ut mentes audientium ad maiorem animi compun- ctionem, & ad reddendam Domino gloriam excitentur: That the mindes of the hearers may be stired vp to more deuotion, and to tender prayse vnto the Lorde. And S. Basile saith: Tanquam ab vno ore, & vno corde Confessionis Psalmum offerunt Domino: & verba penitentiae eorum quisque propriè ascribit sibi: As it were from one mouth, and from one harte, they offer vp vnto the Lorde the Psalme of Confession: and the wordes of repentance euery of them applieth particularly vnto him selfe. So likewise it is writtten in the Prologue before S. Augustine vpon the Psalms: Quomodo debet potest Deo psallere, qui ignorat quid psallat? How canne he singe deuely (or deuotely) vnto God, that knoweth not, what he singeth? It is thought by these, not withstandinge M. Hardinges contrarie, and Priuate iudgement, that the vnderstandinge of the Publique Seruice is no hinderance vnto deuotion: and their authoritie in this case may serue, onlesse M. Hardinge wil condemne them altogether, as he doothe o- thers, for Nerre Masters.

### M. Hardinge. The. 38. Division.

(89) The Nations that haue euer had their seruice in the Vulgare Tongue, the people thereof haue continued in schismes, errors, and certaine Iudaical obseruances, so, as they haue not bene reck- ned in the number of the Catholike Church: As the Christians of Moschouia, of Armenia, of Prester Iohn his lande in Ethiopia. Beffarion askinge by waie of a question of the Greeces his coun- treie men, what Church that is, againste the whiche Hel gates had neuer preuaile: answereth him selfe and saith: Aut Latina, aut Græca est Ecclesia: tertia enim dari non potest. Siqui- dem alie omnes hæresibus sunt plenæ, quas sancti Patres, & Generales Synodi condemna- runt. Either it is the Latine or the Greeke Church: for there is no thirde that can be graunted. For al other Churches be full of Heresies, whiche the holy Fathers, and General Councils haue condemned.

verefore,

Wherefore of these Churches no example ought to be taken for service in the Vulgare Tongue: as neither of the Churches of Russia, and Moravia, and certaine other, to whom about six hundred yeeres past it was granted to have the Masse in the slavons Tongue through special licence thereto obtained of the see Apostolike, by Cyrillus and Methodius that first converted them to the Faith. Whiche manner of Service, so many of them as be Catholike, for good causes have leasie, and used the Latine, as other Latine Churches doo. Concerninge the reaste yet keepinge their slavone tongue, beside other errors and defaults, for whiche they are not herein to be esteemed woorthy to be followed, we may saie of them, the wordes of Gregorie Nazianzene. Privilegia paucorum, non faciunt legem communem: The Privileges of a fewe, make not a thinge lawfull in common.

The B. of Sarisburie.

This argument seemeth to holde thus: service in the Vulgare Tongue, because of schismes, and errors: Ergo, within six hundred yeeres after Christe, it was ministered in some place in a tongue unknown vnto the people. The force of this Conclusion is evident: A very childe may sone see through it. If the Antecedent were true, then should the Jewes, the Grekes, and the Latines, whiche evermore had their Service in the Vulgare Tongue, for that cause have bene full of schismes, and errors. S. Augustine, S. Hierome, & other Fathers say, that pride, and wilfulnes of minde: Tertullian saith, that knowledge of Philosophie, and affiance of learninge, hath caused division and heresies in the Church, and therefore calleth the Philosophers the Patriarkes of Heretiques. The Bishoppes in the Council of Toledo saie thus: Ignorantia est mater omnium errorum: Ignorance is the Mother of all error. But that the understandinge of the Common Service was ever thought the cause of schisme, or error in the Church, I thinke it was never either written, or spoken by any olde Doctour, either Greke, or Latine: or Jewe, or Gentile. Epiphanius rekeneth by foure scoare sundrie Heresies, that had bene before his time: S. Augustine rekeneth foure scoare and niene. Yet do they not say, that any one of all those Heresies, ever sprang of understandinge the Common Service. Roman woulde saie thus, but M. Hardinge: neither will M. Hardinge thus say, when, faction, and contention laide aparte, he shal either saie that he knoweth: or have regarde to that he saith.

Touching the Christians, whiche be in infinite numbers in Moscovia, Armenia, Ethiopia, and els where, whome upon very shorte aduise, he hath condemned altogether for schismatiques, if he woulde haue credite given vnto his tale, it woulde haue behoued him, bothe to haue declared their particular errors, and Heresies, and also substantially to haue ppooned, that their vulgare Service gaue occasion vnto the same.

The Christians of Russia, and Moravia, saith M. Hardinge, afterwarde upon good causes receiued the Latine Service. Howe be it, of all these good causes he uttereth none. But after Cyrillus, and Methodius, by longe preachinge, and greate paines had converted them to the Faith of Christe, and for the better continuance of that they had begonne, were desirous, that the people so converted mighte haue their Common Service in their mother tongue, and the matter stood in suspence at Rome, in the Consistorie before the Bishop there, and his Cardinales, a voice was heard by an Angel from Heauen, Omnis spiritus laudet Dominum: & omnis lingua confiteatur ei: Let every spirit prayse the Lorde: and let every tongue make confession vnto him. By this voice it appeareth, the Angel of God from heauen was author, that these Nations shoulde haue their Service in their Common Tongue.

Howe, if M. Hardinge be able to shewe, that either Euangeliste, or Angel, or voice from heauen, ever willed them to leaue their owne natural speache, and to vse the Latine, then may he say, they had good causes so to doo. Beffartons

Tertull. contra  
Hermogenem.  
Concil. Tolosan.  
4. C. 24.

Epiphani. de  
Heresibus.  
Augustin. ad  
Quodvultdesu.

Aeneas Sylvius  
historiae Bohemicae  
Ca. 13.



authoritie in this case cannot seeme great: bothe for other sundrie causes, whiche I leaue, and also for that he liued at the least, fouretient hundred yeres after Christ, and beinge out of his owne countie, and created Cardinal, and Bishop of Tusculum, he manifestly flattered the Bishop of Rome.

M. Hardinge. The. 39. Diuision.

The. 90. vnttruth  
For the contra-  
ry is sufficiently  
prooued in the  
15. Diuision of  
this Article.

A heape of vn-  
truthes laide  
together.

VVherefore to conclude, seeinge (90) in sixe hundred yeres after Christe the Service of the Church was not in any other, then in the Greeke, and Latine tongue, for that any man is habile to shewe by good proufe, and the same not vnderstanded of al people: seeinge the authorities by M. Iuel alleged, importe no necessary argument, nor directe commaundement of the Vulgare Tongue, but onely of plaine and open pronouncinge, and that where the tongue of the Service was vnderstanded: seeinge the Church of the Englishe Nation had their Service in the Latine tongue to them vnknewen, wel neare a thousande yeres past: seeinge the place of S. Paule to the Corinthians, either pertaineth not to this purpose, or, if it be so graunted, for the diuersitie of sheres of that, and of this our time, it permitte a diuersitie of obseruation in this behalfe, though some likenesse and resemblance yet reserved: seeinge great profire cometh to the faithfull people hauinge it so as they vnderstande it not: Finally, seeinge the examples rehearsed herein to be folowed, be of smal auctoritie, in respect either of antiquitie, or of true Religion: As the bolde assertion of M. Iuel is plainly disproued, so the olde order of the Latine Service in the Latine Church, whereof Englande is a Prouince, is not rashly to be condemned: specially where as (91) being first committed to the Churches by the Apostles of our Countie, and the first Preachers of the Faith here, it hath bene aucterised by continuance almoste of a thousande yeres without controul, or gaine sayinge, to the glorie of God, the wealth of the people, and the procuringe of helpe from heauen al waies to this lande.

The. 91. vnttruth  
For the firste  
preachers of the  
faith in this Ile-  
lande were  
Greekes, and  
Hebreues, and  
not Latines.

And to adde hereunto this mutche laste of al, though it might be graunted, that it were good, the Service were in the Vulgare tongue, as in Englishe for our countie of Englande: Yet doubteles good men, and zelous keepers of the Catholike faith, wil neuer allowe the Service deuised in Kinge Edwards time, nor restored againe, not so mutche for the tongue it is in, as for the order it selfe, and disposition of it, lackinge some thinges necessarye, and hauinge some other thinges (92) repugnant to the Faith, and custome of the Catholike Church.

The. 92. vnttruth  
joined with a  
sclaunder. For  
our Service co-  
reineeth nothing  
contrary to the  
faith.

The B. of Sarisburie.

Here M. Hardinge, it appeareth, ye beginne to mislike your owne dealinge, that after so many wordes, and so greate a countenance of learninge, ye shoulde be founde so nakedly, and so vnwisely to deceiue the people. And therefore hauinge no maner Authoritie of auncient Councel, or Doctour to allege againste the Englishe tongue in the Church of Englande, yet leaste in the ende, hauinge laide so mutche, ye shoulde seeme to saie nothinge, ye beginne to finde faulte with the order of our Service, and without any manner of proufe ye say, there are many thinges therein contened, contrary to the Catholike Faith: and so contrary to your owne knowledge, ye mainteine one vnttruth by an other.

Tertull. in Apo-  
logetico.

You knowe, that we serue God accordinge to his holy word, and the order of his Primitive Church. For (as Tertullian saith, the Christian people did in his time) Coimus ad diuinarum Scripturarum commemorationem, si quid praesentium temporum qualitas aut praemonere cogit, aut recognoscere. Certe fidem sanctis vocibus pascimus, spem erigimus, fiduciam figimus: Wee meete together to heare the rehearsal of the holy Scriptures, if the state of the present time doo force. Vs either to forewarne any thinge, or els to cal any thinge to remembrance. Verily we feede our Faith with those holy wordes, we confirme our hope, we assure our trust. Wee minister the holy Sacramentes in pure and reuerent sorte: we Baptize in the name of God the Father, the Sonne, and the Holie Ghost: we receiue the Sacrament of Christes Bodie and Bloude from the Holy Table: we make our humble Confession, and sal to the grounde, and pray al together

al together, with one harte, and one voice, in spile, and trueth: and specially we pray for you, and for sutch others, that ye may consider from whence ye are fallen, and repent your selues, and returne to God: wee Excommunicate open offenders: wee receiue againe them that shew them selues penitent: wee instruct our youthe in the Faith of Christe: wee make collections, and prouide charitably for the poore. Of al these thinges, what one thinge is contrary to the Catholique faith? *Dr. Hardinge*, it is written, The mouth that lieth, destroyeth the soule: And Christe saith, The blasphemie against the holy Ghoste shal neuer be forgiven, neither in this life, nor in the life to come.

*Sapient. 1.  
Matth. 12.*

Now, good Christian Reader, for the better contenting of thy minde, I beseeche thee to looke backe, and to consider the whole substance of al, that *Dr. Hardinge* hath laide in for prouofe of this Article, what weight it beareth, and how wel it serueth to his purpose. He hath intreated largely of singinge in the Quier, at what time, and where it first beganne: and likewise hath proued by a greate longe discourse of situation of countries, and diuersitie of tongues, that neither al the east parte of the worlde vnderstoode the Greeke, nor al the people of Aphyica, Mauritania, Spaine, and Fraunce vnderstoode the Latine: whiche labour in this case was nothinge needeful. But that al the Nations of the East parte had their Service in the Greeke tongue: and that al the people of Aphyica, Mauritania, Spaine, and Fraunce had their Service in the Latine tongue, whiche thinge onely stood in Question, and therefore was onely to be proued, he hath hitherto utterly leaue vnproued. Touchinge the Publique Service within this Ielande, the storie of Augustine of Rome, and Cdda, and Putta, and other Portes, and singinge men, as I haue shewed, standeth him in smal neede. Contrary to his owne knowledge he saith, that the fouretenth Chapter of *S. Paule* to the *Corinthians* cannot necessarily be applyed to this purpose: And further he saith, that euen from the Apostles time, the Priest evermore made his Prayers in the Quier, farre of from the hearinge of the people: That the ignorant people vnderstandeth the Latine Tongue, although not in mosse crace wise, or perfectly: That they are now better instructed in the Articles of the Faith, then they were in the time of the Apostles: That it is sufficient for them now to be taught by Cestures, and Ceremonies: and that they haue greate profit by hearinge their Service, although they know not what they heare. Againe he saith, that the Greeke, and Latine be learned tongues, and therefore al the Service of the Church throughout the whole worlde, ought to be ministered in one of them: That al the Psalmes, and al other Scriptures are harde, and farre passe the capacitie of the people: That vnderstandinge of the mater causeth the minde to wander: and to be shorte, that prayer in the Common tongue, hath euermore bredde Schismes, and Diuisions in the Church. He hath openly falsified *Strabo*, *Iustinian*, *Origen*, *Chrysostome*, and others, and hath forced them to say the thinge, they neuer meante.

This is the whole Summarie of al that he had to say. Herof he woulde seme to conclide, that within the first five hundred yeeres after Christe, the Common Service was ministered openly in a tongue vnknown vnto the people: Albeit he hath hitherto alleged neither Scripture, nor Councel, nor Decree, nor Doctour, nor Example, or Praiise of the Primitive Church to proue the same.

Of the other side, it is sufficiently proued of our parte, that the fouretenth Chapter to the *Corinthians* must of necessitie belonge to the vse of Common prayers: and that in the Primitive Church, the Service was euerywhere ministered in the Vulgare Tongue, and that the Priest, and the people prayed al together: I haue proued, not onely that the Nations, that vnderstoode Greeke, or Latine, had their Service in the Greeke, or Latine tongue, but by *Theodoretus*,

*Iustinian.  
Lyras. Thom.*



Sozomenus, S. Ambrose, and S. Hierome, that the Syrians had their Service in the Syrian tongue; by S. Basile, that the Egyptians had their Service in the Egyptian tongue: The Lybians, the Thebanes, the Palestines, the Arabians, and the Phenicians, eche of them in their owne tongue: by Digen, that al Barbarous people had their Service in their severall Barbarous tongues: by Sulpitius, that the people of France, then called Gallia, had their Service in the French tongue. S. Hierome saith, Vox quidem dissona, sed vna Religio. Tot pene psallentium chori, quot gentium diversitates: The voice is divers, but the Religion is al one. There be welneare so many companies of people singinge, as there be diversities of Nations. To be shorte, I have proued by S. Chrysostome, and by Lyza, and others, that there can no manner profit redounde vnto the people, of psalms made in a strange tongue.

Hieronym. ad  
Marcellam.

Seeinge therefore M. Hardinges Doctrins standeth vpon so simple groundes, as I haue shewed, and serueth onely to mainteine ignorance, and the kingedome of darkenesse, it is now thy parte, gentle Reader, to iudge indifferently betwene vs, bothe how lustily he hath coloured the same with sutch a face of antiquitie, and also how truely, and substantially he hath answered my assertion.

FINIS.



## THE FOURTH ARTICLE

OF THE SUPREMACIE

The B. of Sarisburie.

Of that the Bishop of Rome was then called an vniuersal Bishop, or head of the vniuersal Church.

M. Hardinge. The. 1. Division.

What name so euer the Bishop of Rome was called within six hundred yeeres after Christes Ascension, this is cleare, that his Primacie, that is to say, supreme power, and auctoritie ouer, and aboue al Bishoppes, and chiefe gouernement of al Christes flocke, in matters pertaininge to Faith, and Christen Religion, was then acknowledged and confessed. Vvhiche thinge beinge so, whether then he were called by either of those names that you denie, or no: it is not of greaue importance. And yet for the one of them some what, and for the other, an infinite number of good authorities may be alleged. But thereof hereafter.

The. 93. vntim; For there was no such power cōfessed. Nor epē at al.

The B. of Sarisburie.

Touchinge these glorious Names, and Titles wherewith the Bishoppe of Rome hath longe sithence furnished, and bewittified his estate, M. Hardinge seemeth in parte willingly to peeble: claiminge nevertheless the Supreme Power, and Vniuersal Authoritie vnto the See of Rome, and that euen from the Apostles time: notwithstandinge it was as easie a matter for Christe to geue Peter the power, and Title bothe together, as to geue him the power alone without the Title. But to auoide error that might grow by mistaking of wordes, him we call the Vniuersal Bishop, or the Head of the Vniuersal Church, that hath authoritie aboue al General Councils, and fulnesse of power to expounde the Scriptures: to whose determinations the whole Church of God must of necessitie submitte it selfe without contradiction: whom neither Emperour, nor Kinge, nor Clergie, nor the whole Vniuersal people, in any wise may control, what so euer he doo: vnto whom al Appeales ought to lie from al places of the worlde: and who, where soeuer he happen to be, hath the full Jurisdiction of a Bishop. That euer any such Superiouritie, or Vniuersal power was geuen by Christe to the See of Rome, it wil be to muche for M. Hardinge wel to proue.

Extra. De elect. Electi p̄tate. solita. De Maiorit. obediē. Vnam sanctam. 9. Quest. 3. Nemo.

But, where as the Bishop there so ambitiously craueth to be knownen, and taken for the Vniuersal Bishop, and Head of the Vniuersal Church, happy is he, if he doo the deuotie of one particular Bishoppe, and be founde but a member of Christes Church. S. Gregorie saith: Aduersus quem potēte proualent Inferorum, ille neq; petra dicendus est, supra quam Christus edificat Ecclesiam, neq; Ecclesia, neq; pars Ecclesie: He, against whom the gates of hel doo preuaile (as they haue often against the Bishop of Rome) neither may be called the Roocke, where vpon Christe dooth bulde his Church, nor the Church, nor any parte of the Church.

Gregor. in Canten. in Matthe. Ca. 16.

Certainely, touchinge these vaine Titles, the same Ancient Father S. Gregorie saith, Ego fidenter dico: quisquis se Vniuersalem Sacerdotem vocat, vel vocari desiderat, in elatione sua Antichristum præcurrit: I speake it boldly: who so euer, either calleth him selfe the Vniuersal Bishop, or desireth so to be called, in his pride he is the Forerunner of Antichrist.

Gregor. 2. 4. Epist. 34.

M. Hardinge. The. 2. Division.

Now concerninge the chiefe pointe of this Article, whiche is the Primacie of the Pope Peters successor,



# De Iure diuino

A heape of vn-  
truthes.

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## THE FOVRTH ARTICLE

successour, First, it hath been set up and ordered by God, so as it standeth in force Iure diuino, by Goddes law, and not onely by mans law, the scriptures leadinge thereto. Next, commend'd to the worlde, by decrees of Councels, and confirmed by edictes of Christen Emperours, for avoiding of schismes. Furthermore, confessed and witnessed by the holy Fathers. Againe, founde to be necessary by reason: finally, vsed and declared by the euent of thinges, and practise of the Church. For proufe of al this, so much might easily be saide, as should serue to a whole volume.

The B. of Sarisburie.

Here M. Hardinge saith, He will Trippe, & Dance lightly ouer this Article. And therefore notwithstanding he woulde seeme to holde De Iure diuino, that is, by the Scriptures, yet for haile he allegeth not any one woorde of the Scriptures, as of him selfe, but onely vpon the repozte, and credite of others. Howbeit Pope Zosimus in al that longe contention, he had with the Bishoppes of Aphyrica, touching these maters, neuer alleged any woorde of the Scriptures, but onely the Councel of Nice, whiche he him selfe had falsified. And Pelitiades writinge hereof to the Bishops of Spaine, seemeth to claime onely by Custome, and not by any right of Goddes Woorde.

Nevertheless sithence that time, they haue sorte out sundrie places of the Scriptures to auouche their Title, and haue forced the same to serue their purpose. Chyriste saith, Al power is geuen to mee: Hereof Stephanus the Bishop of Patrara concludeth thus: Ergo in Papa est omnis potestas supra omnes potestates, tam Caeli, quam terræ: Therefore in the Pope is al power aboue al powers, as wel of Heauen, as of earth. Some others there be that reason thus: Peter entred into the Crane before John: Peter drew his Net ful of Fische: Vnto Peter Chyriste saide, Consume thy brethren: Ergo, The Pope is heade of the Church. Bonifacius the elght saith: In principio creauit Deus Cælum, & terram: non in principiis: God made Heauen, and Earth, in the beginninge; and not in the beginninges, as in manie: And againe, spiritualis omnia diiudicat: He that is spirytuel wudgeth al thinges: Ergo, The Bishop of Rome ought to haue an Vniuersal power ouer al the worlde. By these, and other like authorities of the Scriptures they conlude, that the Pope holdeth his authoritie, not by any ordinance of man, but De Iure diuino. That is, even by the right of Goddes vndoubted Lawe. And therefore Pope Bonifacius determineth the mater in this wise to holde for ever: Declaramus, Dicimus, Definimus, Pronuntiamus, omnino esse de necessitate salutis omni humane creature, subesse Romano Pontifici: We declare, saye, determine, and pronounce, that vndoubtedly it standeth vpon the necessitie of saluation, for euery mortal creature, to be subiecte to the Bishop of Rome. Likewise saith the Glose vpon the same: Quicquid saluatur, est sub summo pontifice: What so euer is saued, is vnder the highest Bishop. If these claimes be good, it is no harde mater to holde by Scriptures.

But, for as muche as they seeme to make great accompte of these wordes of Chyriste, Thou arte Peter, and vpon this Rocke I will builde my Church, Therefore for answere herevnto, vnderstande thou, good Chyristian Reader, that the olde Catholique Fathers haue written, & pronounced, not any mortal man, as Peter was, but Chyriste him selfe, the Sonne of God to be this Rocke. Gregorius Bassenus saith, Tu es Petrus &c. Thou arte Peter, and vpon this Rocke I will builde my Church. He meaneth the Confession of Chyriste: for he had saide before: Thou arte Chyriste, the Sonne of the liuinge God. So saith S. Hilarie, Hæc est vna felix fidei Petra, quam Petrus ore suo confessus est: This is that onely Blessed Rocke of Faith, that Peter confessed with his mouth. Againe he saith, Vpon this Rocke of Peters Confession, is the buildinge of the Church. So Cyrillus, Petra nihil aliud est, quam firma, & inconcussa Discipuli Fides: The Rocke is nothinge els, but the stronge, and assured Faith of the Disciple. So likewise Chyristostome, Super hæc Pe-

Zosimus in Con-  
cil. Aphyricano.  
Pelitiades in e-  
pist. ad Episc. Hi-  
spanie.

John. 17.  
Matth. 28  
In Con. il. Late-  
ran sub Leone.  
Reginal. Polus  
aduersus H. B.  
Regem Anglie.  
De Maiori. &  
obediencia. Vnam  
Sanctam  
1. Corinth. 12

De Maior. &c.  
Vt supra.

Glosa ibidem.

Matth. 16.  
Matth. 8.  
Luke. 9.  
1. Corinth. 12.  
Gregor. Nyssen.  
in Testimonijs  
delectis ex ve-  
teri testam.  
Hilar. de Trini.  
li. 2.  
Hilar. de Trini.  
li. 6.  
Cyril. de Trini.

tram,

trā, id est, In hac Fide, & Confessione ædificabo Ecclesiam meā: Vpon this Roocke, that is to say, vpon this Faith, and this Confession I wil builde my Church. Likewise S. Angu-

stine: Petra erat Christus, super quod fundamentum etiam ædificatus est Petrus:

Christe was the Roocke, vpon which fundation Peter him selfe was also builde. And addeth further besides, Non me ædificabo super te: sed te ædificabo super me: Christe saith

unto Peter, I wil not builde mee selfe vpon thee: but I wil builde thee vpon mee. Al these Fathers be plaine: but none so plaine as Dyzgen. His woordes be these: Petra est,

quicumque est Discipulus Christi: Et super talem petra cōstruitur omnis Ecclesiastica Doctrina. Quod si super vnum illū Petrum tantum existimas ædificari totā Ecclesiā, quid dicturus es de Iohanne Filio Tonitruī, & Apostolorum vnoquoque? Num audebimus dicere, quod aduersus Petrum vnum non præualituræ sint portæ Inferorum? An soli Petro dantur à Christo Clauēs Regni Cælorum? He is the Roocke, who so euer is the Disciple

of Christe: And vpon sutch a Roocke al Ecclesiastical learninge is builde. If thou thinke, that the whole Church is builde onely vpon Peter, what then wilt thou say of Iohn, the sonne of

the Thunder, and of euery of the Apostles? Shal wee dare to say, that the Gates of Hel shal not preuaile onely against Peter? Or are the keyes of the Kingedome of Heauen geuen onely

unto Peter? By these few it may appeare, what right the Pope hath to claime his authoritie by Goddes woorde, and as M. Hardinge saith, De Iure diuino. In

deede touchinge the same woordes of S. Mattheu, S. Hierome writeth thus: Istum locum Episcopi, & Presbyteri non intelligentes, aliquid sibi de Phariseorum assumunt super-

perilios: Bishoppes and Priestes not vnderstandinge this place, take vpon them some parte of the proude lookes of the Phariseis. And againe he saith: Nouerint Episcopi, se magis consuetudine, quam dispositionis Dominicæ veritate, Presbyteris esse maiores:

Let Bishoppes vnderstande, that they are greater then the Priestes, more of Custome, then of the true the of Goddes ordinance. By this it appeareth, that the Bishop of Rome holdeth by Custome, and not, as M. Hardinge saith, De Iure diuino.

As for the Decrees of Councils, the Edictes of Princes, the saieinges of holy Fathers, the Pretentie of Reason, and the Practise of the Church, how iustly they be auouched by M. Hardinge, they shalbe severally examined, as they come.

## M. Hardinge. The. 3. Diuision.

But I in this treatise seekinge to auoide prolixitie, hauinge purposed to say somewhat to this number of the other Articles, and knowinge this matter of the Primacie to be already largely, and learnedly hand led of others: wil but Trippe, as it were, lightly ouer at this time. and not set my fast footinge in the deepe debatinge and treatinge of it.

First, as concerning the right of the Primacie by Goddes lawe, by these auicent authorities it hath bene auouched. Anacletus that holy Bishop, and Martyr, S. Peters scholar, and of him consecrated Priest, in his Epistle to the Bishops of Italie, writeth thus. In Nouo Testamento post Christum &c. In the New Testament the order of Priestes beganne after our Lorde Christe of Peter, because to him Bishopricke was first geuen in the Church of Christe, where as our Lorde saide vnto him, Thou arte Peter, and vpon this Roocke I wil builde my Church, and the gates of Hel shal not preuaile against it: and vnto the I wil geue thee keyes of the Kingedome of Heauen. Wherefore this Peter receiued of our Lorde first of al, power to binde and to loose: and first of al he brought people to the Faith by vertue of his preachinge. As for the other Apostles, they receiued honour and power in like felowship with him, and willed him to be their Prince, or chiefe gouernour.

In an other Epistle to al Bishops, alleginge the same rexe, for the Primacie of the See of Rome, speakinge of the Disposition of Churches committed to Patriarkes, and Primates, saith thus moste plainly. This holy and Apostolike Church of Rome, hath obtained the Primacie, not of the Apostles, but of our Lorde, and sauour him selfe, and hath gotten the preeminence of power ouer al Churches, and ouer the whole stocke of Christen people, euen so as he saide to blessed Peter the Apostle: Thou arte Peter, and vpon this Roocke &c.

Chrysostom. in  
Matthe. homi. 55.  
Augustin.

De Verbis Do-  
mini secundum  
Matthe. serm. 13

Origen. in Mat-  
the. tract. 4. 1.

Marc. 3.

Hieronym. in  
Matthe. ca. 16.  
lib. 3.

Trippe?

an. 1591

The



The authoritties here alleged are full of fogge, and false grounde, and can abide no fast footing: and therefore M. Hardinge Trippeth them so lightly ouer.

Touchinge this Epistle of Anacletus, and other like Epistles Decretal, I wil onely geue a taste, and leaue the iudgement thereof vnto the Reader.

First one Petrus Crabbe the compiler of the Cancellles complaineth mutche, that the examples, from whence he tooke them, were wonderfully corrupted, and not one of them agreeing with an other, and expresth the same by these wordes, Exemplarium intolerabilis nimiaq; differentia, & deprauatio.

In admonitione  
ad lectorē, ante  
Decret. Liberij.  
Dist. 20. Decre-  
tales.

Againe, Gratian him selfe vpon good aduise is driuen to say, That al such Epistles ought to haue place, rather in debatinge of mater of Justice in the Consistorie, then in determininge, and weighing the truthe of the Scriptures.

Besides this, neither S. Hierome, nor Cennadius, nor Damasus, nor any other olde Father, euer alleged these Epistles, or made any accompte of them: nor the Bishops of Rome them selues, no not when such euidence might haue stande them in best steede, namely in their ambitious contention for the Superioritie ouer the Bishops of Apha.

The contentes of them are such, as a very child of any iudgement, may sone be hable to discerie them.

Clemen. Epist. 1.  
Hieronym. de  
Ecclesiast. Scrip-  
toribus.  
Anther. Epist. 1.

Clemens informeth S. James of the order, and manner of S. Peters death: yet it is certaine, and Clement undoubtedly knew it, that James was putte to death seuen yeres before S. Peter.

Antherus maketh mention of Eusebius Bishop of Alexandria, and of Felix Bishop of Ephesus: yet was neither Eusebius, nor Felix, neither Bishoppe, nor bozne al the time, that Antherus liued.

Marcellin. Epist. 2.  
ad Oriental.

Marcellinus saith, The Emperour might not attempte to presume any thinge against the Gospel: yet was there then no Emperour alieue, that vnderstoode Chyriste, or knew the Gospel.

Marcell. Epist. 2.

Marcellus writeth to the Emperour Valentinus, and chargeth him straitely with the authoritie of Clement: yet was Valentinus an Infidel, a cruel Tyrant, and a persecutor of the Church: and neither knew, nor cared for the name of Clement.

Zephyrin. Epist. 1.  
Luc. ca. 10.  
Luc. 3.  
Melitad. Epist. 1.

Zephyrinus saith, Chyriste commaunded his Apostles to appointe the threescore, and twelue Disciples: yet S. Luke saith, Chyriste him selfe appointed them.

S. Luke saith, John the Baptyst gave this counsel to the souldiers, Be ye contented with your wages &c. yet Melitades quite altereth the whole storie, and nameth Chyriste in steede of John.

It woulde be tedious, and needelesse, to open al: these few notes may suffice for a taste.

Anaclet. Epist. 1.  
Irenaeus li. 3.  
ca. 3.

Now touchinge this Anacletus, whom M. Hardinge hath furnished with his titles, as though it were the very true Anacletus in orde, first he saith, Clement was his predecessor: Contrary wise, Irenaeus that liued immediately afterwarde, and Eusebius say, Anacletus was predecessor vnto Clement. Whereby it may appere, that Anacletus wrote this Epistle, after that he him selfe was deade.

Dist. 93. In x. a  
sanctorum.

He maketh mention of S. Peters Church: yet was there no Church built in the name of Peter, within three hundred yeres after Anacletus.

Anaclet. Epist. 3.

Againe, he allegeth the Decrees and Canons of the olde Fathers: His wordes be these: Haec ab antiquis Apostolis, & patribus accepimus: These things haue we receiued of the Olde Apostles, and ancient Fathers, As if the Apostles had bene longe before him: notwithstanding S. John the Apostle was yet alieue, and Anacletus him selfe was one of the oldest Fathers.

Although

John. 21.  
Luc. 22.

Math. 26.



Although by that, I haue thus shortly touched, the likelyhoode hereof may soone appeare, yet I beseeche thee, good Christian Reader, consider also these, and other like phrases, and manners of speache, whiche in these Epistles are very familiar, and may easily be founde. Persequutiones patienter portare: peto vt pro me orare debeas: Episcopi obediendi sunt, non insidiandi: Ab illis omnes Christiani se cauere debent. Here is not so mutche, as the very congruitie, and natural sounde of the Latine Tongue. And shal wee thinke, that for the space of three hundred yeeres, and moze, there was not one Bishop in Rome, that coulde speake true Latine? And specially then, when al the whole people there, bothe women, and children were hable to speake it naturally without a teacher? Werily, the Pope him selfe saith, Falsa Latinitas vitiat rescriptum Papæ: False Latine putteth the Popes owne write out of credite.

As for the substance and contentes of these Epistles, they touche nothinge, neither of the state of the Church in that time, nor of Doctrine, nor of Persequution, nor of Heresie, nor of the office of the Ministers, nor of any other thinge, either agreeable vnto that age, or in any wise greatly worthy to be considered.

Al their drift is, by falsifyinge of the Scriptures, & by al other meanes, onely to stablish the state, and kingedome of the See of Rome. Anacletus thus interlatheth the wordes of Christe: Super hanc Petram, id est, super Ecclesiam Romanam, ædificabo Ecclesiam meam: Upon this Rocke, that is to say, vpon the Church of Rome, I wil bulde my Church. And againe: Romana Ecclesia Cardo, & Caput est omnium Ecclesiarum. Vt enim Cardine ostium regitur, ita huius sanctæ Sedis auctoritate omnes Ecclesie reguntur: The Church of Rome is the Hooke, and that Head of al Churches. For as the doore is ruled by the Hooke: so al Churches are ruled by the authoritie of this holy See (of Rome). Pope Stephanus saith, Hæc Sacrosancta Domina nostra Romana Ecclesia: This holy our Lady the Church of Rome.

And what needed M. Hardinge to allege onely Anacletus, beinge so wel stored of sundrie others? For Pope Euaristus, Alexander, Sirtus, Telesphorus, Piginus, Pius, Anicetus, Soter, Eleutherius, Victor, and al the reast of the ancient Bishops of Rome, whose names haue bene abused to this purpose, agree in one. Al they are made to say: Wee are the vniuersal Bishops: wee are the headdes of the vniuersal Church: Al appeales ought of right to lie to vs: wee cannot erre: wee may not be controlled: For it is written, The Scholer is not aboue his Master. If these authorities were sufficient, then were the case cleare of M. Hardinges side. But he saw, they were forged, & full of vntueth: and therefore he thought it best to tripple so lightly ouer them. As for Anacletus him selfe, that was Peters Scholar, and the reast of the ancient Bishoppes of Rome, they were holy men, and godly Fathers: and lined in continual persecucion: and were daily taken, and put to death: and had no leisure to thinke vpon these ambitious, and vaine titles.

M. Hardinge. The .4. Division.

S. Gregorie writinge to Mauritius the Emperour against Iohn the Bishop of Constantinople, ambitiously claiminge, and vsurpinge the name of an vniuersal Bishop, prooueth the Bishop of Rome succeedinge in Peters Chair, to be Primate, and to haue charge ouer al the Church of Christe, by Scriptures, thus: Cunctis Euangelium sciencibus liquet &c. It is euident to al that know the Gospel, that the Cure, and charge of the whole Church, hath bene committed by the woordes of our Lorde to the Holy Apostle Peter, prince of al the Apostles. For to him it is saide, Peter, louest thou mee? Feede my sheepe. To him it is saide: Beholde sathan hath desired to sifte you as it were wheate, and I haue prayed for thee, Peter, that thy Faith faile not. And thou beinge once conuerted, strengthen thy brethren. To him it is saide, Thou arte Peter, and vpon this Rocke wil I bulde my Church: and the Gates of Hel shal not preuaile against it. And vnto thee I wil geue the Keyes of the kingedome

Extra. De rescriptis. Ad audientiam.

Anacleti. Epist. 1.

Anacleti. Epist. 3.

Dist. 70. Oportet sebat.

Joan. 21.  
Luc. 22.

Matth. 16.



M. Hardinge  
cutteth of, and  
corrupteth the  
woordes of S.  
Gregorie.  
For it followeth  
immediately:  
Tamen Petrus  
Vniuersalis Apo-  
stolus non vo-  
catur.

Gregor. lib. 4.  
Epist. 32.

Petrus vniuer-  
salis Apostolus  
non vocatur.

Concil. Const-  
antinopol. 8.  
Actione. 8.

Gregor. li. 4.  
Epist. 30.

Gregor. lib. 4.  
Epist. 34.

dome of Heauen. And what so ever thou bindest vpon earth, shalbe bounde also in Heauen, and what so ever thou lovest on earth, shalbe loosed also in Heauen. Beholde he receiveth the keyes of the Heauenly Kingedome: the power of bindinge and loosing is geuen to him: the charge of the whole Church, and principalitie is committed to him. Thus saith Gregorie. But because our aduersaries though without iust cause, refuse the witnesse of the Bishoppes of Rome in this Article, as vnlawful witnesses in their owne cause, were they neuer so holy Martyrs, or learned Confessours: they may vnderstande wee are hable to allege sundrie other authorities to the confirmation hereof, that be above al exception.

The B. of Sarisburie.

If S. Gregorie were now alive, he woulde charge M. Hardinge with open iniurie: not onely for alteringe his whole meaninge, but also for manglinge, and mainning his very woordes. M. Hardinge to proue, that the Bishop of Rome was called the Vniuersal Bishop, allegeth these woordes of S. Gregorie: Ecce, Petrus claus Regni Cælorum accipit: Et potestas ei ligandi, soluendiq; tribuitur. Cura ei totius Ecclesiæ, & principatus committitur: Beholde Peter receiveth the keyes of the Kingedome of Heauen. To him is geuen power bothe to binde, and to loose. The charge and chiefe rule of the Church is committed vnto him. Thus saith Gregorie, saith M. Hardinge. And why no farther: was he staied with the Choyneough, and forced to breake of his tale in the middelt: But marke wel, gentle Reader, and thou shalt see S. Gregorie set to Schoole, and kepte in alwe, and not suffred to vtter one worde more, then M. Hardinge wil geue him leaue. The next woordes that immediately folow in the same sentence, are these: Tamen Petrus Vniuersalis Apostolus non vocatur: Yet Peter is not called the Vniuersal Apostle. M. Hardinge saith: The Bishope of Rome was called the vniuersal Bishop. But S. Gregorie euen in the selfe same sentence, that M. Hardinge hath here so hastily broken of, saith: Peter him selfe beinge the Apostle of Christe, yet was not called the Vniuersal Apostle. And woulde M. Hardinge haue the worlde beleue, that the Popes power is greater, and more vniuersal then S. Peters: These woordes M. Hardinge thought good to nippe of in the middes. But he is his dealinge in the allegation of the Auncient Fathers. If I liste to vse his owne termes, I might wel cal this Forginge, or Cogginge, or, I knowe not what. Certainly the holy Fathers in the Council of Constantinople saie thus: Non conuenit orthodoxis, ita circumstancas Sanctorum Patrum voces deslorare. Hereticorum potius hoc proprium est: It is not meete for Catholique men, thus to choppe, and to pare the saiesinges of the holy Fathers. It is rather the very propertie of Heretiques.

M. Harding wil say, Gregorie misliked this name of Vniuersal Bishop, onely in John the Bishop of Constantinople, that so ambitiously, & so greedily sought for it: and yet neuertheless claimed the same vnto him selfe, as a title onely belonging to the See of Rome: and that wee therefore doo wrongefully racke S. Gregorie, forcinge his woordes otherwise, then he euer meante. For answere hereunto it shal behooue vs to consider, bothe what S. Gregorie hath written in general of this title, and also what special claime he hath layde vnto it for him selfe.

Thus therefore generally he writteth of it: Ego sidenter dico, quisquis se vniuersalem sacerdotem vocat, vel vocari desiderat, in elatione sua Antichristum præcurrit: quia superbiendo se cæteris præponit: I speake it boldly, who so euer calleth him selfe, Vniuersal Bishop, or desireth so to be called, is in his pride the Forerunner of Antichriste: because in his pride he setteth him selfe before others.

Hac in re à fratre, & Consecrator meo contra Euangelicam sententiam &c. Herein my Brother and fellow Bishop dooth against the meaning of the Gospel: against S. Peter the Apostle: against al Churches: and against the ordinance of the Canons. In this pride of his, what o's ther

Cura ei totius Ecclesiæ, & principatus committitur.



ther thing is there tokened, but that the time of Antichrist is even at hande: For he foloweth him, that despisinge the equalitie of ioye amonge the Angels, laboured to breake vp to the toppe of singularitie, saieing thus, I wil chance my throne above the flates of Heauen: I wil sit in the Mounte of the Testament: euen in the corners of the North: I wil geate mee vp above the light of the cloudes, and wil be like vnto the highest. Againe, Rex superbia in foribus est, &c. The kinge of pride is euen in the Gates: and, a horrible thinge to speake, an armie of Priests is made ready. For now they play the Souldiers, and beare their heades on high, that were ordeined to be Captaines of humilitie.

Againe, I woulde haue al men to be greates, and bonorable: so that there honour be no derogation to the honour of God. For who so wil be honoured against God, shal not be honourable vnto me. Againe, Neither may you say, that the vsinge of this Title is nothinge. For, if wee beare this matter quietly, wee ouertrow the Faith of the whole Church. The agreeing vnto this wicked Title, is the losinge of the Faith. Thus therefore S. Gregorie iudgeth generally of the name of Vniuersal Bishop: whiche name notwithstandinge the Bishoppes of Rome haue sithence chosen, and taken to them selues: that is, to say, That it is Vaine, and Hurtful: the Confusion, the poyson, and viter, and vniuersal destruction of the Church: The corruption, and losinge of the Faith against the holy Canons: against S. Peter the Apostle: against the very sense, and meaninge of the Gospel: against al the Churches of God, and against God him selfe: that neuer good, or holy man woulde vse such titles: that who so euer vseth them, in so dooinge foloweth Lucifer, and is the very Potentener, and Messenger of Antichrist.

Perhappes M. Hardinge wil say, This name belonged peculiarly, and onely to the Bishop of Rome: and therefore Gregorie reprimed John the Bishop of Constantinople, for that he so presumptuously, and by way of intrusion, claimed the same, as a right, and interest, that was not his. But S. Gregorie calleth the same title of Vniuersal Bishop, a Typhum superbia: b Nomen nouum: c Vocabulum Temerarium, d Stultum, e Superbum, Pompaticum, f Peruersum, g Superstitiosum, Profanum, h Sceleratum: h Nomen erroris: i Nomen singularitatis: k Nomen vanitatis: l Nomen Hypocriticos: m Nomen Blasphemie. That is to say, A pisse of Arrogancie: A new name: a Rashe, a Foolishe, a Proude, a Pomposse, a Perverse, a Superstitious, an Ungodly, and a Wicked title: A name of Error: a name of Singularitie: a name of Vantie: a name of Hypocrisie: and a name of Blasphemie. And dothe M. Hardinge thinke, or woulde he haue the worlde beleue, that S. Gregorie woulde euer take these names, and titles from John the Bishop of Constantinople, to the intent to lay them vpon his owne See of Rome? Is it likely, that M. Hardinge knoweth S. Gregories minde, better then euer S. Gregorie knew it him selfe? Merily, S. Gregorie not onely misliketh these titles in others, but also disclaimeth the same from him selfe, and from his See of Rome for euer. For thus he writeth, and his woordes be plaine: Nullus Romanorum Pontificum hoc singularitatis nomen assumpsit: None of the Bishoppes of Rome euer receiued this name of singularitie. Nullus decessorum meorum hoc tam profano vocabulo vti consensit: None of my predecessours euer consented to vse this vngodly name. Nos hunc honorem nolumus oblatum suscipere: Wee, being Bishoppes of Rome, wil not take this honour beinge offered vnto vs.

And the reason that he foresheweth against the Bishoppe of Constantinople, may serue as wel against the Bishop of Rome. For thus he saith: Quid tu Christo Vniuersalis Ecclesie Capiti, in extremi Iudicii dicturus es exanime, qui cuncta eius membra tribimet conaris Vniuersalis appellatione supponere? What answer wilt thou make vnto Christe, that in deepe is the Head of the Vniuersal Church, at the trial of the last Iudgement, thus goest about vnder the name of Vniuersal Bishop, to subdue al his members vnto thee? This is the very definition of an Vniuersal Bishop. Thus the Bishop of Rome attempteth to subdue the whole Church of God, & al his members of Christ vnto him selfe.

Isai. 14.

Greg. li. 4. Epi. 38  
Sacerdotum est  
paratus exerci-  
cius.Ira in manu  
scriptis, Melius  
quam exilis.

Greg. li. 6. ep. 28.

Greg. li. 6. ep. 24.

Greg. li. 4. ep. 39.

a. Li. 6. Epist. 2.

b. Li. 4. Epist. 32.

c. Li. 4. Epist. 38.

d. Li. 4. Epist. 32.

e. Li. 4. Epist. 38.

f. Li. 6. Epist. 24.

g. Li. 4. Epist. 39.

h. Li. 4. Epist. 38.

i. Li. 4. Epist. 32.

k. Li. 4. Epist. 39.

l. Li. 4. Epist. 39.

m. Li. 4. Epist. 39.

Greg. li. 4. Ep. 32.

Greg. li. 4. ep. 36.

Greg. li. 4. ep. 38.

Therefore



Gregor. li. 7.  
Epist. 32.

Ibidem.

Gregor. li. 4.  
Epist. 32.

2 Corinth. 11.

1 Corinth. 11.

Gregor. li. 4.  
Epist. 32.  
Tamen Vniuersalis Apostolus non vocatur.

Gregor. li. 4.  
Epist. 32.

The. 94. vñ-  
truth, For S. Cy-  
prian speaketh  
these woordes  
of euery feueral  
Bishop: not on-  
ly of the Bishop  
of Rome.

Therefore by S. Gregories Iudgement, he is the Forerunner of Antichrist.

And writing vnto Eulogius the Patriarche of Alexandria, he vseth these woordes: Sanctitas vestra mihi sic loquitur, Sicut iussistis: Quod verbum Iussionis, Peter, a meo auditu remouere. Quia scio, quis sim, & qui sitis: Loco mihi Patres estis: moribus patres: Your holinesse writeth thus vnto mee, As you commaunded. This woorde of Commaundinge, I beseeche you take away from my bearinge. For I know bothe what I am, and also what you are. In place (or dignitie) ye are my brethren, in life and manners, ye are my Fathers. Again he saith: Ecce in prefatione Epistolæ &c. Beholde even in the very preface of the Epistle, that you sent vnto mee, you haue written the name of that Presumptuous title, calling mee the vniuersal Pope, notwithstanding I haue forbidden it. I beseeche your holinesse to doo it no more. For you doo defraude your selfe, when you geue an other more, then reason would. The selfe same meaninge M. Hardinge might haue founde twise written, even in the same place of S. Gregorie that he here allegeth, if it had pleased him to consider, either what went before, or els what folowed immediatly after. Before, he writeth thus: Non mea causa, sed Dei est. Nec solus ego, sed tota turbatur Ecclesia. Quia pia Leges: quia veneranda Synodi: quia ipsa Domini nostri Iesu Christi mandata Superbi, atque Pompaici cuiusdam sermonis inuentione turbantur: It is Gods cause, it is not mine: Neither onely I, but also the whole Church is troubled. For bothe the godly Lawes, and the Reuerende Councels, and the very commandementes of our Lorde Iesus Christe, are combred with the diuise of this proude pompous Title. Immediatly after it foloweth thus: Nunquid ego in hac re piissime Domine propria causam defēdo? O my most Gracious Soueraine, doo I herein defende mine awne right? By these it may appeare, that S. Gregorie being Bishop of Rome, would not suffer the name of vniuersal Bishop to be geuen, neither to any other Bishop, nor to him selfe.

And where as S. Gregorie saith: The charge and churche of the whole Church is committed vnto Peter, in the sense, it is spoken in, wee denie it not. S. Paule likewise saith of him selfe in like sense: Incumbit mihi quotidiana cura omnium Ecclesiarum: There lieth vpon mee the daily charge of al Churches: And further saith, I recken mee selfe to be nothing inferiour in traile to the highest Apostles. And wil M. Hardinge hereof reason thus,

Peter had the charge of the whole Church:

Ergo, The Pope is an vniuersal Bishop:

Certainely S. Gregorie saith, Peter him selfe, notwithstanding he receiued the whole charge, yet is he not called the vniuersal Apostle. And can the Pope be that thinge, that S. Peter him selfe coulde not be?

S. Gregorie giueth his reason thus: If this title of vniuersalitie might belonge to any man, it should chiefly belonge vnto S. Peter: But it belongeth not vnto S. Peter: Therefore it can belonge to noman.

Perchey it is plaine, that the Bishop of Rome challergeth this day, a title that S. Peter neuer had: that no holy, nor godly man would euer take vpon him: that S. Gregorie vterly refused, and detested, and called blasphemie. And yet wil he same to mainteine his estate by the authozitie of this holy Father. If S. Gregorie were now aliue, he would crie out, as he did to the Emperour Maurittus, O tempora: O Mores: O what a time is this? O what manners are these? Thus mutche is M. Hardinge furthered by the authozitie of S. Gregorie.

M. Hardinge. The. 5. Diuision.

S. Cyprian declaringe the contempte of the (94) High Priest Chiles Vicar in earthe, to be cause of Schismes and Heresies, writeth thus to Cornelius Pope, and Martyr, Neque enim aliunde Hereses obortæ sunt, &c. Neither haue Heresies or schismes risen of any other occasion, then of that, the Priest of God is not obeyed, and that one Priest for the time in the Church, and one Iudge for the time

Secundum  
Magisteria  
diuina.

Secundum  
Magisteria  
diuina.

time in steede of Christe, is not thought vpon. To whom if the whole brotherhead (91) (that is the whole number of Christian people which be brethren together and were so called in the primitive Church) would be obedient according to Goddes teachings: then no man would make a doo against the Colledge of Priests: no man would make him selfe iudge, nor of the Bishop norre, but of God, after Goddes iudgement, after the fauour of the people declared by their voices at the election, after the consent of his fellow bishoppes: No man through breache of vnitie, and strife, would diuide the Church of Christe: No man standinge in his owne conceite, and swellinge with pride, would set vp by him selfe abroade without the Church a new Hensie.

The 95. vnto  
truth, standinge  
in the manifest  
corruption and  
falsifyinge of S.  
Cyprian.

The B. of Sarisburie.

If M. Hardinges cause were true, he would not auouch it with such vntruth, and so often corruption of the holy Fathers. If S. Cyprian writing this Epistle to Cornelius the Bishop of Rome, once name him either the High Priest: Or Christes Vicar General in earth: Or Vniuersal Bishop: Or Head of the Vniuersal Church: Or say, that the vhole Brotherhoode of al Christian people ought to be obedient vnto him, As M. Hardinge vntreuly, and contrary to his owne knowledge expoundeth it, or if either his wordes, or his purpose of writinge, may seeme any way to leade to that ende, then may M. Hardinge seeme to haue some honest colour for his defence. Otherwise we may iustly say, he rateth the Doctors, and forceth them to speake, what him listeth, to serue his turne.

First, it is certaine, that in al that Epistle, S. Cyprian never gaue vnto Cornelius any such ambitious Title, but onely calleth him by the name of Brother. For thus he saluteth him. Cyprian vnto his brother Cornelius sendeth greetinge: And maketh his entrie in this wise: Deere Brother, I haue readde your letters. Thus S. Cyprian beinge Bishop of Carthage claimeth brotherhoode, and equalitie with the Pope. One special occasion of his writinge vnto Cornelius, was this amongst others: Cornelius beinge Bishop of Rome, and hauinge Excommunicate certaine notozious wicked men, and afterwarde beinge threatened, and il bled at their handes, began to faint, and to be weary of his office. S. Cyprian hearinge thereof, wrote comfortably vnto him, & willed him in any wise to procede, and to deale boldly, & not to yeelde, consideringe it was Gods cause, and not his owne. Amonge other wordes he saith thus: Christiani non vltra aut durare, aut esse possumus, si ad hoc ventum est, ut perditorum minas & insidia pertimescamus: Wee can no longer continue, or be Christian men, if we beinge Bishoppes, once beginne to shrinke at the threats, and fetches of the wicked.

Cyprian. li. 3.  
epist. 3.

Upon occasion hercof he sheweth, what hurte and confusion of Seates, & Schismes, insueth in any Province, or Diocese, where as the Bishops Authoritie, and Ecclesiastical Discipline is despised. For every Bishop (saith S. Cyprian) within his owne Diocese, is the Priest of God, and for his time, is a Judge appointed in the place of Christe: and as the Church is one, so ought he likewise to be but one. And thus he writeth generally of the authoritie of al Bishops, & not onely of the authoritie of the Bishop of Rome. And notwithstanding he directeth his Epistle onely to Cornelius, yet are al his reasons general, and touche bothe him selfe, beinge Bishoppe of Carthage, and also al other Bishoppes what so euer.

Now therefore to draue that thinge by violence to one onely Bishop, that is generally spoken of al Bishops, it is a guileful fetch to misleade the Reader, and no simple, or plaine dealinge.

But M. Harding seemeth to grounde his errour, vpon the mistakinge of these wordes of S. Cyprian, Vnus Sacerdos, and Fraternitas vniuersa: That is, One Bishop, and, The whole Brotherhoode. For where as S. Cyprian saith, There must be one Bishop in a Church, he imagineth, there must be one Bishop to rule ouer the whole

The occasion of  
M. Hardinges  
errour



# One Bishop.

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## THE FOURTH ARTICLE

vniversal Church. And where as againe S. Cyprian saith, The whole brotherhoode must obey one Bishop, he gathereth that al Christian people throughout the whole worlde, whiche he vntruelly calleth The whole Brotherhoode, must be obedient vnto one vniversal Bishop. And thus he buildeth one errour vpon an other, But mistake of the Doctour maketh no sufficient proufe.

It may soone appeare, S. Cyprian meante, that for the auoiding of schismes, and diuisions, there ought to be onely one Bishop within one Diocese: and not one Bishop to rule ouer al the worlde. For thus he expoundeth his owne meaning: Cum post primum esse non possit quisquam, qui post vnu, qui solus esse debet, factus est, iam non secundus ille, sed nullus est: seeing that after the first Bishop is chosen, there can be none other, who so is made Bishop after that one, whiche must needs be alone, is now not the seconde Bishop, but in deede is no Bishop.

So likewise, when the Heretique Novatus had by wicked practise diuided the people of Rome into Sectes, and had solemnely sworne them, that gaue eare vnto him, that they should no more returne vnto Cornelius the Bishop there, and so had rent one Bishoplike into two, and made two Bishoppes in one Cittie: Cornelius complaining thereof vnto Fabius the Bishop of Antioche, and informinge him of the same, writeth thus vnto him: Novatus nescit, vnum Episcopum in Catholica Ecclesia esse debere: Novatus knoweth not, that there ought to be but one Bishop in a Catholique Church: not meaning thereby the whole vniversal Church throughout the worlde, but onely his owne particular Church of Rome.

So when Chrysostome the Bishop of Constantinople, saw Sisinus beare him selfe as Bishoppe within the same Cittie, he saide vnto him, One Cittie may not haue two Bishoppes.

So likewise S. Hierome saith, that notwithstanding the power of al prestes by the authoritie of Goddes worlde be one, and equal, yet menne by policie to auoide contention, appointed one priest in every Cittie, to order and direct his brethren.

Thus was the vnitie of the whole Church preferred: Thus were al Churches as one Church: and al Bishoppes as one Bishop. For who so dissented from one, dissented from al. So saith S. Cyprian: Ecclesia coherentium sibi inuicem Sacerdotum glutino copulatur: The Church is coupled, and ioined in one, by consent of Bishops agreeing together.

Likewise againe he saith: Hanc vnitatem firmiter tenere, & vindicare debemus, maxime Episcopi, qui in Ecclesia praesidemus: vt Episcopatum quoque ipsum vnum, & indiuisum probemus: This vnitie must wee keepe and defende, specially that be Bishoppes, and beare rule in the Church: that wee may declare in deede, that our Bishoplike is one, and not diuided. And therefore S. Hierome saith, Episcopi nouerint in commune debere se Ecclesiam regere: Let Bishoppes vnderstande, that they ought to gouerne the Church in common, or, as al in one.

In this sense is every Bishop for his time, as S. Cyprian saith, in the steede of Christ: & to every sutch, Christ saith, \* He that heareth you, heareth mee: and he that despiseth you, despiseth me. And therefore Ignatius saith, The Bishop in his Church, is the forme of God the Father of al: And so muche as is possible, resembleth (in his office) Christ our God. For this cause S. Cyprian saith: Hereof springe schismes, and Heresies, for that the priest of God (in every seueral Diocese) is not obeyed. As likewise againe he saith to like purpose: Qui cum Episcopo non sunt, in Ecclesia non sunt: They that be not with the Bishop, be not in the Church. So likewise Ignatius: They that be of Christ, are with the Bishop.

Thus S. Cyprian spake these wordes generally of the authoritie of al Bishops in their seueral dioceses: and not of any special authoritie of the Bishop of Rome: as it is here vntruelly affirmed by P. Hardinge.

But

7. que. 1. Factus est.

Eusebius li. 6. Ca. 43.

Socrates li. 6. Ca. 22.

Hieronym. in Epist. ad Titum. Ca. 1.

Cyprian. li. 4. Epist. 9.

Cyprian. De simplicitate praelatorum. Hieronym. ad Titum. Ca. 1. \* Luke. 10.

Ignat. ad Trallianos. Τὸ πατὴρ τῶν ὅλων τύπος.

Cyprian. li. 1. epist. 3. Cyprian. li. 4. Epist. 9.

Ignat. ad Philadelphien. ὅσοι Χριστῷ εἰσὶν οἱ, ὅσοι καὶ μετὰ τῷ ἐπισκόπῳ εἰσὶν.



The vni-  
uersal  
Brother-  
hoode.Fraternitas v-  
niuersa.Cyprian. lib. 1.  
Epist. 4Cyprian. lib. 2.  
Epist. 12.Rescriptum  
Honorij ad Bo-  
nifacium.  
Quem vniuer-  
satis consensus  
elegerit.Origenes in  
Esaiam hom. 6.  
Origen. in Hie-  
remi. hom. 7.Ignatius ad  
Trallianos.  
Τὸ ἐστὶν ἐπὶ τοῦ  
κοποῦ ἄλλος  
ἢ πᾶσις ἀρ-  
χὴς καὶ ἐξου-  
σιᾶς ἐπέκεινα  
πάντων ἡγε-  
τῶν.

But he will reple. S. Cyprian saith, Vniuersa fraternitas, That is, The whole Brotherhoode ought to be obedient to that one Bishop. And that whole brotherhoode must needs be the whole compaign of al Christian people. Notwithstanding this exposition seeme very large, yet if S. Cyprian him selfe had not opened his owne meaninge otherwise, perhaps some man either of simplicitie, or of ignorance might so take it. But S. Cyprian, that doubtles best knewe his owne minde, vnderstandeth these wordes, Fraternitas vniuersa, not of al the vniuersal compaign of al Christian people, throughout al the world, as M. Harding dothe, but of the v whole brotherhoode within euery Seuerall, and Particular Diocese: For thus he writeth in the nexte Epistle folowinge: Ferè per provincias vniuersas teneatur, vt ad ordinationes ritè celebrandas, ad eam plebem cui præpositus ordinatur, Episcopi eiusdem provincie proximi quique conueniant, & Episcopus deligatur plebe præsentè, &c. Quod & apud nos factum vidimus in Sabini Collegæ nostri ordinatione: vt de vniuersæ fraternitatis suffragio Episcopatus ei deferretur: This order is in manner kepte in al Provinces, that vnto the due orderinge, or installinge of a Bishop, the Bishoppes of the same province that shal nearest come together to the people of that Cittie, vnto whiche a new Bishop is appointed: and that the Bishop be chosen in the presence of the people. Whiche thinge we sawe doonne in the Election and ordering of our fellow Bishop Sabinus, that the Bishoprike was bestowed vpon him by the consent, and voices of the v whole brotherhoode. Here, vniuersa fraternitas, vndoubtedly is vsed for the whole faithful compaign of one Cittie. In like manner he writeth vnto Cornelius of certaine, that were returned from Schismes, and Errours vnto the vnitie of the Church: Memento illos reuerentes, summo gaudio & Clerus, & plebis fraternitas omnis exceperit: When they came againe, bothe the Clergie, and the v whole brotherhoode of the people, woorthily receiued them with great ioye. So likewise the Emperour Honorius writeth vnto Bonifacius, If two Bishoppes through ambition and contention happen to be chosen, we wil, that neither of them be allowed as Bishop. But that he onely remaine in the Apostolique See, whome out of the number of the Clergie, godly discretion, and the consent of the v whole brotherhoode shal choose by a newe Election.

In these places M. Hardinge cannot denie, but these wordes Vniuersa fraternitas, Omnis fraternitas, and Vniuersitatis consensus, muste needs be taken for one whole particular Brotherhoode within one Province, or Diocese. In the same sense Origen saith: Qui vocatur ad Episcopatum, vocatur ad seruitutem Totius Ecclesie: He that is called vnto a Bishoprike, is called vnto the seruice of the v whole Church. Likewise againe he saith: Plus à me exigitur, quam à Diacono: plus à Diacono, quam à Laico: Qui verò Totius Ecclesie arcem obtinet, pro Omni Ecclesia reddet rationem: There is more required of mee (beinge a Priest) then of a Deacon: more of a Deacon, then of one of the people: But he, that keepeth the watche, or Castel of the v whole Church (whiche is euery Bishop in his Diocese) shal yeelde a reckninge for the whole.

In these places, euery particular Church is called the v whole Church. And therefore Ignatius saith: Quid aliud est Episcopus, quam quidam obtinens principatum, & potestatem supra omnes: VVhat is a Bishop, but one hauinge al rule, and power ouer al.

These thinges wel weighed, besides the manifest corruption and falsheinge of S. Cyprians bothe wordes, and minde, I doubt not, but the weakenes also of M. Hardinges reason may soone appeare. For vpon this place of S. Cyprian vntreuly reported, he woulde seeme to reason thus: There muste be one Bishop in one Church, or Diocese: Ergo, there muste be one Bishop ouer al the worlde. M. thus, The whole Brotherhoode in euery Diocese ought to hearken onely to one Bishop: Ergo, al Christian people throughout the worlde, ought to be in subiection to the Bishop of Rome.



These argumentes betwixt themselves, and therefore neede no further openinge.

At this notwithstandinge, if M. Hardinge wil saie, S. Cyprian's wordes must needes importe one vniuersal Bishop, & the same of necessity muste be the Bishop of Rome, let him then vouchesafe to reade the Epistle, that the same S. Cyprian wrote vnto Florentius Pupianus: There shal be signe, that S. Cyprian euen in like forme and order, speaketh these selfe same wordes of him selfe, beinge, as M. Hardinge knoweth, the Bishop of Chartage in Aphysia, and not the Bishop of Rome. His wordes be these: Vnde Schismata, & haereses obortz sunt, & oriuntur, nisi dum Episcopus, qui vnus est, & Ecclesie praest, superba quorundam praesumptione contemnitur, & homo dignatione Dei honoratus, ab hominibus indignis iudicatur? Wherebyence haue Schismes, and Heresies spronge heretofore, and whereof springe they now, but that the Bishop, vvhiche is one, and gouerneth the Church, by the presumptuous disdain of certaine, is despised, and a man preferred by Goddes allowance, is examined, and iudged by vnwoorthy menne. Al this S. Cyprian speaketh plainly, and namely of him selfe, being Bishop of Chartage. Therefore it is great oversight, to force the same onely to the Bishop of Rome, and stoutely to say, it can be applied vnto none other.

Cyprian. lib. 4.  
Epist. 9.

M. Hardinge. The. 6. Diuision.

Of al other authorities, that of Athanasius and of the Bishoppes of Egypte and Libya gathered together in a Synode at Alexandria, is to be regarded. Vvho, makinge humble sute to Felix then Bishop of Rome, for ayde and succoure againste the Arians through the whole Epistle, confesseinge the supreme auctoritie of that Apostolike See, vnter these very wordes. Vestra Apostolica sedis imploramus auxilium &c. Vve humbly beseeche you of the helpe of your Apostolike See, because (as verily we beleue) God hath not despised the prayers of his seruantes offered vp to him with teares, but hath constituted and placed you, and your predecessours, who were Apostolike Prelates, in the highest tower, or supreme state, and commaunded them to haue cure and charge of al Churches, to thintent you helpe and succour vs, and that defendinge vs (as to whome iudgement of Bishoppes is committed) you forlorne not through negligence, to deliuer vs from our enemies.

Athanasius forged.

In primo  
tomio Con-  
cilio.

In summi-  
tatis ant-

Anacletus for-  
ged.

S. Gregorie nip-  
ped.  
For the nexte  
woordes imme-  
diately folowing  
are these: Tame  
Petrus Vniuer-  
salis Apostolus  
non vocatur.  
S. Cyprian's minde  
ruine falsified in  
one place.

Now if the Apostolike Church of Rome hath obtained the primacie, and preeminence of power ouer al Churches, and ouer the whole flocke of Christen people, of our Lorde sauour him selfe as Anacletus saith, if it be euident to al that knowe the Gospel, that the cure and charge of the whole Church, hath bene committed to the holy Apostle Peter, Prince of al the Apostles, by the worde of our Lorde, as Gregorie witnesseth: if the whole Brotherhood (that is to say, al Christen folke) ought to obey the one highe Priest or Bishop of God, and the one Iudge that is Christes Vicar, or in steede of Christe for the time, accordinge to the preceptes and teachings of God, as Cyprian writeth: if it be God, that hath placed and ordeined the Bishop of Rome in the highest state of the Church, as Athanasius, with al the Fathers of that Alexandrine Councel recorder: If this, I saye, be true: then is it easely seene, vpon howe good grounde this doctrine standeth, whereby it is affirmed, that the Bishop of Rome his primacie hath his force by Goddes Lawe, and not onely by mans Lawe, mutche lesse by vniuste vsurpation. The Scriptures, by whiche as wel these, as al other holy and learned Fathers were leade to acknowledge, and confesse the Primacie of Peter and his successors, were partlye such, as Anacletus and Gregorie here allegeth, and Cyprian meaneth as it appeareth by his thirde treatise De simplicitate praetatorum, and sundry moe of the New Testament, as to the learned is knowne: of whiche to treat here largely, and pitchely, as the weight of the matter requireth, at this time I haue no leysure: neither if I had, yet might I conveniently performe it in this treatise, whiche otherwise wil amounte to a sufficient bignesse, and that matter thoroughly handled, wil fill a right great volume. Vvherefore, referringe the readers to the credite of these woorthy Fathers, who so vnderstoode the Scriptures, as thereof they were perswaded the primacie to be attributed to Peters successor by God him selfe: I wil proceede keepinge my prefixed order.

Vvhere as the preeminence of power and auctoritie, whiche to the Bishop of Rome by special  
and

vide Fran-  
cis. Turri-  
anum li. 3.  
charact. do-  
gmat.

Martha. 15.



and singular privilege God hath granted, is commended to the world by many and sundrie Councelles: for auoidinge of tediousnesse I wil rehearse the testimonies of a fewe. Amonge the Canons made by three hundred and eightene Bishops at the Nicene Councel, which were in number 70. and 96. al burnt by heretikes in the East Church save xx. and yet the whole number (97) was kepte diligently in the Church of Rome in the original it selfe, sent to Syluester the Bishop there from the Councel, subscribed with the saide 318. Fathers handes: the 44. Canon which is of the power of the Patriarche, ouer the Metropolitanes and Bishops, and of the Metropolitanes ouer Bishops, in the ende hath this Decree. *Vt autem cunctis ditionis sue nationibus, &c.* As the Patriarche beareth rule ouer al Nations of his iurisdiction, and giveth lawes to them, and as Peter Christes Vicare, at the beginninge sette in auctoritie ouer Religion, ouer the Churches, and ouer al other thinges pertaininge to Christe, was (98) Master and Ruler of Christian Princes, Provinces, and of al Nations: so he whose Principallitie or chieftie is at Rome, like vnto Peter, and equal in auctoritie, obtaineth the rule and soveraintie ouer al Patriarches. After a fewe wordes it foloweth there. If any man repine againste this Statute, or dare resist it, by the Decree of the whole Councel he is accursed.

Wide Fran-  
cise. Turri-  
anum li. 3.  
charact. do-  
mat.

Iulius that worthy Bishop of Rome, not longe after the Councel of Nice, in his epistle that he wrote to the 90. Arian Bishops, assembled in the Councel at Antioche against Athanasius Bishop of Alexandria, reproveth them for their vnjuste treatinge of him, saith of the Canons of the Nicene Councel, then fresh in their remembrance: that they commaunde, *Non debere præter sententiam Romani pontificis villo modo Concilia celebrari, nec Episcopos damnari.* That without the auctoritie of the Bishop of Rome, neither Councelles ought to be kepte, nor Bishops condemned. Again that nothing be Decreed without the Bishop of Rome. *Cui hæc & maiora Ecclesiarum negotia, tam ab ipso Domino, quam ab omnibus vniuersorum Conciliorum Fratribus, speciali privilegio contradita sunt.* To whom, these and other the weightie matters of the Churches, be committed by special privilege, as wel by our Lorde him selfe, as by al our Brethern of the whole vniuersal Councelles. Amonge other principal pointes, which he reciterh in that Epistle, of the Nicene Councelles Canons, this is one. *Vt omnes Episcopi &c.* That al Bishops who susteine wronge, in weightie causes, so often as neede shal require, make their appeale freely to the See Apostolike, and flee to it for succour, as to their Mother, that from thence they may be charitably sustained, defended, and deliuered. To the disposition of which See, the ancient auctoritie of the Apostles, and their successors, and of the Canons, hath reserved al weightie, or greate Ecclesiastical causes, and iudgements of Bishops.

Marg. 10.

Athanasius, and the whole companie of Bishops of Egypte, Thebaida, and Lybia, assembled together in Councel at Alexandria, complaininge in their Epistle to Felix the Pope, of great injuries and griefes they sustained at the Arians: allegeth the determination of the Nicene Councel touching the supreme auctoritie, and power of that See Apostolike ouer al other Bishops. *Similiter & a prædictis Patribus est definitum consonanter &c.* Like wise (say they) it hath bene determined by common assent of the foresaide Fathers (of Nice) that if any of the Bishops suspecte the Metropolitan, or their fellowe Bishops of the same Province, or the Iudges, that then they make their appeale to your holy See of Rome, to whom by our Lorde him selfe power to binde and louse, by special privilege aboue other hath bene granted. This mutche alleged out of the Canons of the Nicene Councel, gathered partly out of Iulius Epistle, who wrote to them that were present at the makinge of them (which taketh away al suspicion of vntruth) and partly out of Athanasius and others, that were a great parte of the same Councel.

The B. of Sarisburie.

A scarerowe stuffe with strawe, and set by right, may seme a farre of to be a man. Euen so a forger of lies and fables, pyghte by in the apparel of ancient names, may seme to the ignorant an Olde Catholique Father. No marvel though this authoritie like M. Hardinge beste aboue al others: for it is moste vaine, and shameles aboue al others: and therefore meetest to helpe by a shameles Doctrine. It is no newe practise in the Church of Rome, to forge euidence in the name of Olde

The 96. vntruth  
ioyned with fo-  
lie, as shal ap-  
peare.

The 97. vntruth  
For their was  
no futehe ori-  
ginal kepte in  
the Church of  
Rome.

The 98. vntruth  
For there was  
no Prince or  
provinche Chri-  
stened in S. Pa-  
ters time,



*Ammonius ad I  
et dicitur hanc  
q. d. l. c. 11*

*Ammonius ad I  
et dicitur hanc  
q. d. l. c. 11*

*Isai. 2.*

*Miche. 4.*

*Martix Reli-  
gionis.*

*Nicephor. lib. 2.*

*Ca. 40.*

*Euseb. lib. 2.*

*Ca. 26.*

*Nicephor. lib. 2.*

*Ca. 43.*

*Augustin. Epist.*

*170 & Epist. 178.*

*Græcia, unde*

*Fides orta est.*

*Concil. Cartha-  
ginen. 6.*

*1 Corinth. 3.*

Alde fathers: as, God willinge, hereafter it shal better appeare. But as for this Epistle and certaine others, that are carried about under the name of that Godly Bishop Athanasius, I wil onely rippe up the stuffinge, and open some parte of the contentes of them: and so wil not refuse M. Hardinge him selfe, to be the Judge.

First, that they were neuer written in Græke, and therefore not by Athanasius, it may appeare by sundrie tokens, and namely by the allusion of these two Latine wordes, Venex, and, Verrunur: Romana Sedes est sacer venex, in quo omnes verrunur: The Latine is rude, and barbarous, and many times utterly voide of sense. The manner of utterance is childlike, and bablinge, empty of matter, and full of wordes without measure. The substance of the whole is nothinge els but flatteringe, and auancinge of the See of Rome, sarced up, and set out with lies without shame.

The authour hereof speaking of the Church of Rome, saith: Inde Ecclesiæ sumptuere Prædicationis exordium: From Rome the Church receiued the first preachinge of the Gospel. But God him selfe saith: Ex Sione exiit lex, & Verbum Domini de Hierusalem: From Sion the Lawe shal proceede, and the Word of the Lorde from Hierusalem. And therefore Tertullian calleth Hierusalem, the Mother of Religion. And Nicephorus saith, that Simon Zelotes ranne ouer al Aphrica, and preached the Gospel. Eusebius saith, that S. Marke the Euangelist firste created Congregations, and taught the Gospel at Alexandria: And Nicephorus saith further, that S. Marke wente preachinge ouer al Egypte, and Lybia, and Cyrene, and Pentapolis, & the whole Countrie of Barbarie, in the time of the Emperour Tiberius, whiche was at the least, fise yeres before Peter came to Rome. S. Augustine saith, the Religion of Christe was firste brought into Aphrica out of Græcia, and not from Rome. Therefore that M. Hardinges Athanasius saith, the Church receiued from Rome the firste preachinge of the Gospel, is an open flattrie, and a manifest vntruth.

Further, this authour saith, that in al cases there lay appeals from the Metropolis to the Bishop of Rome: and that by the authoritie of the Nicene Councel. But that thinge in the Councel of Carthage, S. Augustine beinge then present, was utterly denied by al the Bishoppes of Aphrica, Numidia, Mauritania, Byzancena, and Tripolis, to the number of two hundred and seuentiene, and by the witness of the three Patriarkes of Antiochia, Constantinopolis, and Alexandria, was founde vntrue.

This authour saith: Fuit semper vestra Sanctæ & Apostolicæ Sedi licentia, iniuncta damnatos, vel excommunicatos potestatiue sua autoritate restituere, & sua eis omnia redde: Your holy Apostolicke See had euermore a special prerogatiue by your owne authoritie, and by waie of power, to relieue menne vniuersally condemned, or excommunicate, and to restore them to their owne. But it shal hereafter appeare, that the Bishop of Rome at that time had no such power: and that it was not he, that restored any man in that case by his power, but onely the Emperour.

S. Paule saith, Other foundation none canne be laide, but onely that is layde alreadie, whiche is Christe Iesus. And findeth greate faulte with the Corinthians, that saide, I holde of Apollo: I holde of Peule: I holde of Peter. But M. Hardinges Athanasius saith: Tu es Petrus, & super fundamentum ruum Ecclesiæ columna, hoc est, Episcopi, sunt confirmata: Thou arte Peter, and vpon thy foundation the pillers of the Church, whiche are the Bishoppes, are surely sette: and thus he diuiseth an other foundation besides Christe, and, contrary to S. Pauls Doctrine, woulde haue al the Bishoppes of the worlde to holde of Peter.

But, to leaue al other vntruthes, wherewith these Epistles be stuffed full, marke, gentle Reader, onely this ouersight, and thou shalt plainly see with thine eyes, that M. Hardinges Doctor is an impudent, and an open liar. For the true  
Athanasius



Athanasius him selfe, of whome we make no doubt, saith, that the Arians at Alexandria burnt the Catholique mennes bookes, and therewithal the Canons of the Council of Nice, in the time of the Emperour Constantius, Julius beinge then Bishop of Rome: whiche obseruation of time, appeareth also by Socrates in his storie. But M. Hardinges Athanasius is either so forgetfull of his lies, or so impudent, & carelesse what he saie, that he maketh piteous complainte of the saide burninge vnto Marcus, that was Bishop in Rome before Julius, and was dead at the least niene yeeres before the Canons were burnt. By suche Doctours M. Hardinge vpholdeth the state of Rome.

As for Athanasius him selfe, he neuer vnderstoode, the Bishop of Rome had any such prerogative power, nor neuer named him by greater title, then the Bishop of Rome. And whereas this Epistle alleged in the name of Athanasius, foundeth farre otherwise, it is no maruel. For it was dated at Alexandria, and made in Rome.

Howe, if the Decretal Epistle, whiche M. Hardinge hath brought in vnder the name of Anacletus, be nothinge els but forged euidence, as it is sufficiently declared: If M. Hardinge haue vncourteously vsed S. Gregorie, cuttinge of his tale in the middle, & purposely leauing out those wordes: Tamen Petrus vniuersalis Apostolus non vocatur: Yet is not Peter called the vniuersal Apostle: whiche was the onely mater, that S. Gregorie had then in hande: If S. Gregorie saie: None of my Predecessours Bishoppes of Rome, woulde euer take vpon him the name of vniuersal Bishop: If S. Gregorie saie: It is the puse of arrogancie: the woordes of pride: a newe, a pompeuse, a peruerse, a foolishse, a rashe, a superstitious, a profane, an vngodly, and a wicked name: a name of singulartie: a name of error: a name of Hypocrisie: a name of Vanitie: and a name of Blasphemie: and that who so euer calleth him selfe, or desireth to be called by that arrogant name, in the pride of his harte is the forerunner of Antichrist: and that the quiet, and indifferent bearinge of the same is the Destruction of the Faith of the vniuersal Church: If M. Hardinge haue wittingly, and openly falsified the wordes of S. Cyprian, and that twise together in one sentence, as he him selfe cannot denie: If the Epistle, that he allegeth vnder the title of Athanasius, be nothinge els, but a shameles counterfeit, full of vile flatteringe, and apparent lies, Then is this former parte hitherto but weakely proued, neither can M. Harding truely saie, His Doctrine standeth vpon good and sure grounde.

What lucke hath M. Hardinge to such authorities, hauinge choise, as he saith, of so many, and trippinge ouer so lightly, to speake so ill: His Amphilocheus lieth at Alerona: His Clemens in Candie: His Partial in a Cave vnder grounde: His Canon of the Council of Ephesus against Nestorius was neuer seene, and others otherwise miscaried: The Council of Nice, wherein was the whole staye of the Primacie of Rome, is burnt by the Arians, and, sauinge onely in Rome, no where els in the worlde to be founde.

For answere hereunto, mee thinketh, these wordes spoken generally by S. Cyprian, had then, and haue yet a special place in the See of Rome: Ambitio dormit in sinu Sacerdotum: Ambition sleapeth in the bosome of Priestes. For, to passe ouer the greate contention, that euen at the beginninge happened there betwene Damasus, and Ursinus, whether of them two should be Bishop, in whiche contention a great number of either parte was slaine, S. Augustine also complaineth, that euen the Deacons of Rome in his time, auanced them selues farre aboue their estate. These be his wordes: Falcidius duce stultitia, & Ciuitatis Romanæ iactantia, Diaconos presbyteris aquare contendit: Falcidius leade by folie, and by the courage of the Cittie of Rome, woulde haue Deacons to be nothinge inferiour vnto Priestes. Likewise S. Hierome saith: The Romaines are noted of Contencie, and stoutnesse of minde. And therefore Hieron. in praef.

fius forged.

Athanasius in Epistola ad Orthodoxos.

Socrat. lib. 2.

Ca. 14.

Gregor. li. 4.

Epist. 32.

Gregor. lib. 4.

Epist. 36.

Gregor. lib. 6.

Epist. 30.

Gregor. li. 6.

Epist. 24.

Cyprian. li. 1.

Epist. 3.

Cyprian de leu-  
iatio & Tem-  
tatione.

Ammianus

Marcellin.

Socrates li. 4.

Ca. 29.

Augustin. in

questionibus

veteris & Noui

Testamenti.

Quest. 101.



# The pride of Rome.

*tionē ad Galat.  
Rom. II.*

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## THE FOUVRTH ARTICLE

therefore S. Paule gaue this aduertisement specially vnto them aboue al others, *Noli altum sapere, sed time: Be not highe minded, but stande in awe.* Wherefore it is the lesse to be marueled, if they haue so ambitiously at al times attempted dominion ouer others.

But M. Hardinge saithe, the preeminence of power, and authoritie of the Bishop of Rome is commended to the worlde by many, and sundrie Councelles.

*Concil. Cartha-  
gin. Can. 26.*

*Concil. Hippon.  
Ca. 27.*

*Concil. Aphri-  
can. Ca. 6.*

*Concil. Aphri-  
can. Ca. 92.*

Wherein I maruel, he allegeth not the Council of Carthage, of Hippo Regius, and of Aphrica, in whiche it was decreed thus: *Vi prima sedis Episcopus non appelletur Princeps sacerdotum, aut Summus Sacerdos, aut aliquid huiusmodi: sed tantum prima Sedis Episcopus:* That the Bishop of the first See be not called the chiefe of Priesles, or the highest Priesle, or by any other like name, but onely the Bishop of the first See: And the Council of Aphrica, where, touchinge appeale to Rome, it was specially prouided thus: *Si prouocandum putauerint, non prouocent, nisi ad Aphricana Concilia, vel ad primates prouinciarum suarum. Ad transmarina qui putauerit appellandum, a nullo intra Aphricam in Communionem suscipiatur:* If they thinke it needeful to appeale from their owne Bishoppes, let them not appeale but onely vnto Councelles to be holden within the countrie of Aphrica. But who so euer shal thinke it needeful to appeale to the iudgement of any beyonde the sea, (that is to the Bishop of Rome) let no man within Aphrica receiue him to his Communion. Why dothe M. Hardinge so warily leaue these Councelles, that be ertant, and to be seene, the authoritie whereof was neuer doubted of, and alledge onely a patche of y<sup>e</sup> Council of Nice, whiche he him selfe confessed was burnt, and al the Bishoppes of the East parte, who are supposed to haue made it, protest openly vnder their handes and seales, it was neuer made. But M. Hardinge herein dothe mutche like vnto the Arians, that accused Athanasius: who were not ashamed to bringe in the names of certaine menne, as beinge aliue, to witnesse againste him, and yet not withstandinge, charged Athanasius with the same menne, that he had slaine them.

*Synodus Alexan-  
drina aduersus  
accusatores A-  
thanasij.*

Neither doe I see, wherefore M. Hardinge shoulde neede in this case to leane to the authoritie of any Council. For his Anacletus thought it better to make men beleue, he had his superiouritie, Not from the Apostles, but from Christe him selfe. And Faustinus Episcopus Potentinus, claiminge for the Bishop of Rome in the Council of Carthage, and findinge him selfe to haue smal holde in this Canon of the Nicene Council, alleged rather custome, and prescription. These be his wordes: *Tractandum est cum vestra beatitudine de Nicenis Canonibus, ut conferrentur, & constituta eorum, & Consuetudo. Quia aliqua ordine, & Canone tenentur: aliqua Consuetudine firmata sunt:* We must deale with your holines of the Canons of the Council of Nice, that they maie be kepte, both the Constitutions thereof, and also the Custome. For certaine thinges are holden by order, and by Canon: and certaine thinges are made good by Custome. But Pope Nicolas the first, vtterly refuseth, not onely the Council of Nice, and al other Councelles in this behalfe, but also the authoritie of Prescription and Custome.

*Anaclet. Epist. 1.*

*Concil. Cartha-  
ginen. 6. ca. 2.*

*Nicolaus I. ad  
Michaelē Im-  
peratorem.*

For thus he saithe: *Animaduertendum est, quia non Nicena, non denique vlla Synodus quicquam Romanæ contulit Ecclesiæ priuilegij: quæ in Petro nouerat eam totius iuris potestatis pleniter meruisse, & cunctarum Christi ouium regimen accepisse: Ye muste consider, that neither the Council of Nice, nor any other Council euer gaue any priuilege to the Church of Rome: For this Church knoweth, that in Peter she hath fully deserved the right of al power, and hath attained the gouernement of al the sheepe of Christe.*

But touchinge the forgerye of this Council of Nice, the very beginninge of the quarel, and the whole storie standeth thus: One Apollonius a Priest of the Church of Sicca in Aphrica, as it appeareth, a very ill man, beinge iustly excommunicate, bothe by his owne Bishop, and also by a great number of other Bishoppes togather in the Council there, appealed from them al vnto Zosimus then Bishop of Rome.



Rome. Zosimus without further knowledge of the cause, neuer hearinge y other partie, pronounced Apiarius to be innocent, & restored him to the Communion. And vnderstandinge there was a Council geathered in Aphrica touchinge the same, sent thither Faustinus the Bishop of Potentia, with two other priestes of Rome, Philippus, & Asellus, not onely to see, that the saide Apiarius without any further trial might be restored vnto his right, but also to make plea in the open Council, that it should be lawfull for any priest to appeale from his owne ordinarie, or Metropolitan, or Council, vnto the Apostolique See of Rome. The Bishoppes of Aphrica answered, there was no law it should be so. Faustinus laide forth this Canon of the Council of Nice, not made by the authoritie of the Bishops there, but onely diuised by the Bishop of Rome. The Bishops there, amonge whome was S. Augustine that famous learned Father, thought it was a forged matter, & therefore saide, they would sende vnto Alexandria, Antioche, & Constantinople, for the very Original copies of the saide Council, and desired the Bishop of Rome to doo the same: and saide, that in the meane while they would doo, as they had done before. Upon this Message, and returne of the answer with the true Authentique copies from Cyrillus the Bishop of Alexandria, & Atticus the Bishop of Constantinople, it appeared plainly vnto the worlde, that the Canons were corrupted, & that the Pope had falsified y holy Council: and to thintent to auance his Apostolique See of Rome, had diuised Priuileges, and Perogatiues of his owne. Here mighte S. Hardinge wel bestowe his termes: Here mighte he truly say: The Pope coggeth and foisteth the die: The Pope bombasteth the Canons of Councelles, and the Decrees of holy Fathers vvith his counterfeite stuffinge. The Bishoppes in the Council of Aphrica, hauinge thus thoroughly examined the trueth hereof, wrote vnto Celestinus beinge then Bishop of Rome, in this wise: Decreta Nicena &c. The Decrees of the Council of Nice, haue committed bothe the inferior Clerkes, and also the Bishoppes, vnto their Metropolitans. For it was discretely, and rightly considered, that al matters are to be determined, in the places where they began: and that no Province canne lacke the holy Ghoste, whereby the Bishoppes of Christe may be habile, bothe wisely to see, and also constantly to mainteine the right: and specially, for that it is lawfull for euery man, that shal mislike the discretion of his Judges, to appeale either to a Particular Council within the same Realme, or elles to the vniuersal Council of the whole worlde. Onles perchance some man wil saie, God is habile to inspire the trial of Iustice into one man alone, (bicause he is Bis hop of Rome) and vvil not inspire the same into a great number of Bishoppes meetinge together in Council. And howe may suche beyonde sea Judgement be thought good, whereunto the personnes of the witnesses, which in trial of trueth are thought necessary, either for that they be women, or for the infirmities of their age, or for many other incident lettes, cannot be brought? Now that any should be sente abroad, as it were from your holines side, we finde it not decreed in any Council. As for that you sent vs lately by our Brother Faustinus, as parte of the Council of Nice, we must doo you to wite, that in the true Councelles whiche we haue receiued from our Holy Fellow Bishop Cyrillus of Alexandria, and the Reuerende Father Atticus the Bishop of Constantinople, taken out of the very Originallles, it cannot be founde. And sende you not any your Clerkes hither to execute Iustice at any mannes request: leaste we seeme to bringe the smokie puffe of the worlde, into the Church of Christe. Thus farre the wordes of the Council.

The Bishop of Rome, when he saue he was taken with the manner, and founde an open falsarie, for that the Canons of his makinge disagreed from the very Originallles, thought it good policie, to saue, the Originallles were burnt by the Artians, and so no true copie nowe remaininge, but his onely. And therefore he imagined

Concil. Carthaginiensis. Ca. 3.

Ca. 4.  
They would not thus haue doone if they had thought, al the Originallles, and Copies had been burnt.

Ca. 7.  
Concil. Aphrican. Ca. 102.

Concil. Aphrican. Cap. 105.

The Pope taken in manifest forgerye.

Eumofium rypin.



**The Pope  
a forger.**

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THE FOU RTH E ART I C L E

In Epistola De-  
cretali Iulij.

Manifeste for-  
gerie.  
Athanasius in  
Epist. ad Ortho-  
doxos.  
Socrates lib. 2.  
cap. 14.

Athanasius in  
Epistola ad Foe-  
licem.  
Athanasius in  
Epistola ad  
Marcum.

Theodoret. li. 1.  
cap. 9. & li. 2.  
cap. 8.  
Marius Victo-  
rin. aduersus A-  
rium. li. 2.

Concil. Cartha-  
ginen. 6. cap. 4.

gined a letter to be written in the name of Athanasius, and other Bishops of Egypte, vnto Marcus the Bishop of Rome, wherein they besought him a copie of the Nicene Councel, so; that al their Bookes were utterly destroyed. But this histte was too simple. For it were harde for M. Hardinge to shewe, what helpe Athanasius coulde haue founde in any of those Canons, that are nowe presumed to be burnt, wherewith either to relieue him selfe in that case, or els to molest and greue his aduersaries.

But, bothe Iulius the Bis hop of Rome, and also Athanasius the Bis hop of Alexandria make mention hereof. Therefore, there is no cause (saith M. Hardinge) why this mater shoulde be suspected of any vntruerhe. This remouinge of suspicion, I know not howe, seemeth some what to increase suspicion. If there were not a soare, what shoulde it thus needs to be salued? In dede, Iulius allegeth a Canon of the Councel of Nice: But M. Hardinges Canon he allegeth not. And the compiler of the Councelles, gaue this note in the Margine touchinge the same: Hoc Statutum solum reducibile est ad quintum, & sextum Caput Niceni Concilij: Verum aperte non inuenitur: This Decree maye onely be reduced to the fifth and sixth Chapter of the Councel of Nice: But expressly it is not founde. Sutch credite is to be geuen to this Iulius in his allegations.

As for M. Hardinges Athanasius, his tale is so simple, that it wil soone betray it selfe. For, as I noted before, he writeth vnto Marcus the Bishop of Rome, of the burninge of the Bookes: and yet Athanasius him selfe certainly knewe, that Marcus was deade, at the least nine yeres before that burninge happened.

Euen so the vaine forger of the Emperour Constantines greate Dotation imagineth him to Decree, that the Bishop of Constantinople shoulde be subiecte vnto the See of Rome. And yet neither was the Citie of Constantinople at that time builte, nor any such name yet knowen in the worlde, nor any Bishopricke there erected. A man might saye: Non satis commodè diuisa sunt temporibus tibi Daue hæc.

Againe the same Athanasius writinge vnto Follir, saith: The Arianes had falsified the Nicene Councel: but writinge vnto Marcus of the same mater, as a man that had utterly forgotten him selfe, he saith: The Arianes had burnt the Councel of Nice. But if it were burnt, howe was it falsified? If it were falsified, how was it burnt? These tales hange not wel togeather. But, for as mutche as M. Harding would so faine haue the Pope to holde by burnt euidence, if it may please thæ (gentle Reader) discretely to weigh the whole circumstance of the mater, thou shalt soone finde, that al this great adoo was nothinge els but a greate fable. For firste it appeareth by Theodoretus, that the whole Actes, and Copies of the Councel of Nice, were sente abroade vnto al Bishops that were awayne. And Marius Victorinus writinge against Arius, saith, that the same Actes were sente abroade into the whole worlde, & that many thousande Bishops subscribed, and agreed vnto them. Whiche thing being vndoubtedly true, it were very mutche for M. Hardinge to say, that al these Copies, in al partes of the worlde, coulde be destroyed vpon the suddayne: and that altogether in one place, and with one syer, and at one commandement. The Arianes neither were so mightie to atchieue it: nor so foolish to attempte it. Certainly, the like neuer happened to any other Councel. But what needeth wordes, where y mater is plaine: The Bishoppes of Aphrica had the very copies of these Canons. Alippius the Bishop of Tagasta, in this conference with Faustinus, saide: Adhuc ramen me mouet, quoniam cum inspiceremus Græca exemplaria huius Synodi Nicenæ, ista tibi nescio qua ratione, minimè inuenimus: But this one thinge mutche moueth me, that conseringe, and examininge the Greeke examples of this Nicene Councel, these maters (of the su-  
perioritie



prioritie of the see of Rome, that is alleged) I know not how, wee founde not there. And Cyillus y Bishop of Alexandria, being desired for trial of this matter, to sende the true Original of this Councel, made answer in this sorte: Necessè habui fidelissimæ exemplaria ex authentica Synodo vestra chapitati dirigere: I thought it needefull to sende vnto you the true examples of the very authentique Councel. Likewise Atticus y Bishop of Constantinople to the same request answereth thus: Canones sicut statuti sunt in Nicæa Cjunato à Patribus in integro ad vos direxi: I haue sent vnto you the Canons in the whole, even as they were made, and ratified by the Fathers in the Cittie of Nice. Now if these Canons were quite burnte, as M. Hardinge saith, how were they afterwarde founde whole, as y godly Father Atticus, and the learned Bishop Cyillus saith? And if they were afterwarde founde whole, how then were they quite burnte before? Or how is it, that no man, neither in Aphyrica, nor in Europa, nor in Asia: neither in the East Church, nor in y West, was euer hable to see these Canons, but onely the Bishop of Rome, that so ambitiously claimeth by them? And if he haue them in deede, and that of suche authentique recorde, vnder the handes of the thre hundred and eightene Bishops, as it is boldly avouched, why are they not shewed? Why haue they bene for the space of these thertient hundred yeres stil kepte inuisible? Truly the Councel of Nice were wel woozthe the shewing.

All these thinges rightly weighed, may seeme sufficient to discerne a forger. Yet (gentle Reader) the better to satisfie thy minde, marke how earnestly, & with what cunninge M. Hardinges Athanasius setteth on his fable. He thought it not sufficient to say, The Canons al were quite burnte, whiche thinge he onely saith, and nominati els, but because he saw, wisse men woulde replie, There were no suche Canons euer made, therefore he toke paines further to shew the considerations, & causes, and y whole order, and circumstance of the making, whereat, he saith, he him selfe was present. Fourscore Canons, saith he, were diuided in the whole: wherof fourtie were laide in in Latine by the Latines: and fourtie other in Greeke by the Grecians. Of this whole number of Canons, saith he, the Fathers there tooke of tenne Canons, and diuided them as they might, moste handesomely amonge the rest, and so made vp onely the number of threescore and tenne Canons, these by mystically to represent the threescore and tenne Disciples: or els the number of the threescore and tenne Tongues, that be knowne in the worlde. Thus of whole some and godly rules of faith, and manners, M. Hardinges Athanasius hath leasure to fanie preatie mysteries.

But, for better viewe hereof, I remember, Cardinal Cusanns touching the famous Donation of Constantine, writeth thus: In ipsa scriptura reperi manifesta argumenta falsitatis: Euen in the writinge of it, I haue founde manifest tokens of falschoode. The like may be saide of these M. Hardinges new Canons: Euen in the vtterance and vritinge of them, vee may finde plaine contrarietie, and therefore vndoubted tokens of vnturthe. For the former twentie Canons, wherof there is no question, were made in the Councel of Nice: But the rest, wherof S. Augustine, and the Bishops of Aphyrica moued doubt, and wherby the Bishop of Rome woulde seeme to claime, were diuided at Rome, and not at Nice. This new Canon here alleged saith, The Bishop of Rome both the rule, and soueraintie ouer al Patriarches: But the very true, and vndoubted Councel of Nice saith farre otherwise: Antiqua consuetudo seruetur per Aegyptum, Libyam, & Pentapolim: vt Alexandrinus Episcopus horum omnium habeat potestatem: quia & vrbis Romæ Episcopo paulis moret. Let the ancient custome be kepte throughout Aegypt, Libya, and Pentapolis: that the Bishoppe of Alexandria haue the gouernment ouer al these. For the Bishop of the Cittie of Rome both the like order. By this Canon the Bishoppe of Rome hath no soueraintie ouer the other Patriarches, as M. Hardinge fantaseth, but onely a fellowship, and equalitie with the reste, to walke carefully within his owne

Concil. Carthaginens. 6. ca. 102.  
Concil. Carthaginens. 6. ca. 103.

Athanas. in Epistola ad Marcum.

Nicolaus Cusanus De Donatione Constantini.

Concil. Nicæan. can. 6.



a forger.

*Parilis mos.**Act. 10.**Dist. 16. viginti.  
Stephanus. pp.**Cyprian. De  
simplicitate  
prelatorum  
in Honoris  
Potestatis.**Origen. in Mat.  
tha. tract. 1.**Cyrl. in Iohan.  
lib. 3. ca. 23.  
Basil. in libello  
de vita solita.  
vita. ca. 23.*

disaition, as others were bounde to do within theirs. And in this Canon these two wordes, *Parilis mos*, are specially to be noted: whiche cannot otherwise be expounded, but onely of like manner, order, and authoritie of Jurisdiction. *M. Harding* Canon saith, *S. Peter* was Maister, and ruler ouer Christian Princes: and yet is not *M. Harding* hable to prouoe, that while *S. Peter* liued, there was any one Prince Christened in the whole worlde. And if *Peter* had had power ouer Kinges, and Princes, it is not likely, he woulde haue taken vp his lodging with *Cornelius* the poore Tanner. In the ende he concludeth with a terribur: If any man repine against this statute, acursed be he. Wherein he doth greate wronge bothe to *S. Augustine*, and also to al the Bishoppes of *Africa*, *Pumidia*, *Spanitania*, *Pentapolis*, and *Bizantena*: who not onely repined openly against this Canon, but also saide, It was falsified: and rebuked the Pope of pride, and ambition for the same.

To be shorthe, what leaueth *M. Harding* to say, The Bishop of Rome hath these three score and tenne Canons in safe keeping? Why doth he thus dissimble, & mocke the worlde? Certainly the Bishop of Rome him selfe vtterly disclaime it, and saith, He hath them not. For thus he writeth touching the same: *Viginti tantum capitula Nicene Synodi in Sancta Romana Ecclesia habentur: sed quo neglectis alia defecerint, ambiguum est: There are in the Church of Rome onely twentie Canons of the Councel of Nice. But by what negligence the rest are lost, it is not known.* The Pope saith, There are but twentie Canons extant: *M. Harding* saith, There are threescore and tenne Canons. I trowe, It is no reason, we should beleue *M. Harding*, and leaue the Pope. But *Steulin* the Bishop of Rome saith, There were sometime in Rome the ful threescore and tenne Canons: whiche thinge he geathereth onely vpon this forgedre of *M. Hardinges Athanasius*. And the same beinge the euidence wherby he holdeth his whole title, and such the euidence, as was not to be founde elswhere in al the worlde, yet cannot he tel neither how he came by it, nor how longe he kept it, nor how he lost it. But a thinge is wel losse, that can not be anoutched, and redeemed without shame.

*M. Hardinges Athanasius* saith, Power to binde, and loose, is geuen to the holy see of Rome by special privilege aboue al other. And yet the olde Catholique Fathers coulde neuer vnderstande any such special privilege. *S. Cyprian* saith: *Quamuis Dominus Apostolis omnibus post Resurrectionem suam parem potestatem tribuat, iam vt vnitatem manifestaret, vnitatis eiusdem originem ab vno incipientem sua auctoritate disposuit. Hoc erant vtiq; & ceteri Apostoli, quod fuit Petrus, pari consortio pradii & Honoris, & Potestatis: The Lorde after his Resurrection gaue vnto his Apostles like power: yet to declare vnitie, he disposed by his authoritie the Original of vnitie, beginninge of one. The rest of the Apostles were euen the same, that Peter was: endowd with like fellowshippe bothe of Honour, and of Power.*

*Origen* saith: *An vero soli Petro dantur a Christo Claves Regni Caelorum, nec aliis beatorum quisquam eas accepturus est: Hoc dictum, Tui dabo Claves Regni Caelorum, ceteris quoque est commune: What, hath Christ geuen the Keyes of the Kingedome of Heauen vnto Peter onely? and shal no holy man receiue them? Verily this sauing, To thee vnto I geue the keyes of the kingedome of Heauen, is common also to the rest. S. Cyrl saith, Apostolis, & eorum in Ecclesiis successoribus, plenam concessit potestatem: Christe gaue sui power vnto the Apostles, and vnto others that succede them in the Churches. And *S. Basil* saith, Christus Petrum post se suae Ecclesiae Pastorem constituit, & consequenter omnibus Pastoribus, & Doctoribus eandem tribuit potestatem: Cuius Regnum est, quod omnes ex aequo & ligant, & absolunt, quemadmodum ille: Christe appointed Peter to be Pastor of his Church after him, and so consequently gaue the same power vnto al Pastors, and Doctors. A token wherof is this, that al Pastors doo equally bothe binde, and loose, as well as he.*

power,

Now, if Christs gave like power to al his Apostles: If the rest of the Apostles were y same, that Peter was, endued al with like honour, and like power: If Christs woordes were common to al the rest: If al Pastours doo equally both binde, and loose as wel, as Peter: What a fable then is this, that M. Harding with his Athanasius hath brought in, That power to binde and loose, is geuen to the holy See of Rome, by special priuilege about al others?

Now, gentle Reader, shortly, and simply, to lay al the effecte hercof before thine eyes: M. Hardinges Canons were burnt, before they were euer made. They were burnt: and yet were they falsified: They were falsified: and yet were they burnt too. This Athanasius informeth Marcus the Bishop of Rome of the burning of them, nine yeeres before the fiere was made.

The Pope is founde in manifest forgery, and that by the witnessse of the Patriarkes of Constantinople, and Antioche, and of al the Bishopes, and the whole Council of Aphrica, S. Augustine him selfe beinge presente.

M. Hardinge saith, The Pope hath the custodie of these Inuisible Canons: The Pope himselfe saith, He hath none of them.

These Canons be plaine contrary, not onely to the olde Catholique fathers, but also to other Canons of the same Council.

The Bishoppes in the Council of Aphrica openly mislike the Popes attempte in this behalfe, and cal it wooldy pride, and baine ambition.

Sutche warrant hath M. Hardinge, to auance the state of the See of Rome.

*M. Hardinge. The 7. Diuision.*

Ca. 4. For farther declaration of this mater, it were easie here to allege the Council of Sardica, the  
Ca. 9. Council of Chalcedon, certaine Countelles of Aphrica, yea some Councils also holden by Heretiques, and sundrie other: but sutche store of authorities commonly knownen, these may suffice.

*The B. of Sarisburie.*

These Countelles are brought forth, al in a mummerie, saicinge nothinge. Therefore I might safely passe them ouer, vntill they had learned to speake some what. Yet, for as mutche as these men thinke it good policie to huddle by their maters in the darke, it wil not be amisse to rippe them abroade, and to bring them forth into the light.

In the Council of Chalcedon it is decreed thus: Teneat & Aegyptus, vi Episcopus Alexandria omnium habeat potestatem: quoniam & Romano Episcopo hæc est consuetudo. Similiter, & qui in Antiochia constitutus est: Let Aegypte holde this order, that the Bishop of Alexandria haue the Iurisdiction of al thinges there: For the Bishop of Rome holdeth the same order (within his Diuision) so likewise let the Bishop of Antioche. By this Council, euery of these Patriarkes had his power limited within himselfe: and none of them to haue dominion ouer other.

The Fathers in the Council of Aphrica, wherein M. Harding would seme to haue some assistance, haue decreed thus: Ne primæ Sedis Episcopus appelletur Princeps Sacerdotum, aut Summus Sacerdos, aut aliquid huiusmodi: sed tantum Primæ Sedis Episcopus: That the Bishoppe of the First See be not called the chiefe of Priestes, or the highest Priest, or by any other like title: but onely, the Bishop of the First see. And againe, If any shal thinke it good to appeale, let them appeale onely to Countelles to be holden within Aphrica: or els to the Primates of their owne Provinces, But who so euer shal appeale beyonde the Seas (that is, to the Bishoppe of Rome) let no man within Aphrica receiue him to his Communion. Thus mutche onely for a taste. I thinke M. Hardinge wil not gather hereof, that the Bishop of Rome was called vniuersal Bishop, or the Heade of the vniuersal Church.

Concil. Chalcedon. Actiōe. 16.

Concil. Aphrican. ca. 6.

can. 12.



The 99. vn-  
truth, For Pho-  
cas gaue this ti-  
tle to the Bi-  
shop of Rome:  
but Iustinian  
gaue it neuer.

The Christen Princes, that testified and confirmed with their Proclamations, and Edictes, the Decrees of the Canons concerninge the Popes primacie, and gaue not to him firste that auctoritie, as the Adversaries doo vntruly reporte, were (99) Iustinian, and Phocas the Emperours. The woordes of Iustiniāns edicte be these: Sancimus secundum canonum definitiones; Sanctissimum Senioris Romæ Papam, primum esse omnium Sacerdotum. VVee ordeine accordinge to the determi-  
nations of the Canons, that the most holy Pope of the Elder Rome, be formest, and chiefe of al Priestes.

About three score and tenne yeeres after Iustinian, Phocas the Emperour in the time of Bonifa-  
cius, to repress the arrogance of the Bishop of Constantinople, as Paulus Diaconus writeth, who  
vainely, and as Gregorie saith, contrary to our Lordes reachings, and the Decrees of the Canons, and  
for that, wickedly, tooke vpon him the name of the Vniuersal, or oecumenical Bishop, and wrote him  
selfe chiefe of al Bishoppes: made the like Decree, and ordinance, that the holy see of the Romaine,  
and Apostolike Church, shoulde be holden for the Heade of al Churches.

The B. of Sarisburie.

Emperours, Princes, and others haue bene fauourably inclined sometime to  
the parties in respect of their places: sometime to the places for admiration, and  
reuerence of the parties. Theodosius the Emperour saide, He neuer saw Bishop, that  
bare him selfe as a Bishop in deedes, but onely S. Ambrose. Constantinus the Emperour  
saide of Eusebius the Bishop of Casaria, Dignus est qui sit Episcopus, non tantum vi-  
nius Ciuitatis, sed etiam propè Vniuersi Orbis: He is woorthy to be the Bishop, not onely  
of one Citie, but also in a manner of the whole worlde.

In respect of places, they were moued either for their Antiquitie: or for their  
Authozitie, and Ciuile power: or for the commoditie of the situation: or for some o-  
ther good consideration, and circumstance, to fauour them, and to graunt them pri-  
uileges aboue others. Thus the Emperour Iustinian had a special inclination  
to the Citie of Constantinople, for that it was now growen in wealth, and pul-  
sance, and for the state, & nobilitie thereof called Noua Roma, New Rome: And for  
that it was, as he saith, Mater pietatis nostræ, & Christianorum Orthodoxæ Religi-  
onis omnium: That is, The Mother of his Maiesie, and of al Christian menne of the Ca-  
tholique Faith. For like consideration the Emperour gaue out this special priuilege  
in fauour of the See of Rome: Sancimus secundum Canonum definitiones, sanctissi-  
mum Senioris Romæ Papam, primum esse omnium Sacerdotum: Wee Dece, accordinge  
to the determinations of the Canons, that the most holy Pope of the Elder Rome, be the  
firste, or formest of al Priestes. And by the waye, least any error happen to growe of  
this worde, Papa, it becometh the, good Reader, to vnderstand, that, Papa, in olde  
times in the Greeke tongue signified a Father, as appeareth, by that, Iuppiter the  
greate Idole, that was honoured as God in Bithynia, was called Papa, ὁ παππας, Iuppiter Papa. And further, that in S. Augustines time, and befoze, the  
same name was geuen, not onely, or specially to the Bishop of Rome, but also ge-  
nerally to al Bishoppes. The Priestes, and Deacons of Rome wrote thus vnto  
S. Cyprian the Bishop of Carthage, Cypriano Papæ: Vnto Pope Cyprian. And Ce-  
lerius the Iudge, hauinge S. Cyprian in examination for the Christian Faith, saide  
thus vnto him: Tu es, quem Christiani Papam suum nominant: Art thou he, whom  
the Christians call their Pope? So likewise S. Hierome intitlith his Epistles vnto S.  
Augustine being Bishop of Hippo: Hieronymus beatissime Papæ Augustino: Hierome  
vnto Augustine the most holy Pope. Thus mutche onely by the way.

But to returne to the mater, M. Hardinge may not of euery thinge, that he  
readeth, conclude, what he listeth. This priuilege graunted vnto the Bishope of  
Rome, to be the firste of al Priestes, was not, to beare the whole sway, and to ouer-  
rule al the worlde: but onely in General meetinges, & Councelles to sitte in place  
aboue

Theodoret. li. 5.  
C. 18.  
Socr. lib. 7.  
C. 24.  
Socrat. lib. 1.  
C. 24.

Authen. De Ec-  
clesiast. titulis  
Collatione 9.  
Ideoque sancti-  
mus.  
Cod. De sacro-  
sanctis Ecclæ.  
Decernimus  
sacro sanctam.  
Authen. Collat.  
9. De Ecclesiast.  
titul.  
Cælius Rhodi-  
gin. li. 11. C. 21.  
Iuppiter Papa.  
Cyprian lib. 2.  
Epist. 7.  
Pontius in pas-  
sione Cypriani.  
Inter Epistolas  
Augustini, E-  
pist. 11.

In authen.  
De Ecclesi-  
tit.

Lib. 4. tit.  
Longob.  
diz. C. 3.

about al others, and soz auoidinge of confusion, to directe, and order them in their dooinges. The Emperours woordes be plaine: Prærogatiua in Episcoporum Concilio, vel extra Concilium ante alios residendi: A prerogative in the Councel of Bishoppes, or without the Councel to sit in order above others. This prerogative in Greeke is called προεδρία, that is, the privilege of the firste place. And these phrases in that tongue be knowne, and common: τὰ πρωτεύειν ἐχόντες: τὰ δευτερεύειν: τὰ τρίτειν. Like as also these in the Latine Tongue: Obtinere primas, secundas, tertias: That is, To have the preeminence of the First, Seconde, or Thirde place. And that the Emperour Justinian meante onely thus, and none otherwise, it is manifest euen by the selfe same place, that M. Harding hath here alleged. His woordes stande thus: Sancimus &c. Senioris Romæ Papam, primum esse omnium Sacerdotum: Beatissimum autem Archiepiscopum Constantinopoleos Nouæ Romæ secundum habere locum: We ordeine, that the Pope of the Elder Rome shalbe the firste of al Priests: and that the most holy Archebysshop of Constantinople, whiche is named New Rome, haue the seconde place. Hereby it is plaine, that this priuilege standeth onely in placinge the Bishop of Rome in the first seate above others. But I beseeche thee, gentle Reader, weighe wel the woordes, that solo in the same Lawe, and thou shalt see, bothe that M. Hardinges dealinge herein is not by right, and also, that the Bishop of Rome was then excluded by plaine woordes from that Vniuersal power, whiche he now so deeply dreameth of. It solooweth immediately: Beatissimum Archiepiscopum Primæ Iustinianæ Patriæ nostræ habere semper sub sua Iurisdictione Episcopos Prouinciariū Daciæ, & Dantiæ, & Dardaniæ, & Myssiæ, atq; Pannoniæ: Et ab eo hos ordinari: ipsum verò a proprio ordinari Concilio: & in subiectis sibi prouincijs locum obtinere eum Sedis Apostolicæ Romæ: We ordeine, that the most holy Archebysshop of Iustiniana the first, whiche is in our Countre, shal haue for ever vnder his Iurisdiction the Bishoppes of the prouinces of Dacia, Dania, Dardania, Myssia, and Pannonia: and that they shalbe inuessed by him: and he onely by his owne Councel: and that he in the Prouinces subiecte vnto him, shal haue the place of the Apostolique See of Rome. Here we see the Bishoppe of Iustiniana set in as high Authozitie, and power within his owne Iurisdiction, as the Bishop of Rome within his. In like sorte the Emperour Justinian saith: Ecclesia vrbs Constantinopolitana Romæ veteris prærogatiua letatur: The Church of the Citie of Constantinople enioyeth now the Prerogative of Rome the Elder.

Now, if the Bishop of Iustiniana, and the Bishop of Rome, in their seuerall diuisions, haue like authozitie: And if the Church of Constantinople in al prerogatiues, and priuileges be made equal with the Citie of Rome, then is not the Bishop of Romes power Vniuersal, neither can he iustly be called the Head of the Vniuersal Church. Verily Justinian him selfe writinge vnto Epiphanius the Bishop of Constantinople, calleth him the Vniuersal Patriarke: whiche thinge he woulde not haue done, if he had thought, that title of right had belonged to the Bishop of Rome.

The argument, that M. Hardinge geathereth of Iustiniāns woordes, is this: The Bishop of Rome had the first place in General Councels, Ergo, he was an Vniuersal Bishop. Whiche argument what weight it beareth, I leaue to M. Hardinge to consider.

But the Emperour Phocas gaue this special graunte to the See of Rome, that the Bishop there shoulde be called The Head of al Churches. But M. Hardinge knoweth, this graunte was made vnto Bonifacius the thirde, whiche was Bishop in Rome in the yere of our Lorde sixe hundred, and. viii. euen at the same very time, that Mahomet first began to plante his Doctrin in Arabia: and therefore maketh nothinge to this purpose, as beinge without the compasse of sixe hundred yeres. Notwithstandinge bothe Platina, and Sabellicus say, that Bonifacius hardly and with mutche a do gotte the same then to be graunted. How be it, for as mutche

Cod. De sacro-  
sanctis Ecclesijs.  
Decernimus.

τὴν δευτέ-  
ραν τάξιν.

Cod. De sacro-  
sanctis Ecclesijs.  
Omni inno-  
tione.

Authen. vt De-  
terminatus sit  
numerus Cleri-  
corum.  
ὁ βασιλεὺς  
ἐπιφάνιος  
ὀνομασμένῳ  
πατριάρχῃ.

Anno Domini  
608.

Platina.  
Sabellicus.



Abbas Vesper-  
gensis in Mau-  
ritio.

Carion in Chro-  
nicis.

Abbas Vesper-  
gensis.

as *M. Hardinge* would seeme to founde his supremacie vpon some godly man, it may please thee, good Reader, to vnderstande, that this *Phocas* beinge but a *Souldour*, by treason, and conspiracie laied handes vpon his liege *Lozde*, and *Maister* the *Emperour Mauriti*us, & in cruel sorte did him to death. The manner whereof was this: First he commaunded for the the *Emperours* yongest sonne, and caused him to be slaine, euen in the sight of his Father: and so the seconde: and then the thirde: and afterwarde the wife: *Mauriti*us heauily lookinge on, and lamentinge, and saieinge vnto God, O *Lozde* thou arte iust, and iust is thy iudgement. Laste of al, he vsed the like tyzannie vpon him also, and laide the *Emperour*, his wife, and his childzen, in a heape togeather. Afterwarde, duringe the time of this *Phocas*, God seemed vtterly to withdrow his blessinge: *Fraunce*, *Spaine*, *Germanie*, *Lombardie*, and the greatest parte of the *East*, fel from the *Empire* for ever: such a wpecke to the state, as neuer had been seen before. After that he had thus liued, and committed sundrie *Murders*, and other greate mischiefes (*Post multa homicidia, & alia malefacta*) the people tooke him, and slew him, and threw him into the fier. This was he, that first proclaimed the *Bishop of Rome*, to be heade of the *Uniuersal Church*.

*M. Hardinge. The. 9. Division.*

Of the *Doctours* what shal I say? Verily, this mater is so often, and so commonly reported of them, that their saieinges laied togeather, would scanty be comprised within a greate volume. The recital of a few shal here geue a taste, as it were of the whole, and so suffice.

*Irenaeus* hauinge muche praised the *Church* of *Rome*, at length uttereth these woordes, by which the soueraintie thereof is confessed. *Ad hanc Ecclesiam propter potentiorum principatum, necesse est omnem conuenire Ecclesiam, hoc est, eos, qui vniuersi sunt fideles.* To this *Church* (of *Rome*) it is necessary, al the *Church*, that is to say, al that be faithfull any where, to repaire, and come togeather, for the mightier principalltie of the same: that is to witte, for that it is of mightier power and authoritie then other *Churches*, and the principallest of al.

The B. of *Sarisbury*.

Touching the *Doctours*, *M. Hardinge* findeth himselfe muche troubled with the number of them: yet can he not finde any one of them al, that calleth the *Bishop of Rome* the *Uniuersal Bishop*, or *Head* of the *Uniuersal Church*.

*Irenaeus* speaketh neither of *Supremacie*, nor of *Headship* of the *Church*, nor of any other *Uniuersal* power. Therefore *M. Hardinge* mistelleth his authours tale, and auoucheth that, he neuer meante. For *Irenaeus* in that place writeth onely against *Valentinus*, *Cerdon*, and *Parcion*, whiche, contrary to the *Doctrine* of the *Apostles*, had diuised sundrie strange *Heresies*, & *Fantasies* of their owne. For trial whereof, he biddeth them to beholde the *Churches*, whiche the *Apostles* had planted. The *Church* of *Ephesus* (saith he) first instructed by *S. Paul*e, and afterwarde continued by *S. John*, is a sufficient witnesse of the *Apostles* learninge. *Polycarpus* beinge conuerted, and taught by the *Apostles*, instructed the *Church* of *Smyrna*: and al the *Churches* of *Asia* follow it. Yet none of al these *Churches* euer allowed, or receiued your strange doctrine. Yea the very wilde *Barbarous* nations, that haue receiued the faith of *Christ* at the *Apostles* handes onely by hearinge, without any booke, or letter, if they shoulde heare of these *Heresies*, they would stoppe their eares. Thus *Irenaeus* calleth forth these *Heretiques* as wee doo now our *Aduersaries*, to be tried by the *Doctrine*, and *Churches* of the *Apostles*. But he saith, *Valde longum est, in hoc tali volumine omnium Ecclesiarum enumerare successiones*: It would be very longe in such a booke as this is, to reckon vp the successions of al *Churches*. Therefore he reaseth specially vpon the example of the *Church* of *Rome*, whiche he calleth *Maximam, antiquissimam, & omnibus cognitam*:

The

*Irenaeus* li. 3.  
Cap. 3.

*Irenaeus* li. 3.  
Ca. 4.

The greatest, most ancient, and known to all men. And saith, By the example of this Church, we confounde all peruerse Doctrine: And addeth further: Ad hanc Ecclesiam, propter potentiorē principalitatem, necesse est omnem Ecclesiam conuenire: quia in hac semper conseruata est ea, quæ est ab Apostolis Traditio: Vnto this Church of Rome every other Church must agree: The reason is, For that in this Church the Tradition of the Apostles hath ever been kepte. So the Emperours Gratian, Valentinian, and Theodosius Commanded all them to be called Catholiques, that follow the Faith, that S. Peter deliuered to the See of Rome. For the Apostles Doctrine is the trial, and rule of Faith. This Doctrine at the beginninge was exactly obserued in Rome without corruption: and therefore was that Church in reuerence, and estimation aboue others.

Cod. De Summa  
Trini. Cunctos  
popul.  
Saxomen. li. 7.  
Ca. 4.

But they will replie: Irenæus saith: Propter potentiorē principalitatem: Of these wordes groweth their error. They dreame of a Kingdome, & Principalltie. But Christe saith to his Disciples, The kinges of Nations rule ouer them: Vos autē non sic: But you may not so. And Origen saith: Qui vocatur ad Episcopatum, non vocatur ad principatum, sed ad seruitutem totius Ecclesiæ: He that is called to be a Bishop, is not called to a principalltie, but vnto the Service of the whole Church. The Principalltie, that Irenæus meante, was the Civile Dominion, and tempoꝛal State of the Citie of Rome, in whiche God had then planted the Emper of the worlde, and made all Nations subiecte vnto it. And therefore the Church of God bringe once intended there, was more notable, and better knowne vnto all Nations. As for the Bishops of Rome that then were, they had neither landes, nor rentes: but liued still vnder the swearde in continual persecution: as S. Paule saith, The of shouinge of the worlde, and the iurst of all people, farre from any shewe, or colour of Principalltie. Yet that notwithstandinge, the Church there was called a principal, and a chiefe Church aboue others, because of the Dominion, and Principalltie of the Citie. And in this sense, Ecclesia principalis, is sometimes used in the Olde Fathers. In the Council of Carthage it is written thus: Placuit, vt nemini sit facultas, relicta principali Cathedra, ad aliquam Ecclesiam in Diocesi constitutam se conferre: Wee thinke it good, it be lawfull for no man, leauinge the principal Cheyre, or Church, to goe to any other Church within the Diocese. Likewise Paulinus vnto Alypius: Dominas in suis te ciuius principalem cum principibus populi sui, sede Apostolica meritis collocauit: The Lorde hath woorthily placed thee in the See Apostolique, a principal one amonge his Cittizens, with the Princes of his people. Thus the Principalltie, that Irenæus meaneth, stode not in the preachinge of the Gospel, but in the Civile state, and worldly Dominion: not in the Bishoppe that professed Christe, but in the Emperour, that was an Heathen: not in the Church, but in the persecutors, and enemies of the Church. Therefore M. Hardinge reasoninge thus, Rome had the power, and Princehoode of the worlde: Ergo, The Bishop there was Head of the vniuersal Church, seemeth not well to weighe his owne Conclusion. For of the same grounds we might wel reason thus: Rome now hath loste that power, and Princehoode of the worlde: Ergo, The Bishop there, is not now the Head of the vniuersal Church.

Matthæ. 20.  
Luke. 22.  
Origen in Esai.  
Ca. 6.  
1. Timoth. 3.

7. Quest. 1. pla.  
cist.

Inter Epistol.  
Augustini. ep. 35.

To be shorte, If the Church of Rome would now faithfully keepe the Traditions, and Doctrine of the Apostles, we would frankly yelde her all that honour, that Irenæus geueh her. But she hath shaken of the yoke of Christe, and wilfully breaketh Gods commandementes, to thintent to vpholde her owne Traditions. For prouise wherof, to passe ouer an infinite number of other disorders, the Bishop there presumeth now to intitle him selfe, The vniuersal Bishop. But S. Gregorie saith: Nec ego decessorum meorum hoc iam profano vocabulo vtiliter conseruauit: None of my predecessors hath consented, to use this vnghodly name. Therefore, like as Irenæus saith of his time, The Church of Rome hath ever hitherto kepte the Tradition, and Doctrine

Gregor. lib. 7.  
Epist. 36.

of



of the Apostles: Ergo, al Churches ought to take her for an example, and to agree vnto her: So may we in contrary wise say of our time, The Church of Rome hath now broken the Traditions, and Doctrine of the Apostles: Ergo, so Church ought to follow her example, and to agree vnto her.

M. Hardinge. The 10. Division.

Andrew followed our saviour before that Peter did, Et tamen primatum non accepit Andreas, sed Petrus: And yet Andrew received not the Primacie but Peter, saith Ambrose.

The B. of Sarisburie.

This error holdeth onely of the misseunderstandinge of this woorde, Primatus: which by M. Hardinges iudgement, must needs signifie an vniuersal power ouer the whole worlde. But it is easie to be shewed, that Primatus, emonge the olde fathers, is farre otherwise vsed: I meane, for any superiortie, or preferment befoze others. And first to beginne with S. Ambrose, thus he writeth: Esau per lentem honorem Primatus amisit: Esau by a disse of Rise potage lost the honon of his Primacie. In like sorte writeth S. Augustine: Esau Primatus suos, non propter gallinam, sed propter lenticulam perdidit: Likewise the Council of Chalcedon in the condemnation of the Heretique Abbate Eutyches, vseth these wordes: Dcernimus eum extraneum esse ab omni officio Sacerdotali, & a nostra Communione, & a Primatu Monasterij: Wee decree, that he shalbe remooued from his office of Priestshoode, and from our Communion, and from the Primacie of his Aisie. So the Council of Toledo: Primatu dignitatis honorabiles habentur in palatio: They are counted honorable in the Courte, for the Primacie of their dignitie. In these places, I reckon, wee neede not to take, Primatus, for an vniuersal, or infinite Gouvernement.

Likewise the same woorde, Primatus, is often taken for the Superiortie of oney of the foure Patriarkes, and not onely for the dominion, that is claimed by the Bishop of Rome. In the Council of Constantinople it is written thus: Alexandria Episcopi solius Orientis curam gerant, seruiant honoribus Primatus Ecclesie Antiochenae: Let the Bishops of Alexandria haue the charge onely of the East, the honon of Primacie euer reserved to the Church of Antioche. In like manner it is written in the Council of Chalcedon: Episcopus qui in Antiochia constitutus est, & qui in ceteris prouincijs, habeant primatus Ecclesie Ciuitatum amphorum: The Bishop that is appointed for Antioche, and likewise others in other Prouinces, let them haue the Primacies of the greater Cities. So the Emperours Theodosius, and Valentinian wrote vnto Dioscorus the Bishop of Alexandria, as it is reported in the Council of Chalcedon: Auctoritatem, & Primatum iuxta praebeamus Beatitudini.

Now, if this woorde, Primatus, must needs signifie that power, and gouernement, that M. Harding fantasie, then must it follow of necessitie, that Esau, Eutyches, the Bishop of Antioche, and the Bishop of Alexandria had the vniuersal power, and gouernement of the whole worlde. But if it may wel be taken for any manner preferment, or preeminence, or priortie befoze others, then is M. Hardings argument much acriesed, and concludeth not so much, as is pretended. Verily Tertullian saith: Totae tantae Ecclesiae, una est illa ab Apostolis prima, ex qua omnes. Sic omnes primas; & omnes Apostolicae, dum vnam omnes probant unitatem: So many and so greete Churches, are al that first one Church created by the Apostles, from whence came al. And so are al Churches bothe the first, and also the Apostolique Churches, for as muche as they al allow one truth.

As touchinge S. Peters preeminence, Cyprian saith, Hoc erant alij, quod Petrus, pari consortio praedij, & Honoris, & Potestatis: The rest of the Disciples were euen the same that Peter was, al endued with like fellowship, bothe of honoure, and

In sermon. 35.  
De ieiunio.  
Augustin. in E-  
uange. Iohan.  
Tract. 73.  
Concil. Chalce-  
donen. Actioe  
prima.  
Concil. Toledo. 6.  
Ca. 13.

Concil. Constian-  
tinopolitan. 1.  
Ca. 2.  
Concil. Chalce-  
don. Actio. 16.

Concil. Chalce-  
donen. Actio. 1.

Tertullian. De  
Praescriptio.  
contra Heresi.

Cyprian. De  
simplicitate  
Praetorum.

Luc. 11.

De Trinitate  
lib. 6.

and also of power. Euen so saith S. Ambrose too, and that in the very same place that M. Harding hath alleged: Inter Petrum, & Paulū, quis cui præponatur, incertū est: Of Peter, and Paule, whether ought to be preferred before other, it is not known. Certaynely, if Peter had had the Uniuerſal ſoueraintie ouer al the Apoſtles, he ſhoulde haue had the like ouer S. Paule. And ſo perhaps M. Hardinge wil ſaie: notwithstandinge S. Ambroſe by plaine wordes denieth it: and although S. Gregorie ſaie: Petrus Vniuerſalis Apoſtolus non vocatur: Peter is not called an Uniuerſal Apoſtle.

Gregor. lib. 4  
Epiſt. 32.

Of S. Ambroſe wordes, M. Hardinge reaſoneth thus: Peter was the chiefest of the Apoſtles: Ergo, The Pope is Head of the Uniuerſal Church. This argument woulde be better conſidered: for as it is, it holdeth but weakely.

M. Hardinge. The .11. Diuiſion.

In the Epiſtle of Athanaſius, and the Biſhoppes of Egypte to Liberius the Pope, in whiche they ſue for healpe againſt the oppreſſions of the Arianes: wee ſiende theſe wordes. Huius rei gratia, vniuerſalis vobis à Christo Ieſu commiſſa eſt Eccleſia &c. Euen for this cauſe the Vniuerſal Church hath been committed to you of Chriſte Ieſus, that you ſhould trauaile for al, and not be negligent to healpe euery one. For whiles the ſtronger man beinge armed keepeth his houſe; al thinges that he poſſeſſeth are in peace.

This Epiſtle is forged, and not written by Athanaſius.

Luc. 11.

The B. of Sarisburie.

This Epiſtle vnder the name of Athanaſius, biſides that it is vaine and childeiſhe, and full of needeleſſe, and idle talke, hath alſo euident tokens of manifeſt forgery. For further anſweare hereunto, I referre mee ſelfe vnto that is befoze anſweared vnto the Epiſtle written vnder the name of Athanaſius vnto Felix.

M. Hardinge. The .12. Diuiſion.

Hilarius ſpeakinge mutche to the extolling of Peter, and his (100) ſucceſſour in that See, ſaith: Supereminet beatæ fidei ſux confeſſione locum promeruit: That for the confeſſion of his bleſſed faith, he deſerued a place of preeminence (101) aboue al other.

The 100. Vntrueth. For Hilarie ſpeaketh not one worde of Peters ſucceſſour.

De Trinita.  
lib. 6.

The B. of Sarisburie.

Hilarius, by M. Hardinges reporte, ſpeaketh mutche to the extolling of S. Peter, and his ſucceſſour in that See. Here is firſte a great vntueth. For Hilarius in that whole place, ſpeaketh not one worde neither of Rome, nor of the See, nor of the ſucceſſour of Peter. Onely he commendeth S. Peters faith, wherein he confeſſed that Chriſte is the Sonne of the liuinge God, and ſaith: Hæc fides eſt fundamentum Eccleſiæ: Super hanc Confeſſionis Petram, Eccleſiæ ædificatio eſt: This Faith is the fundation of the Church: vpon this Rocke of Confeſſion the Church is built. And addeth further: By the Confeſſion of his bleſſed Faith, he obtained a place of preeminence, as M. Harding addeth of his owne, aboue al other. Wherein alſo he comitteth an other vntueth. For Hilarius ſaith onely: He obtained a ſpecial place, and ſpeaketh not one worde of any other. \*S. Auguſtine ſaith: Petrus pro omnibus dixit, & cum omnibus accepit: Peter ſpoke for al the reſt: and receiued promiſe with al the reſt. As the Confeſſion was one, ſo the place of præminence was al one. The præminence was, that they ſhoulde be the firſt fruites of Goddes Saintes: The veſſels of Election: The Fathers of the people: The Light of the worlde: The pillars of the Church: and the Angels of God. That they ſhoulde ſit vpon twelue ſeates, and iudge the twelue Tribes of Iſrael. This was the ſpecial præminence of the Apoſtles of Chriſte, and was equally geuen vnto them al.

The 101. Vntrueth, ſtanding in falſe translation.

De trinit. li. 6.

\* Auguſt. in 10. hæn. tractat. 11.

cap. 124.

1. Corinth. 15.

1. Corinth. 4.

Roman. 9.

Matth. 5.

1. Timoth. 3.

Luc. 22.

Act. 7.

Act. 6.

Reuelat. 1.

in Reuelat. 2.

But M. Hardinge cannot beleue, there is any place of præminence, but onely



in Rome: and therefore imagineth, that vpon this confession, Chyriste saide vnto Peter: *Blissed arte thou Simon Bariona: for thou shalt be Pope: and shalt be exalted aboue thy Bretherne: and shalt be furnished with al worldely power: and al the Princes of the worlde shal stoope vnto thee.* This is the preeminence that by M. Hardinges fantasie, Chyriste promised vnto S. Peter.

Of these woordes of Villarie, M. Hardinge seemeth to reason thus: Peter obteyned a place of Preeminence: Ergo, The Bishop of Rome is heade of the vniuersal Church. This argument is open, and sheweth it selfe.

M. Hardinge. The. 31. Diuision.

S. Ambrose confessinge him selfe to beleue that the largenes of the Romaine Empire was by Goddes providence prepared, that the Gospel might haue his course, and be spreadde abrode the better, saith thus of Rome: *Quæ tamen per Apostolici Sacerdotij principatum amplior facta est Arce Religionis, quàm solio potestatis.* Whiche for al that, hath bene aduanced more by the chieftie of the Apostolike Priesthood in the Tower of Religion, then in the Throne of temporal power.

The B. of Sarisburie.

These woordes of S. Ambrose be true, and not denied, and further no parte of M. Hardinges purpose. But here is a whole sentence ouerhipte, that quite ouerthroweth his whole purpose. The woordes that immediately go before are these: *Quamuis gratia Christiana nō contenta sit, eosdē limites habere, quos Roma, multosq; iā populorum scepro Crucis Christi illa subdiderit, quos armis suis ista non domuit:* Howbeit the grace of Chyriste is not content to haue the same limites that Rome hath: but hath subdued moe Nations by the Scepter of Chyristes Crosse, then Rome euer subdued by force of warre. If the Grace and Saluation of God haue larger limites, and reache further then the power of Rome, howe then claimeth the Bishop of Rome his vniuersal power? Many that line without the compasse, or obedience of Rome, are not withstandinge partakers of the Grace of Chyriste: howe then is it, that Bonifacius the Bishop there saith: *Subesse Romano Pontifici omni humanæ creaturæ declaramus, dicimus, definimus, pronuntiamus, omnino esse de necessitate salutis:* We declare, saie, determine, and pronounce, that to be subiecte vnto the Bishop of Rome, is vndoubtedly of the necessitie of saluation.

S. Ambrose, that the Glozie of the Gospel of Chyriste might the better appære, compareth it with the power, and puissance of the Empire of Rome, whiche then ouerreached a great parte of the world. One saide: *Romanos rerum Dominos.* S. Ambrose saith: *Roma principatum & Caput obtinet Nationum:* Rome hath the Empire and soueraintie of al Nations. Thus he seemeth to compare the Church, with the Citie: the power of the Gospel, with the power of the Emperie: the Scepter of the Crosse, with the Scepters of the Prince: and the Glozie of the one side, with the Glozie of the other. Although Rome were glorious for the Empire, yet was she much more glorious for the Gospel. The Emperour there with his power subdued Nations: but the Gospel of Chyriste subdued the Emperour. Constantinus, Theodosius, Valentinianus, and other Emperours of Rome, with al their power confessed them selues to be subiectes vnto Chyriste. And S. Ambrose writeth vnto Valentinian the Emperour: *Quid honorificentius, quàm vti Imperator dicatur Filius Ecclesiæ?* What canne be more honorable, then that the Emperour be called a childe of the Church? This was the whole, and onely meaninge of S. Ambrose. And in that sense S. Augustine saith: *Ostendatur mihi Romæ in honore tanto Templum Romuli, in quanto ego ibi ostendo memoriā Petri.* In Petro quis honoratur, nisi ille defunctus pro nobis: Sumus enim Christiani, non Petriani: Shewe mee the Temple of Romulus in Rome, in so great honoure, as I wil shewe you there the memorie of Peter. And who is honoured in Peter, but he that died for vs? For we are Christian menne, and not Peters menne.

Extra. de Maiori. & obedientia. Vnam Sanctam.

Ambros. in sermone. 66.

Ambros. Epist. 32.

Augustin. in Psalm 44.

Li. i. cetera  
Epistolæ  
Religione  
rum.  
Al. Bonifa-  
cium ca. i. cor-  
poris huius co-  
muni co. prae-  
minas cel-  
store fusti-  
go spec. i. ad  
pastoralis  
Lib. 2. de  
Baptismo  
contra Do-  
natistas.  
Ca. 17.  
Culme an-  
donatias  
obtinuit.  
Cui primas  
dare nolle-  
vel summe  
profectio  
interpretati-  
onem vel pra-  
cipis arro-  
ganz.

So likewise Chrysostome: Contigit primum Antiochie Discipulos appellari Christianos. Hoc autem Ciuitatum, quae sunt in mundo cunctarum habet nulla, nec ipsa Romuli Ciuitas: It ehaunced, that the Disciples in this Cittie of Antioche were first called Christians, Of al the Citties, that be in the world, none euer had this gifte, no not the Cittie of Romulus. Therefore S. Ambroses meaninge is, that Rome was neuer so noble before for the Emper of the worlde, as it was afterwarde for the Gospel of Chyiste. But S. Ambrose saith: Apostolici Sacerdotij principatum: The principalitie of the Apostolique Priesthoode, With whiche wordes worldely eyes may soone be daseled. But M. Hardinge knoweth, that S. Peter, beinge in Rome, had no manner shew, or state of Princehoode. His whole power was spiritual, and stode onely in the Preaching of the Gospel, with whiche armour God is hable to pul downe Kinges, and Princes to the obedience of his Chyiste. Thus saith God vnto Hieremie: Constituam super gentes, & Regna: I haue set the ouer Nations, and Kingedomes. And S. Peter speakinge generally vnto al Christian people, saith: Vos estis Regale Sacerdotium: You are that kingly Priesthoode. This principalitie, and tower of Religion was not onely in Rome, but also in every place, where the name of Chyiste was receiued. Albeit, I graunte, bothe for the multitude of Idoles that there had bene honoured, and also for the nobilitie of the Emper, the Vicaritie of Chyiste in Rome appeared most glorious.

Now let vs consider M. Hardinges reasoninge. The state of Rome was more famous for the Gospe, then euer it had bene before for the Emper: Ergo, The Pope was called the Head of the vniuersal Church. This argument is sutch, as needeth no answer.

M. Hardinge. The 14. Diuision.

S. Augustine in his. 162. Epistle saith, In Ecclesia Romana semper Apostolica Cathedra viguit principatus. The primacie, or principalitie of the Apostolike Chaire, hath euer more bene in force in the Romaine Church. The same S. Augustine speakinge to Bonifacius Bisshop of Rome. This care (saith he, complaininge of the Relagians) is common to vs al, that haue the office of a Bisshope, albeit therem thou thy selfe hast the preeminence ouer al, beinge on the toppe of the pastoral marche-tower. In another place he hath these wordes. Ceterum magis vereri debeo, ne in Petrum contumeliosus existam. Quis enim nescit, illum Apostolatus principatum, cuiuslibet Episcopi copari praefendum? But I ought rather to be afraid, least I be reprocheful towarde Peter. For who is he that knoweth not, that that principalitie of Apostleship, is to be preferred before any Bisshoprike that is? An other more euident place, he hath in his booke De Utilitate credendi ad Honoratum. Cum tamen auxilium Dei &c. ywhereas (saith he) wee see so greate helpe of God, so greate profite and fruite, I shal wee stande in doubt whether wee may lide our selues in the lappe of that Church, whiche (though Heretikes barke at it in vaine rounde aboute, condemned partly by the iudgement of the people them selues, partly by the sadnesse of Councelles, and partly by the marvellie of miracles euen to the confession of mankind) for the Apostolike see by successions of Bisshoppes, hath obtained the toppe, or highest degree of auctoritie? To whiche Church if wee wil not geue, and graunte the Primacie, soothly it is a pointe either of moste high wickednesse, or of headlonge arrogancie.

The B. of Sarisburie.

These places of S. Augustine may soone be answered. For here is neither vniuersal Bisshop: nor Head of the vniuersal Church: nor superiouritie, or domination ouer al others: nor any other worde tendinge to that ende. M. Hardinge knoweth, that S. Augustine was present at the Councel of Carthage, and gave his consente, That the Bisshope of the first see, shoulde not be called neither the Prince, or Charge of Princes, nor the Highest Priest, nor by any other like title. We knoweth also that S. Augustine afterwarde confirmed the same in a Councel

Ad populu Antiochen. hom. 17.

2. Corin. 12.

Hieremi. 1.

1. Petr. 2.

The 102. vnto truth, standing in the false Translation, and corruption of S. Augustines wordes.

Concil. Carthaginen. 3. Ca. 26.



Concil. Hippo-  
ren. Cap. 27.  
Concil. Aphri-  
can. Cap. 92.

Augustin. in 10-  
ban. tracta. 13.

Concil. Constan-  
tinopol. l. c. 5.  
Distinct. 22. Co-  
stantinopolita-  
na.

De natura Deco-  
rum.  
De oratore.  
Pro domo sua.  
Chrysost. ad Ro-  
ma. Homi. 18.

Gregor. li. 6. E-  
pist. 30. Et li. 4.  
Epist. 39.

Augustin. Epist.  
162.

holden at Hippo Regius in his owne Diocese. Likewise he knoweth, that the same S. Augustine Decreed amonge other Bishoppes to the number of. 217. in the Council of Aphrica, that it shoulde not be lawfull for any man of those countreys, to seeke for ayde ouer the Seas, and to appeale to the Bishop of Rome: and that whosoener so appealed, shoulde stande Excommunicate: and so utterly condemned that Infinite Dominion, and Uniuersal Power, that so many haue since dreamed of. Againe, writinge vpon the Gospel of S. Iohn he saith: Petrus erat ocu-  
lus in Capite: Peter was an eye in the Heade: He saith not, Peter was the Heade. In these wordes appeareth plainly S. Augustines certaintie, and vndoubted iudge-  
mente touching this mater. The rest, that is here brought in, standeth onely vpon M. Hardinges geatheringe:

It is true, that as wel S. Augustine, as also other Godly Fathers, rightly, and wel, in olde times yelded greates reuerence to the See of Rome, bothe for the Antiquitie of the Church: and for the honour and memorie of S. Peter: and for the constancie of the Holie Martyrs, that there had suffered: and also for the puritie of Religion, whiche was preserved there a long time without spotte, and might be a standerde vnto others. But the greatest increase of outwarde estimation in the worlde vnto that See, was the Imperial seate, and Presence of the Prince, as no-  
tably appeareth by the first Council of Constantinople. For these causes S. Au-  
gustine saith, The See of Rome had the highest place, and chiefe preeminence aboue others.

Perhaps M. Hardinge will presse me further with this worde, Principatus: whiche he expoundeth, The Principallitie. Howbeit, I beleaue, he wil not say, Principatus, signifieth an Uniuersal power, or Supreme gouernement: and so his ad-  
uantage of this worde is not so greates. Verily Princes, in the Latine tongue, is often vsed for a man, that for his vertue, or roome, or any singular qualitie, is to be had in estimation aboue others. So Cicero saith: Socrates princeps Philosophorum: Grauiate dicendi princeps Plato: princeps orbis terrarum Pompeius. Like as also Chrysostome saith: Caput Prophetarum Elias: Elias the Heade of the Prophetes. In these places, Princeps is taken, not for a Prince, or Gouernour, but onely for a man, that for his qualities is to be esteemed aboue the reaste. And in this sense S. Augustine calleth the See of Rome, as it was in his time, Principatus Sedis Apo-  
stolice, and not in respect of any Supreme gouernement: for that he him selfe in the Council of Aphrica, as it is already proued, vterly denied him. I graunte, as S. Augustine saith, The Bishop of Rome cruelly, and diligently doinge the parte of a Bishop, he that then woulde haue denied him the chiefe preeminence for the respectes aboue touched, had bene wicked, or arrogant. But the same Bishop of Rome nowe claiminge to him selfe the title of Uniuersal Bishop, as S. Gregorie saith, Is the Forerunner of Antichriste: and the consentinge to the same, as the same Gregorie saith, Is the renouncinge, and forsaking of the faith.

I coulde further saie, that M. Hardinge in these authorities of S. Augustine hath leaues out, and transposed what he thought good: and so hath shewed no sim-  
ple dealinge. In the first place, S. Augustines wordes be these: Episcopus vide-  
bat se Romanæ Ecclesiæ: in qua semper Apostolicæ Cathedre viguit principatus, per Communicatorias literas esse coniunctum: He sawe him selfe by Letters of Confe-  
rence to be ioyned with the Church of Rome, in whiche Church the chiefe preeminence of the Apostolique See had ever flourished. S. Augustine saith, The Bishop there was ioyned with the Church of Rome, not by waye of Obedience, or subiection, but by Letters of Conference, wherein is implied an equalitie, or a fellowship. And afterwarde in y same Epistle S. Augustine saith, That Pellicanus the Bishop of Rome with certaine other Bishops, heard the mater between Cæcilianus, and Donatus A calis nigris, not by any his Uniuersal, or Supreme Power, as M. Hardinge imagineth, but by  
special



special Commission from the Emperour. And so was the Bishop of Rome the Emperours Delegate: and that, not in any Soueraigne Authoritie, but felowlke, and equally ioynd with other Bishops: and, That afterwarde the same cause vpon complainte, and mistakinge of Donatus, was by the Emperour taken out of the Bishop of Romes handes, and by a new Commission was put over to the hearing of the Bishop of Arle in Fraunce. But where was then the Bishop of Romes supreme gouernement:

In the seconde place M. Hardinge hath notably falsified, bothe S. Augustines wordes in the Latine, and also his owne Translation in the Englishe. S. Augustines wordes be these: *Comunis est nobis omnibus, qui fungimur Episcopatus officio, quamuis ipse in eo præmineas celsiore fastigio, Specula pastoralis:* Which wordes M. Hardinge by wilful doprauation hath altered thus, *Celsiore fastigio specula pastoralis:* And so hath leaste the Adiectiue, Communis, without a Substantiue, and the principal Verbe, Est, without a Dominatiue Case: And, to serue his turne, hath caused S. Augustine to speake false Latine. This place of S. Augustine may be Englished thus, The pastoral Watche Tower is common to vs al, that beare the office of Bishops: albeit thy preeminence is greater, as sittinge in the higher roome. M. Hardinges Translation is thus, Thou thy selfe hast the preeminence ouer al, being in the toppe of the pastoral Tower: Wherein these wordes (ouer al) are not founde in S. Augustine, but onely diuised at pleasure by M. Hardinge. In the thirde place, besides other corruption, he dissembleth the wordes that S. Augustine in the very same place allegeth out of S. Cyprian, very wel seruing to this purpose. The wordes be these: *Nec Petrus vëdicauit sibi aliquid, aut arrogãter assumpsit, vt diceret se primatum tenere, & obtemperari sibi à nouellis, & posteris potius debere:* Neither did Peter challenge any thing, or proudly presume of him selfe, to say, that he had the Primacie, and that therefore others as Nouices, and vnderlinges shoulde be obedient vnto him. All these thinges M. Hardinge dissembleth, and so to fournishe out his mater, and to smother his Reader, he leaueth out, what he listeth.

Augustin li.1.  
Contra Epist.  
Pelagianor. ca.1.

De Baptismo  
cõtra Donatist.  
li.2.ca.1.  
Cyprian ad  
Quirinum.

M. Hardinge. The.15. Diuision.

The notable saicing of S. Hierome may not be let passe. *Ecclesiæ salus à summi Sacerdotis dignitate pender: cui si non exors quædam, & ab omnibus eminens detur potestas, tot in Ecclesiis efficiuntur schismata, quot Sacerdotes.* The safetie of the Church hangeth of the worship of the high priest (103) he meaneth the Pope Peters successor to whom if there be not geuen a power peereles, and surmounting al others, in the Churches we shal haue so many schismes, as there be priestes

The 103 vñ-  
truth. For S.  
Hierome mea-  
neth not the  
Pope, but any  
other seuerall  
Bishop.

The B. of Sarisburie.

This place of S. Hierome is notably wel noted. But if it might haue pleased M. Hardinge, to note but the two lines that wente befoze, he shoulde sone haue seene, that this note was not woorth the notinge. For it is certaine, that S. Hierome there speaketh generally of al Bishops: and not one woode specially of the Bishop of Rome. He intreateth there of y order of Confirmation, which, he saith, by the vsage of the Church for quietnesse, & vnitie, in many places was ministered onely by the Bishop, and not by any other Priest: and that, he saith, *Ad honorem magis Sacerdotij, quam ad necessitatem Legis:* More for the honour of the state of Bishops, then for the necessitie of the Law. And this (as I saide) he speaketh generally of al Bishops. Immediatly after he addeth these wordes that M. Harding here allegeth, *Ecclesiæ salus &c.* The safetie of the Church hangeth of the dignitie of y high priest. Herein S. Hierome agreeth thoroughly with S. Cyprian, that is, That for auoidinge of sectes, and schismes, one high Priest, that is to saye, one Bishop, was by good policie appointed in euery Diuision, to whose dooings and Doctine, the rest of the Clergie shoulde conforme them selues. And by this order, the vnitie of y Church was wel ppreserued. S. Cyprian saith; *Ecclesiæ coherentium sibi inuicem Sacerdotij glutino copulatur:* The

Cyprian. li.4.  
Church  
Epist.9.



Hierony. ad Ne-  
potian.

7. Quest. x. in  
Apibz.

Hierony. ad Ti-  
tum. Ca. 1.

Cyprian. li. 1.

Epist. 3.

Hieronym. con-  
tra Luciferian.

Amphilochius.

Lactantius li. 4.  
Ca. 30.

Hieronym. ad  
Eugagrium.

Cyprian. De  
simplicitate  
prælatorum.

Cyprian. lib. 1.  
Epist. 3.

Cyrill. in Epist.  
and Cœlestin.

Durand. li. 2.

Church is ioined together by the consent of Bishops agreeing in one. So saith S. Hierome: Singuli Ecclesiarum Episcopi: singuli Archiepiscopi: singuli Archidiaconi: & omnis ordo Ecclesiasticus suis Rectoribus nititur: There be seuerall Bishoppes of Churches: seuerall Archbishops: and seuerall Archdeacons: and al the Ecclesiastical order is staied by y<sup>e</sup> gouernours. And the Glose thereupon saith thus: Hieronymus probat hic, plures prælatos non debere esse in vna Ecclesia: sed singulos debere esse in singulis Ecclesiis: S. Hierome here prooueth, that there may not be two, or moe Bishops in one Church: But that a seuerall Bishop must be in euery seuerall Church. To the like purpose S. Hierome writeth vpon the Epistle vnto Titus. Hæc propterea, vt ostenderemus, apud veteres eisdem fuisse Presbyteros, quos & Episcopos. Paulatim vero, vt dissensionum plantaria euellerentur, ad vnum omnem sollicitudinem esse delatam: These things haue I spoken to the intent to shew, that in olde time Priestes, and Bishoppes were al one: and that in processe, and by degrees, the whole charge was brought vnto one man (he meaneth within one Diocese) that the occasions of dissension might be rooted out. And therefore, as it is before declared, S. Cyprian saith, Hereof springe Schismes, for that the Priest of the Lorde is not obeyed. And therefore also saith S. Hierome, Vnlesse the Bishop haue a special power aboue others, there wil be as many Schismes in the Church, as there be Priestes. But al these things thus vttered generally of al Bishops, M. Hardinge wzcasteth, and fozeeth onely vnto one Bishop: and thus, that is General, he maketh Special: and, that is Special, he maketh General, at his pleasure: and as before he misreported S. Cyprian, euen so dooth he now likewise misreporte S. Hierome, and so shaareth by a ruinous mater with the falsification of his Doctours.

But M. Hardinge wil saie, S. Hierome vseth these special woordes, Summus Sacerdos: The highest Priest: whiche can not otherwile be taken, but onely of the Pope. And therefore he gaue this note with a special Parenthesis (He meaneth the Pope Peters successour.) Yet M. Hardinge knoweth, there is no sutche necessitie, wherefore these woordes shoulde be so taken. His owne Amphilochius calleth S. Basile, Summus Sacerdos: and yet he knoweth, S. Basile was neuer Bishop of Rome. Euery Bishop within his owne Diocese may be called y<sup>e</sup> highest Priest, in respecte of other Priestes, that liue vnder him. And in this sense Lactantius seemeth to cal euery Bishoplike, Maximum Sacerdotium.

As for the Bishop of Rome, S. Hierome auanceth him not so high, as M. Hardinge woulde seme, but rather maketh him equal, and leuel with al other Bishoppes. For thus he writeth vnto Euagrius: Si authoritas quaritur, Orbis maior est Vrbe. Vbiunque fuerit Episcopus, siue Romæ, siue Eugubij, siue Constantinopoli, siue Rhegi &c. eiusdem est meriti, eiusdem Sacerdotii: If wee seeke for Authoritie, the Worlde is greater, then the Cittie of Rome. Whereeuer there is a Bishoppe, wherther he be at Rome, or at Eugubium, or at Constantinople, or at Rhegium, &c. He is of like worthinesse, and of like Priesthoode.

Here S. Hierome specially, and by name, rekeneth the Bishoppe of Rome, amonge others, and maketh him equal to the rest. And againe he saith: Quid mihi proferat Vnius Vrbs consuetudinem? What sheweth thou me the order, or manner of one Cittie? So mutche S. Hierome seemeth to set by the See of Rome. And to this ende S. Cyprian saith: Hoc erant ceteri Apostoli, quod fuit Petrus, pari consortio prædij, & Honoris, & Potestatis: The rest of the Apostles were the same that Peter was, al indewed with like fellowship bothe of Honour, and also of Power. And so S. Cyprian calleth Cornelius Bishop of Rome, his Brother: and Cællus calleth Cœlestinus likewise Bishop of Rome, his Fellowseruant. And therefore, when I heare M. Hardinge by his strange interpretation, geue vnto the Bishop of Rome A power peerlesse, and surmounting al others, M. Hardinge I heare Doctour Durandus say, Hic est Melchisedech, cuius Sacerdotium non est ceteris comparatum: Ille est Caput omnium Pontificum, a quo illi, tanquam a capite membra, descendunt, & de cuius plenitudine omnes accipiunt.

This

This is Melchisedech, whose priesthooe is not comparable vnto others. He is the Head of all Bishoppes, from whom all they grow, as members grow from the head, and of whose fulnesse all they receiue. He thinketh I heare, that is written by the Canonistes, \* Dominus Deus noster Papa. Our Lorde God the Pope. And where as he further saith, The safetie of the Church hangeth of the high priest, whom he supposeth, to be y Bishop of Rome. Verily, S. Gregorie saith, Quando is, qui appellatur Vniuersalis, cadit, vniuersa Ecclesia a statu suo corruit. When so euer he, that is called the Vniuersal Bishoppe, falleth, the whole Church from her state must needs fall to the grounde.

M. Hardinge. The 16. Diuision.

There is an Epistle of Theodoretus Bishop of Cyrus extant in Creeke, written to Leo Bishop of Rome: wherein we finde a worthy witnesse of the primacie of the see Apostolike. His wordes may thus be englisshed. If Paule (saith he) the preacher of the truth, and trumpeter of the holy Ghost, ranne to Peter, to bringe from him a determination, and declaration, for them, who at Antioche were in argument, and contention concerninge liuinge after Moyses law: muche more wee, who are but smal, and vile, shal ranne vnto your throne Apostolike, that of you wee may haue salue for the sores of the Churches, (there follow these wordes) διὰ πάντων γὰρ ὑμῶν τὸ πρωτεύειν ἀκούσται, id est, per omnia enim vobis conuenit primas tenere: That is to say, For in all thinges, pertaininge to faith, or Religion, so he meaneth) it is meete, that you haue the chiefe doo-inges, or that you haue the Primacie. For your high seate, or throne is endued with many prerogatiues, and priuileges.

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Here might I say, That this Theodozet was a deadly enemy of S. Cyrillus, and a Nestorian Heretique, and condemned by that name in the General Council of Constantinople: as appeareth by Euagrius, Nicephorus, and others. Verily although he were brought into the Council of Chalcedon by the authoritie, and fauour of the Emperour Marcianus, yet the Bishoppes of Illyricum, Egypte, and Palestine cried out against him, Fides perit: istum Canones eiciunt: Mitte hunc foras, magistrum Nestorij: Nolite istum dicere Episcopum: Non est Episcopus: Impugnatorum Dei foras mitte: Hæreticum foras mitte: Iudæum foras mitte. The Faith is losse: this man the Canons throw out: Out with this fellow: out with Nestorius Scholemasier: Cal him not Bishop: He is no Bishop: Out with him that fighteth against God: Out with this Heretique: Out with this Jewe.

But I wil not vse this aduantage. I iudge rather, that this Theodozetus, as he was a man of deepe learninge, and great renoume, so he was also a careful, and godly Bishop. As for the Nestorian Heresie, he denied it in the Council of Constantinople, and openly pronounced, Anathema Nestorio, Accused be Nestorius.

In these wordes that M. Hardinge hath here alleged, he saith nothing, that of our parte is denied. Certainly, here is not one worde, neither of the Head of the Church, nor of Vniuersal Bishop.

But if Theodozetus thinke, S. Paule wente vp to Ierusalem, either to visite Peter, as the Head of the Church, as M. Hardinge saith to gheasse, or els to be better resolved of his Doctrine, as standing in some doubt, whether he had thither to preached y truth, or no, then doth he quite ouerthrow S. Pauls whole meaninge. For it is plaine, that S. Paule knoweth not Peter for his Head, but contrary wise taketh him as his equal: For thus he saith, Videbant mihi concreditum esse Euangelium præputij, sicut petro Circumcisionis. They saw, that I was put in trysle with the Gospel ouer the Heathens, euen as Peter was ouer the Jewes. And againe, James, Peter, and John, that seemed to be the pillars, gaue vnto me, and Barnabas the right handes of fellowship. Here was sã betwene Peter, and Paule a Couenante of equalitie, and neither superiortie, nor subiection.

\* Extravag.

Iohan. 21.

Cum inter. In

Glosa.

Impressum Lugduni. anno. 1516.

et antea Lugduni. anno. 1513.

Gregori. li. 4.

Epist. 76.

πολλοῖς γὰρ ὁ ὑμῶν θεὸς κούρειται πλεονεκτῆμασι

Concil. Constantinopol. Actio. 5.

Euagri. li. 4.

ca. 38.

Nicephor. li. 17.

ca. 27.

Concil. Chalced. Actio. 1.

Concil. Constantinopol. Actio. 8.

Ad Galat. 2.

Dexteras dedimus societatis.



*Ambros. Ser-  
mon. 66.*

*Act. 15.*

*Galat. ca. 1.*

*Galat. ca. 2.*

*Hieronym. in  
Epist. ad Galat.  
l. ca.*

*Hieronym. eo-  
dem loco.  
Galat. 2.*

*Hugo Cardina-  
lis in Epist. ad  
Galat. ca. 1.*

*Chrysost. in E-  
pist. ad Galat.  
ca. 2.*

And therefore *S. Ambrose* saith, as it is before noted, Inter Petrum, & Paulum, quis cui præponatur, incertum est: Between Peter, and Paule, whether ought to be preferred before other, I can not tel.

Neither wente he vp, to be better informed of the Truth, as beinge doubtfull of his owne Doctrine. Al his reasoninge, and the whole drift of that Epistle is to the contrary. For thus lie his wordes: I neuer confented with Fleashe, and Bloud (that is to say, with any man) neither did I returne to Hierusalem to them, that had beene Apostles before me: I receiued not the Gospel, that I haue preached, of any man, but by the reuelation of Iesus Christe. If any preache vnto you any other Gospel, then that I haue preached, accursed be he. They that were in chiefe regarde amonge the Apostles, touching the Truth of the Gospel, added nothing vnto mee. I withstoode Peter even in the face, and spake vnto him before al the people: for he walked not vprightly, but was worthy to be blamed. Hereby it may sufficiently appeare, that *S. Paulus* goeing to Hierusalem was, not to bringe from Peter a determination of any mater of Truth, that lay in Question, as it is here supposed. And therefore *S. Hierome* saith, Ad hoc iuit Hierosolymā, ut videret Apostolum (Petrum) non discendi studio, qui & ipsa eundem prædicationis haberet autorem: sed honoris priori Apostolo deferendi. Paule wente to Hierusalem, to the intent to see Peter the Apostle, not to learne any thinge of him, as hauing the same cutbort of his preaching that Peter had: but to shew reuerence vnto him, that had been Apostle before him. And againe, Propterea quindecim ponit dies, ut ostendat non fuisse grande tempus, quo posuerit aliquid à Petro discere: ut ad illum sensum, a quo cæpit, cuncta referantur, se non ab homine doctum esse, sed a Deo. Therefore he nameth fifteen daies, to shew, that he had no longe time, that he might learne any thinge of Peter: to the intente to drine al his wordes to that sense, where with he beganne, That he was taught, not by man, but by God. Likewise saith *Hugo Cardinalis* a barbarous writer, Secundum Literam instrui-mur de mutua dilectione, quam deberent habere prædicatores, & doctores: quia Paulus venit videre Petrum, quoniam bona audierat de eius doctrina. Accordinge to the letter wee are here instructed of mutual loue, whiche ought to be between al preachers and Doctours. For Paule went to visite Peter, because he had hearde good of his Doctrine. But what can be so plaine, as that is written by *Chrysostome* touching the same: His wordes be these: Paulus nihil opus habebat Petro, nec eius egebat vice: sed honore par erat illi: nihil enim hic dicam amplius. Paule had no neede of Peter: neither needed he to be taught at his mouth: but he was equal to him in honour: I wil say no more. And immediatly after, Sicut nunc multi fratrum nostrorum ad viros sanctos præfiscuntur, eodem affectu tunc Paulus ad Petrum profectus est. Like as now a daies many of our Brethren goe to holy men, so then with like affection wente Paule vnto Peter.

As for the reast, that the Bishop of Rome had an estimation, and a credite, and a prerogative before others, it is not denied. For of the foure Patriarkes he had the first place, bothe in Council, and out of Council: and therefore the greatest authoritie, & direction of maters in al assemblies. And this was τὸ πρωτεύειν, To haue the first, or highest roume: and πλεονέκτημα, A dignitie, or privilege: Whiche wordes *M. Hardinge* hath noted in the Margin.

Here *M. Hardinge* seemeth to reason thus, The Bisshope of Rome had a privilege or dignitie aboue others:

Ergo, He was an vniuersal Bishop.

This Argument concludeth A genere ad speciem affirmatiue: and, as *M. Hardinge* knoweth, was neuer allowed in any Scholes.

Likewise he seemeth to say, Paule wente vp to Hierusalem to visite Peter:

Ergo, The Bisshop of Rome is Head of the Church.

Suche weakke geare *M. Hardinge* hath brought forth. And yet with his furniture of wordes, it seemeth somewhat. By the same reason he may proue, that *S.*

James

James also was Heade of the Church, as wel as Peter: for Paule saith, he visi-  
ted him, as wel as Peter. And S. Hierome saith of him selfe, That he purposely  
went to Alexandria, to see Didymus: yet was not Didymus therefore Heade of the Church.

In dede Hugo Cardinalis saith, Hereof it first began, that Bishoppes, and Arch-  
bishops made a vowe to visite the Pope, because Paule went to Hierusalem to see Peter: And  
saith further, that Custome hath added to the same, this Commandement written in the Deu-  
teronomie. Non apparebis in conspectu Domini vacuus. Thou shalt not appeare in the  
presence of the Lorde without somewhat.

M. Hardinge trippinge, as he saith, so nicely ouer the Doctors, hath not yet  
once touched that thinge, that was lookte for, and that he hath onely, & with suche  
affiance taken in hande. For not withstandinge a great pompe of wordes, and  
the names of many holy Fathers, yet hath he not hitherto shewed, that the Bi-  
shop of Rome within the space of five hundred yeres after Christe, was ever cal-  
led the Antiuersal Bishop, or the Heade of the Antiuersal Church. Whiche thinge  
if he coule haue shewed, I beleue, he woulde not so lightly haue tripte it ouer.

#### M. Hardinge. The. 17. Diuision.

Now let vs see, whether this chiefe auctoritie may be founde necessary by reason. That a mul-  
titude which is in it selfe one, cannot continue one, onlesse it be contained, and holden in by one, bothe  
learned philosophers haue declared, and the common nature of thinges teacheth. For every multitude  
of their owne nature goeth a sunder into many: and from an other it cometh that it is one, and that  
it continueth one. And that whereof it is one, and is kepte in vniou or onenesse, it is necessarie that  
it be onelless that selfe also, shal neede the helpe of an other, that it be one. For whiche cause that  
saieinge of Homere was alleged by Aristotle, as most notable. It is not good to haue many rulers, let  
one be ruler. Whereby is meane that pluralitie of soueraine rulers, is not fitte to containe and  
keepe vnitie of a multitude of subiectes. Therefore, sith that the Church of Christe is one, (for as  
there is one Faith, one Baptisme, one callinge, so there is one Church, yea al we are one Bodie, and  
members one of an other, as S. Paule saith: and in our Crede we al professe to beleue one holie Ca-  
tholike and Apostolike Church) therefore I say, it hath neede of one Prince and ruler, to be kepte,  
and holden in. If it be other wise, vnitie must needes forthwith be sparkled and broken a sunder.  
And therefore it behoued that the rule and gouernement of the Church shoulde be committed to one.

#### The B. of Sarisburie.

All this is proued by Aristotle the Philosopher, by one verse of the Poete Ho-  
mere, and by M. Hardinges dyfte of reason, and none other wise. Aristoteles and  
Homeres auctoritie in this case cannot be greate. And yet they speake onely of  
one Captaine General in one fielde, and of one Kinge in one Realme: where as  
number, or felowship must of necessitie breede confusion. But neither of them euer  
dreamed this netwe fantasie, that one Kinge shoulde rule ouer the whole worlde.

M. Hardinges reasons woulde weigh the moze, if either Christe, or Peter,  
or Paule, or any olde Doctor, or Catholique Father had euer vsed the same.  
Other wise S. Augustine speakinge of discourse of Reason in the vnderstandinge  
of the Scriptures, saith thus, Hec consuetudo periculosa est. Per Scripturas  
enim diuinas multo iurius ambularur. This manner of expoundinge is very dangerous.  
The safer way is to walke by the Scriptures. The force of M. Hardinges reason  
caused Alexander the ambitious Kinge of Macedonie to say, As the Heuens can haue  
but one sunne, so may the whole worlde haue but one Kinge: And likewise Pope Bona-  
facius the eighth to say, as is befoze, In principio creauit Deus eolum, & terram: non  
in principijs. In the beginninge, as in one, God made Heauen, and Earth, and not in the be-  
ginninges, as in many: Ergo, the Pope is heade of the Church.

But, saith M. Hardinge, every multitude naturally goeth a sunder, and the thinge that kee-

Galat. Cai.

Hieronym. in

Protemio in E-

pist. ad Ephesios.

Hugo Cardinal.

in Epist. ad Ga-

lat.

Deuter. 16.

ἐν ἀγαθῷ  
πολιτικῶν  
ἐν κοινῶν  
ἐς 56.

Augustin. de do-  
ctrina Christia-  
na li. 3. Ca. 28.

Quintus  
Curtius.  
De Maioritate  
et obedientia  
vnam sanctam



Sozomen. li. 4.  
C. 15.  
κοινῇ ἐργάζονται.  
801.  
Roffensis.

Gregor. lib. 4.  
epist. 32.

Gregor. li. 4. E.  
pis. 34. & Epis.  
38.  
Gregor. li. 7.  
Epi. 69.  
Gregor. li. 6.  
Epi. 24.

peth is together, must needes be one. That is to say, It is the Pope onely, that preserveth the unitie of the Church, and maketh it one. And therefore the Pope himselfe must needes be one: otherwile bringe two, or more, saith M. Hardinge, they shoulde neede some other thinge, to make them one. And yet he remembereth, that the Council of Synnum, to take up the contention betwene Felix, and Liberius, that ambitiously stroue together for the See of Rome, willed them to be Bishops there bothe together: whiche thinge notwithstanding, they meante not therefore, neither to dissolve the unitie of the Church, nor to make the Church a Monster with two Heades. And so Roffensis saith, The Church is one, not because of Christe, but because of the Pope, that keepeth it in one. This reason that M. Hardinge useth, is newly devised, and was never remembred of any of the Olde Fathers. S. Gregorie saith, None of my predecessours woulde ever take upon him, to use this ungodly name, to be called the Vniuersal Bishop: And yet it appeareth not, but the Church was then kepte in unitie.

Neither canne this infinite power, that is imagined, stande without infinite great dangers. And, for as muche, as it pleaseth M. Hardinge to auouch the gouernement of Christes Church by Philosophers, and Poetes, that neuer knew Christe, it may also please him to remember, that his Poetes likewise saie, That when Phaeton an vndiscrete, and a sonde younge man woulde needes leape into Phebus his fathers Charet, to carrie the Sunne Beames aboute the Heauens, for lacke of skill, he sone set a fier the whole worlde. It may not muche displease M. Hardinge, that I compare the Bishop of Rome, with Phaeton, a rashe younge man: For S. Gregorie, for the same attempte, and enterpryse, as it plainly appeareth by his wordes, compareth him with Lucifer, and with Antichriste. And further saith, Si hanc causam aequanimiter portamus, vniuersa Ecclesie Fidem corrumpimus.

If we take this mater quietly, we destroy the faith of the whole Church.

This reason standeth thus: The Church of Christe is one,

Ergo, the Pope is an Vniuersal Bishop.

If any man denie this sequele, I marvel, by what Logique M. Hardinge wil ever be hable to make it good.

M. Hardinge. The. 18. Diuision.

And where as these Gospellers say, that Christe is the gouernour of the Church, and that he bringe one keepeth the Church in unitie: We answer, that, although the Church be firste and principally gouerned by Christe, as al other thinges are, yet Goddes his goodnesse hath so ordeined, as eche thing may be prouided for, according to his owne conditio and nature. Therefore, where as mankind dependeth most of sense, and receiueth al learninge, and institution of sensible thinges, therefore it hath neede of a man, to be a gouernour and ruler, whome it may perceiue by our ward sense. And euen so the sacramentes, by whiche the Grace of God is geuen vnto vs, in consideration of mannes nature, beinge so made of God, as it is, are ordeined in thinges sensible. Therefore it was behoouefull, this gouernement of the Church to be committed to one man, whiche at the firste was Peter, and afterwarde eche successour of Peter for his time, as is afore declared. Neither can this one man haue this power of any consent or companie of men, but it is necessaie he haue it of God. For, to ordeine and appointe the Vicare of Christ, it pertaineth to none other, then to Christe. For where as the Church, and al that is of the Church, is Christes, as wel for other causes, as specially for that we are bought with a greate price, euen with his Bloude, as S. Paule saith: how can it pertaine to any other, then to him, to institute and appointe to him selfe a vicare, that is, one to doo his steele?

1. Corin. 3.

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M. Hardinge standeth very longe, in discoursing this mater by natural reason: And for that he knewe, S. Augustine saith, si ratio contra Diuinarum Scripturam

rarum

The. 104.  
vnto  
For Christ  
neuer ap  
pointed  
my such  
Vicars,

rarum auctoritatem redditur, quamlibet acuta sit, fallit verisimilitudine: Nam vera esse non potest: If natural reason be alleged against the authoritie of the holy Scriptures, be it neuer so subtle, it beguileth menne by a likenes, or colour of the Truth: for true it cannot be. And for that he also saue, the reasons he hath brought, are very simple, & carrie no weight; he hath therefore thrust a great many of them in a thronge together, bothe to fill the Hearers senses, and also, that the one might the better aide the other.

For his entrie, in mirth, and game, he calleth vs Gospellers. God open the eyes of his harte, that he may see the brightnes of Goddes Gospel, and consider, what it is, y<sup>e</sup> he hath refused. Surely, it is an horrible thing, for a Christian man, thus to make mockerie of the Gospel of Christe. S. Paule saith: Si operum est Euangelium, in illis, qui pereunt, est opus: If the Gospel be covered, it is covered from them, that perishe.

It misliketh him that we builde the vnitie of the Church vpon Christe onely, and not also vpon the Pope: and this he calleth these few Gospellers Doctrine. God be thanked: these Gospellers haue good warrant for their Doctrine. S. Paule saith: Eum dedit Caput super omnia ipsi Ecclesie, quæ est Corpus eius: God hath given Christe to be Heade ouer al, euen to the Church, which is his Bodie. And againe: Ille est Caput, qui dat salutem Corpori: Christe is the Heade, that giveth health vnto the Bodie. Christe is our peace: Al we are one in Christe Iesu. Therefore S. Gregorie saith: Nos quoque à vobis non longe sumus: quoniam in illo, qui vbique est, vnum sumus. Agamus ergo ei gratias, qui solutis inimicis in Carne sua, fecit, vt in omni orbe terrarum vnus esset Grex, & vnum Ovilæ, sub se Vno Pastore: We are not farre away from you: because in him, that is every where, we are al one. Therefore let vs giue him thanks, that enemie bringe broken in his fleshe, hath caused that in al the worlde there shoulde be one Flocke, and one Folde vnder him selfe, beinge the one Shephearde. These places, and infinite other like, are good warrantes of our Doctrine.

Nowe, if M. Hardinge be habile by the Scriptures, or Holy Doctours, to say as muche for the Bishop of Rome, that he is the Heade of the Church, that is to say, the Heade of Christes Bodie: or that the Church receiveth influence, or health from him: or that he is our Peace: or that we are al one in him: or that al the worlde is one Flocke, and one Folde, and he the one Shephearde: or that S. Paule, as he saide, There is one Lord, one Faith, one Baptisme, so he saide also, There is one Pope: then haue we some cause to thinke, accordinge to M. Hardinges fantasie, that the vnitie of the whole Church is founded, and built vpon the Pope. Certainly, it seemeth, S. Augustine woulde not geue this priuilege vnto S. Paule. His wordes be plaine: Nec Paulus radix eorum erat, quos plantauerat: sed ille potius, qui ait, Ego sum vitis: vos estis Sarmenta. Caput etiam eorum quomodo esse poterat, cum dicat, Nos omnes vnum esse Corpus in Christo, ipsamque Christum Caput esse vniuersi Corporis? Neither was Paule the roote of them, whome he had planted: but rather he, that saith, I am the vine, and you are the sprigges. But the Heade of them how coulde he be, seeinge he him selfe saith, Al we in Christe are one Bodie: and, That of that whole Bodie Christe him selfe is the Heade: If S. Paule, as S. Augustine saith, coulde not be Heade of the Church, how may we then thinke, that the Bishop of Rome may be Heade of the Church?

But mankinde, saith M. Hardinge, dependeth moste of sense: Therefore the whole Church must haue one man to rule and gouerne ouer it: and that man is Peters successour, and Christes Vicare in Earthe. I maruel that none of the olde Fathers coulde euer vnderstande, either the necessitie of this reason, or this special name, and title of Christes Vicare. How be it, one true worde M. Harding hath vttered amongst many others: that is, that to appointe Christes Vicare, it pertaineth onely vnto Christe, and to none other. Of which grounde we may wel reason thus: Christe neuer ordeined, nor appointed, nor once named, the Bishop of Rome, or his Successour to be his Vicare, that is, to be

Augustin. ad  
Marcellinum  
Epist. 7.

1 Corinth. 4.

Ad Ephes. 1.  
Ad Ephes. 5.

Ad Ephes. 2.  
Gregor. li. 4.  
Epist. 36. Ad Eu-  
logium.  
Ioh. 10.

Ad Ephes. 4.

August. contra  
litteras Petilian  
li. 3. Ca. 42.  
Ioh. 15.

Ephes. 1.  
Ephes. 4.



**Christes  
Vicare.**

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**THE FOUERTE ARTICLE**

*Hieronym. in Epist. ad Titum.*

*Tertul. De praescriptionib. contra Haereticos.*

*Eusebij Episcopi Rom. Epist. 13.*

*2. Corinth. 5. Hieronym. ad Euagriū. tom. 2. pag. 329.*

*2. Thessalon. 2.*

*A sorte of simple reasons.*

to be an vniuersal Bishop ouer the whole Church: therefore by M. Hardinges owne position, the Bishop of Rome hath of longe tyme vsurped a power againste Christe, without Commission, and in dede is not Christes Vicare. S. Hierome saith generally of al Bishoppes: Nouerint Episcopi, se magis Consuetudine, quam dispositionis Dominice Veritate, Presbyteris esse maiores: Lette Bishoppes vnderstande, that they be greater then the priests by order, and Custome (of the Church) and not by the truth of Goddes ordinance. If Christe, as S. Hierome saith, appointed not one priest aboue an other, howe then is it likely, he appointed one Priest to be, as M. Hardinge saith, Prince and ruler ouer al Priestes throughout the whole worlde.

As for the vniuersal supplieinge of Christes roome, Tertullian saith, The Holy Ghoste is Christes Vicare. For thus he writeth: Sedet ad dextram Dei Parris: misit Vicariam vim Spiritus Sancti, qui credentes agat: Christe sitteth at the right hande of God the Father: and in steede of him selfe, sent the power of the Holy Ghoste as his Vicare, to direct them that beleue.

But because we are not onely leade inwardely by Goddes Spirit, but also outwardely by our senses, therefore hath Christe appointed, not one man to be his Vicare General ouer al, but euery of his Apostles, and to euery Priest to be his Vicare within his Diuision. So saith Eusebius Bishop of Rome: Caput Ecclesie Christus est: Christi autem Vicarij Sacerdotes sunt, qui vice Christi, legatione funguntur in Ecclesia: Christe is the Heade of the Church: and his Vicaries be the priests, that doo their Message in the Church, in the steede of Christe. Therefore saith S. Hierome: Potentia diuitiarum, & paupertatis humilitas, vel sublimiorem, vel inferiorem Episcopum non facit. Ceterum omnes Apostolorum successores sunt: The stoutnes of riches, or the humilitie of pouertie, maketh a Bishop neither higher nor lower: But al Bishoppes be the Apostles successors. Other vniuersal Vicar of Christe, there is none named in the Scriptures, onlesse it be he, of whome S. Paule forewarneth vs: Homo ille sceleratus, filius perditionis &c. That wicked man, that Childe of perdition, that setteth him selfe vp againste God, and that so farre soorth, that he wil sitte in the Temple of God, and shewe him selfe, as if he were God. But this Vicare Christe shal destroe with the spirit of his mouth.

To conclude, M. Hardinge seemeth to reason thus, Mankind dependeth moste of sense: Ergo, the Pope is the Heade of the vniuersal Church. Here is a very vn sensible argument: no sense, no reason can make it good. By as good sequele he might say, Mankind dependeth moste of sense: Ergo, One Kinge must rule ouer the whole worlde.

*M. Hardinge. The. 19. Diuision.*

Vvherefore to conclude, excepte we woulde wickedly graunte, that Goddes providence hath lacked, or dothe lacke to his Church, for loue of whiche he hath geuen his onely begotten Sonne, and whiche he hath promised neuer to forgeate, so as the woman can not forgeate the Childe, she bore in her wombe: reason may soone induce vs to beleue, that to one man, one Bishop, the chiefe and highest of al Bishoppes, the successor of Peter, the rule and gouernement of the Church by God hath bene deferred. For elles if God had ordained, that in the Church shoulde be sundrie heades and rulers, and none constituted to be ouer other, but al of equal power, eche one amonge their people: then he shoulde seeme to haue set vp so many Churches, as he hath appointed gouernours. And so he shal appeare to haue brought in amonge his faithfull people, that vnuly confusion, the destruction of al common weales, so muche abhorred of Princes, whiche the Grekes call Anarchian, whiche is a state: for lacke of order in gouernours, without any gouernment at al. Vvliche thinge sithe that the wise, and politike men of this worlde doo thinke and detest in the gouernement of these earthly Kingedomes, as moste pernicious and hurtfull, to attribute to the highe wisdom of God, and to our Lorde Christe, who is the auctor of the moste ordinate disposition of al thinges in earth, and in Heauen: it were heinous, and prophane impietie. Vvherefore if the state of a Kingedome, can not continue false, onlesse one haue power to rule, how shal not the Church spreadde so farre abroad, be in danger

in danger of great disorders, corruption, and utter destruction, if, as occasion shalbe geuen, amonge so great strifes and debates of men, amonge so many fier brandes of discorde, tossed to and fro by the Diuelles enemies of vnitie: there be not one heade and ruler, of al to be consulted, of al to be heard, of al to be folowed, and obeyed? If strife and contention be stirred about matters of Faith, if controuersie happen to arise about the sense of the Scriptures, shal it not be necessary, there be one supreme iudge, to whose sentence the parties may stande? If neede require (as it hath been often seene) that General Councils be keapt, how can the Bishops, to whom the mater belongeth, be brought together, but by the comāndement of one head gouernour, whom they owe their obedience vnto? For els beinge summoned, perhaps, they will not come. Finally, how shal the contumacie and pertinacie of mischieuous persons be repressed, specially if the Bishops be at dissension within them selues? If there be not a supreme power, who towards some may vse the rodde, towards other some the spirite of lenitie, with suche discrete temperament, as malice be vanquished, right defended, and concorde procured: leaste, if the smal sparkes of strife be not quenched by authoritie at the beginninge, at length a greate flame of schismes and heresies flashe abroad, to the great danger of a multitude? Therefore as there is one Bodie of Christe, one Flocke, one Church, euen so is there one head of that his mystical bodie, one shepherde, and one chiefe seruant made stewart, ouerser, and ruler of Christes householde in his absence, until his comminge againe.

The B. of Sarisburie.

Who so denieth the Bishop of Romes supreme gouernement, saith the *Op. Harding*, he utterly denieth Goddes prouidence: & thus the greates prouidence of God, is brought forth to serue *Op. Hardinges* simple reason. The like consideration, as may be supposed, moued *Petrus Bertrandus* to write this special Glose vpon the Decretalles: *Nō videretur Dominus discretus fuisse, vt cum reuerentia eius loquar, nisi vnicum post se talem Vicarium reliquisset: Otherwise Christe shoulde not seeme to haue dealt discretely, savinge his reuerence, onlesse he had lefte some one suche Vicare behinde him: And therefore he saith further, Christo data est omnis potestas in Cælo, & in terra: Ergo Summus Pontifex, qui est eius Vicarius, habet eandem potestatem: Al manner power bothe in Heaven and Earth is geuen to Christe: Therefore the highest Bishop, whiche is his Vicare, hath the same power. Likewise they say: a Papa potest facere omnia, quæ Christus ipse potest: The Pope may doo, what so euer Christe him selfe may doo. And, b Papæ, & Christi, est vnum Tribunal: The Pope and Christe haue one Consistorie, and keepe one Courte.*

Upon occasion hercof, *Op. Harding* seemeth to reason in this sorte: Onles there be one appointed by God to be the vniuersal Bishop of the worlde, hauing Omnia iura in scrinio pectoris sui, al manner law, and right in the closet of his breaste: d Cui sit pro ratione voluntas, whose pleasure may stande in steede of law: vnto whom, what so euer he doo, noman may say, e Domine cur ita facis? sir, why doo you so? And the same neither exherzte, nor teache, nor minister Sacrament, nor exercise Discipline, nor doe the dewtie either of Bishop, or of Priest, or of Deacon, or any other the meanest officer of the Church, but onely take vpon him to rule, and gouerne the whole Church: Onlesse there be some suche one, then, saith *Op. Harding*, God hath no prouidence, neither is careful for his Church.

If controuersie grow, aboute the vnderstandinge, and sense of Goddes worde, if it be necessarie that a Council be called, if contention fall out betwixen any other inferior Bishoppes, then saith the *Op. Harding*, it is necessary, there be one supreme iudge, that may infallibly declare Goddes meaninge, that may summon the Council, that may heare, and determine maters betwixen the Bishoppes. Touchinge the searchinge out of the sense of the Scriptures, *S. Augustine* geueth sundrye good rules: But this strange rule of recourse to the Pope, he toucheth not, nor taketh it for any rule.

But they say, The Scriptures be darke: therefore we must seeke the meaning of them

De Maioritate  
et obedient.  
vnam sanctam  
in Glosa.

a De Sentent.  
Excomm. Ca.  
si aliquid. Ho-  
stien.

b De transla-  
tione Episco. Ca.  
Quanto, Inno-  
cen. 3.

c Extra. de Con-  
stitutionibus. li-  
cet Romanus.

d De transla. B-  
piscop. Ca.  
Quanto in  
Glosa.

e De concessione  
prebende. Ad  
Apostolicus, in  
Glosa.

De Doctrina  
Christiana. li. 2.



*Magister non  
teneatur.*

*Baldus.*

*Alphonfus de  
Castro li. 1. ca. 4.*

*Alphonfus de  
Castro li. 1. ca. 4.  
Nico. Lyra in  
Mathe. 16. ca.  
Platina in Syl-  
vestro.*

*Leo Epist. 37.  
ad Episcopum  
Ravennatem.  
Cyprian. li. 1.  
Epist. 4.  
Hieron. in proce-  
mio in Epist. ad  
Ephes.*

*Ambros. li. 12.  
Epist. 83.*

*Sozomenus. cl-  
ratur inter  
Acta Liberij.*

*Ambro. De obi-  
tu Valentiniani.*

*Bernardus in  
Cantica Cant.*

*Sermo. 22.*

them in the Doctors. The Doctors agree not: Then must wee weigh & trie them by the Maister of the Sentences. The Maister of the Sentences him selfe sometimes is not holden: then must wee seeke further to the Schole Doctors. The Schole Doctors canne in no wise agree: there is Scotus against Thomas: and Decam against Scotus: and Alliacensis against Decam: the Pominales against the Reales: the Scholasticall against the Canonistes: the contention is greater, & the doubt is darker, then euer they were before. Neither is there any resolution to be hoped for, but onely of the Bishop of Rome: whom S. Hardinge calleth the supreme Judge: who, as one saith, is Doctor viriisque Legis, Authoritate, non Scientia: Doctor of both Lawes, by Authoritie, not by knowledge. How be it, it appeareth his knowledge, and authoritie in such cases are both like. For notwithstanding any his determination, the contention standeth still as it did before. Truly Alphonfus de Castro, a Doctor of the same side, saith: Cum cõstet plures Papas adeo illiteratos esse, ut Grammaticam penitus ignoret, qui sit, ut sacras Literas interpretari possint: Seeinge it is wel known, that many Popes be so voide of learninge, that they be utterly ignorant of their Grammar, how may it be, that they can expounde the holy scriptures? Thus that supreme Judge, at whose onely handes S. Hardinge would have all the worlde to seeke for the very sense of Goddes worde, as Alphonfus saith, may goe to schole to learne his Grammar. And what if the Pope be an Heretique as Liberius was an Arian: Honorius an Eunomian: Anastasius was a Photinian: and as Lyra saith, Multi Papæ inveniuntur Apostata: Many Popes have been renegates of the Faith: What if he be a sorcerer, and have league and conference with the Diuel, as had Spluester the seconde? Yet must wee needes have recourse unto such a one, as unto the mouth of God, for the certayne sense & meaninge of Goddes worde: Verily, in the olde times, menne that stood in doubt of any matter of learninge, and would gladly be resolved, sought unto the best learned, and not unto the Pope. Pope Leo him selfe in a case of doubt, thought it good to conferre with other Bishoppes. The Bishoppes of Numidia sente, not to the Bishoppe of Rome to be resolved, but unto S. Cyprian, and other Bishoppes within Africa. So likewise S. Hierome writeth of him selfe: Ob hanc causam vel maxime Alexandriam nuper perrexi, ut viderem Didymum, & ab eo in Scripturis omnibus, quæ habebam, dubia omnia exquirerem: For this cause chiefly I wente of late to Alexandria, to the intente I might see Didymus, and be resolved by him in all such doubts, as I had founde in the scriptures: And S. Ambrose saith, that certayne learned men in matter of question, hauinge receiued answer, and determination from the Bishoppe of Rome, yet notwithstandinge for their better satisfaction, sought further unto him: Thus he writeth: Post Romanæ Ecclesiæ definitionem, meam adhuc expectant sententiam: After the defininge of the Church of Rome, they yet looke for my sentence. As for General Councelles, it is wel known, and, God willing, shall appeare hereafter more at large, that they were called, and summoned by the Emperours onely, and not by the Bishoppes of Rome. Sozomenus saith: Imperator præcepit, Concilium Mediolani celebrari: The Emperour had commanded a Councell to be kept at Milan.

Patres of variance between Bishoppes were taken up, not onely by the Bishop of Rome, whose greatest praise these many yeeres hath been to inflame, and mainteine discorde amonge Princes, but also sometimes by Princes, sometimes by Councelles, sometimes by other Bishoppes, sometimes by some inferiour persons, that were no Bishoppes. S. Ambrose was sent for into Fraunce, to pacifie the Bishoppes there. Bernard beinge but an Abbate, compounded that greatesse dissension, that was between Pope Innocentius, and Peter in the Church of Rome. Therefore to these purposes, it is nothinge needefull to create a new

a new Vicare General, or to geue any man this Aniuersal power ouer the Church of God.

**¶** Hardinges reasons procede thus : God is careful, and hath a special prouidence for his Church : Doubtful places of the Scripture muste be expounded : General Councelles muste be summoned : Bishoppes beinge at variance muste be reconciled : Ergo, The Bishop of Rome is Christes Vniuersal Vicare, and Heade of the Vniuersal Church . Otherwise, saithe he, the Church canne neuer be rightly gouerned, nor preserved in Vnitie . But Goddes name be blessed for euer . God is hable to gouerne his Church, not onely without sutch a Vicare, but also mangre sutch a Vicare . Miserable were Goddes Church, if it stood onely at the Bishop of Romes gouernement . Longe it were to open the loosenes, and dissolution of his owne Church, that lieth before him. **S.** Bernarde speakinge of the same saithe thus : Mali ibi proficiunt : boni deficient : If menne there goe forewarde : But good menne goe backewarde . A planta pedis, vsque ad verticem Capitis, non est in ea sanitas : From the sole of the foote, vnto the crowne of the heade, there is no whole parte in it . And againe : Serui Christi seruiunt Antichristo : They woulde be called the seruantes of Christe ; and yet in deede they serue Antichrist . If the Bishoppe of Rome can no better rule a fewe Churches in one Cittie, howe then is he hable to rule the infinite multitude of the whole Aniuersal Church of God ?

But God hath other waies, and meanes, whereby he hath euer gouerned his Church . **S.** Cyprian saithe : Ided plures sunt in Ecclesia sacerdotes, vt vno haresim faciente, ceteri subueniant : Therefore there be many Bishoppes in the Church, that one runninge into Heresie, the rest may healpe . And againe : The Church is preserved in Vnitie, by the consent of Bishoppes agreeing in one : And to this ende **S.** Hierome saith, as is before alleged : Nouerint Episcopi, se debere in commune Ecclesiam regere : Let Bishoppes vnderstande, that they ought to rule the Church, as al in one .

As for the vnitie, that **S.** Hardinge meaneth, it is a vile subiection, and seruitude : it is no vnitie . **S.** Hierome saithe : Nomine vnitis . & Fidei infidelitas scripta est : Nam illo tempore nihil tam pium, nihil tam conueniens seruo Dei videbatur, quam vnitatem sequi, & a totius mundi communione non scindi : Infidelitie hath bene written vnder the name of Faith, and Vnitie . For at that time, nothing seemed either so godly, or so meete, for the seruant of God, as to follow vnitie, and not to be diuided from the Communion of the whole worlde . They seemed, saithe **S.** Hierome, to folowe vnitie, and yet notwithstanding they honged in infidelitie . So likewise saithe the wise man : In tanto videntur ignorare bello, tot, & tanta mala pacem appellabant : Where as they liued in sutch a waie of ignorance, so many, and so greate mischieses they called Vnitie .

#### M. Hardinge. The 20. Diuision.

But here perhappes some wil say, it can not appeare by the euente of thinges, and practise of the Church, that the Pope had this supreme power, and auctoritie ouer al Bishoppes, and ouer al Christes stocke in matters touching Faith, and in causes Ecclesiastical . Verily, whoeuer peruseth the Ecclesiastical stories, and vieweth the state of the Church of al times and ages, can not but confesse this to be most euident . And here I might allege first certaine places of the New Testament, declaring, that Perer practised this preeminence amonge the Disciples at the beginninge, and that they yelded the same, as of right appertaininge vnto him . As when he first and onely moued them to choose one in the steede of Iudas, and demeaned him selfe, as the chiefe auctor of al that was donne therein : when he made an sweare for al, at what time they were gased, and wondered at, and of some mockte, as being drunken with new wine : for that in the .30. day they spake with tongues of so many Nations : when he yelded that dreadful seueritie in punishing the falsehead, and hypocrisie of Ananias, and saphyra his wife : when variance being risen about the obseruation of certaine pointes of Moyses lawe, he as chiefe, and head of the rest, saide his minde before al others . Amonge many other places left out for breuitie, that

Bernard. ad  
Eugenium li. 4.  
Bernard de  
Conuers. Pauli.  
Esa. 1.  
Bernard in  
Cantica Cant.

Cyprian. ad  
Stephan. li. 3.  
Epist. 13.  
Cyprian. li. 4.  
Epist. 9.  
Hieronym. in  
Epist. ad Titum  
Ca. 1.  
Hieron. contra  
Luciferianos.

sapientie. 14.



**Peter  
Heade.**

The. 105. Vn-  
trueth, ioy-  
ned with a  
sclaunder.

The. 106. Vn-  
trueth, as  
afterwarde it  
shal appeare,

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**THE FOVRTH ARTICLE**

is not of least Weight, that Paule beinge returned to Damasco out of Arabia, after three yeeres wente to Ierusalem, to see Peter, and abode with him fiftene daies.

(105) But because our aduersaries doo wreath, and wreaste the scriptures (be they neuer so Galat. plaine) by their Priuate, and strange constructions, to an vnderstandinge quite contrary to the sense of the Catholike Church: I wil referre the reader for further prooufe of this mater to the shewbea- ringe faithfull Witnesse of the whole state, and condition of the Church in al ages. In whiche sto- ries, the practise of the Church is plainly reported to haue ben such, as thereby the primacie of Pe- ters successor may seeme to al menne sufficiently declared. For, perusinge the Ecclesiastical stories with writings of the Fathers, beside many other thinges pertaininge hereto, we finde these practi- ses, for declaration of this special auctoritie, and power. First, that Bisshops (106) of euery Nation haue made their appeale in their weightie affaires to the pope, and alwaies haue sued to the see A- postolike, as wel for succour, and helpe againste violence, iniuries, and oppressions, as for redresse of other disorders. Also that the malice of wicked persons hath bene repressed, and chastised of that auctoritie by Excommunication, Election, and Expulsion out of their dignities, and roomes, and by other censures of the Church. Furthermore, that the ordinances and elections of Bisshoppes of al Pro- uinces haue bene confirmed by the Pope. Beside this, that the approvinge, and disallowinge of Coun- cels haue pertained to him. Item, that Bisshoppes wrongefully condemned, and deprined by Coun- cels, by him haue bene affoiled, and restored to their Churches againe. Lastly, that Bisshoppes, and Patriarkes, after long strife and contentions, haue at length vpon better aduise, bene re- conciled vnto him againe.

The B. of Sarisbury.

Here M. Hardinge assaieth to proue the Possession, and Occupation of this Vniuersal Auctoritie, by the Practise bothe of S. Peter him selfe, and also of o- ther Bisshoppes in Rome, that folowed after him. And touchinge S. Peter, he thinketh it sufficient to saie thus: Peter beinge amonge the rest, shewed his aduise firste before al others: and at the sounde of his woordes, Ananias, and Saphira fel downe dead, Ergo, Peter was the Heade, and had an Vniuersal power ouer the whole Church. Here be very weake poves to mainteine so greate a Title. I thinke M. Hardinge him selfe dothe not beleue, that who so euer firste vttereth his minde in any Council, or worketh any strange miracle by the power of God, is therefore the Heade of al the worlde. For oftentimes in greate Councilles, the yongest, or lowest beginneth firste: and the eldest, and Heade of al speaketh laste. Certainly, in this assem- blie of the Apostles, after that S. Peter had opened his minde, and al the rest had donne, last of al, not S. Peter, but S. James pronounced the Sentence, whiche thinge belonged onely to the Heade, and President of that Council. He must be very simple, that wilbe leadde with such simple gheasses.

But who so euer wel, and thoroughly considereth S. Peters whole dealinge at al times amonge his Brethren, shal sone see, that neither he bare him selfe, nor the rest receined, or vsed him, as the Heade of the Vniuersal Church. He calleth the rest of the Disciples, his Brethren: he calleth him selfe Compresbyterum, Fe- lowe elder. He commaundeth not, nor chargeth any man, but heareth, & intreateth others, as his equals, and felowes: Beinge sente into Samaria by his brethren, he repined not, as beinge their Heade, and gouernour: but went his way, as their Messenger: And beinge repproued for goinge to Cornelius, and dealing with Hea- thens, he excused him selfe, and came to his answere.

The rest of the Apostles, no doubt, honoured S. Peter, as the special mem- ber of Christs Bodie, with al reuerence: But it appeareth not, that any of them euer toke him, or vsed him, as their Heade, or yelded him this Infinite, or Vniuersal power. S. Paule compareth him selfe with him in Apostleship, and saith: Mihi concredendum est Euangelium Præputij, sicut Petro Circumcisionis: To mee is com-

mitted

Act. 15.

Act. 15.

1. Peter. 5.

Act. 8.

Act. 11.

Galat. 2.

mitted the Gospel amonge the Heathens, euen as vnto Peter amonge the Iewes. And James, Peter, and John, which seemed to be the pillars, gaue vnto me, and Barnabas the right handes of fellowship. And afterwarde he saith: I withstoode Peter euen vnto the face: for that he was woorthy to be rebuked. And againe vnto the Corinthians: Arbitror me nihil inferiorem esse eximijs Apostolis: I take mee selfe to be nothinge inferiour vnto the chiefe Apostles. Hereby, it plainly appeareth, that Paule esteemed and took Peter, as his fellowe, and not as his Heade.

Where as it liketh M. Hardinge to say, that we weathe and weast the Scriptures, if it woulde haue pleased him also particularly to shewe, how, and wherein, he might haue had the more credit. But it is commonly saide: Dolosus versatur in generalibus: He that walketh in generalities, meaneth not plainly. I truste the indifferent Reader seeth, the Scriptures are plaine ynough of our side, and neede no weastinge. And therefore touchinge this case, S. Cyprian saith, as is before alleged: Idem erant alij, quod Petrus: The rest were the same, that Peter was. And Origen likewise: Nos quoque efficitur Petrus: & nobis, dicitur illud, quod hunc sermonem sequitur: Tu es Petrus, & super hanc Petram ædificabo Ecclesiā meā. Petra enim est, quisquis est Discipulus Christi: Euen we are become Peter and vnto vs the same shalbe saide, that foloweth these wordes: Thou arte Peter, and vpon this Rocke I will builde my Church. For he is the Rocke, who so euer is Christs Disciple. And so it is written in S. Augustine against the Donatistes: Clarus à Maelcula dixit, Manifesta est sententia Domini nostri Iesu Christi Apostolos mittentis, & ipsis solis potestatem à Patre sibi datam permittentis: quibus nos successimus, eadem potestate Ecclesiam Domini gubernantes: The sayinge of our Lorde Iesus Christe sendinge out his Apostles, and geuinge vnto them onely the same power, that he had receiued of his Father, is plaine: into whiche Apostles roomes we haue succeeded, governinge the Church with the same power, that they did. These be good witnesses that we weaste not Goddes wordes, but vse them simply, as they were spoken.

Howe it were a longe labour to shewe at full, howe M. Hardinge, with others of that side, haue dealete herein. The wordes that be specially, and onely spoken of God him selfe, and of his Christe, it is lawfull for them to applie the same vnto the Pope without any weathing, or weastinge of the Scriptures.

Cornelius a Bishoppe in the laste Council of Trident vseth these wordes: Papa lux venit in mundum: sed dilexerunt homines magis tenebras, quam lucem: The Pope beinge the light, is come into the world: but menne loue the darkenes, more then the light. And Stephanus the Archebishop of Patraca, in the Council of Laterane directeth these wordes vnto y<sup>e</sup> Pope: Tibi data est omnis potestas in Cælo, & in terra: Vnto thee is al power geue bothe in Heaue, and Earth. Likewise saith Pope Bonifacius: Spiritualis à nemine iudicatur: The man, that is spiritual, is iudged of no man: Ergo, No man may iudge the Pope. And againe: Quæ sunt potestates, à Deo ordinatæ sunt: The powers that be, are ordeined of God: Ergo, The Pope is aboue the Emperour. Howe, to passe by other like places whiche are innumerable, whether this be weastinge of the Scriptures, or no, I leaue to the discrete Reader to consider. Verily, as I haue saide before, Camotensis thus reporteth of them: Vim faciunt Scripturis, vt habeant plenitudinem potestatis: To thintent they may haue the fulnes of power, they doo violence to the Scriptures, and diuise strange constructions contrary to the sense of the Church of God.

But, for as muche as M. Hardinge utterly leaueth the Scriptures, wherein he seeth, he hath so simple holde, and referreth the whole right of his cause to the continual practise of the Church, I truste it shal not seeme neither tedious, nor vnprofitable vnto the Reader, onely for a taste, and by the way, to touche some

2. Corin. 2.

Cyprian. De  
simplicitate  
Prælatorum.  
Origen. in  
Matthæ. tract. 1.August. De Ba-  
ptismo contra  
Donat. lib. 7.  
Ca. 43.Cornel. Episcopus  
Bironinus,  
in Oratione ad  
Synodum.  
Stephan. Ar-  
chiepiscopus Pa-  
tracen. in Con-  
cil. Lateran.  
sub Leone, Ses-  
sione. 10.  
De Maioritate  
& obedient.  
Vnam sanctam.  
1. Cor. 2.  
Roma. 13.  
Cicero à Corno-  
lio Agrippa de  
dian. scien.



what concerninge the same: nothing doubtinge, but even thereby it shal wel appeare, that within the compasse of five hundred yeres after Christe, the Bishop of Rome was neuer neither named, nor holden for the Heade of the Uniuersal Church.

Cyprian. li. 1.  
Epist. 3.  
Concil. Carthagen. 5.  
In Decretal.  
Hormisdæ.  
Euseb. li. 7. Ca. 5.  
Euseb. li. 7. Ca. 2.  
In Concil. Aphricano.  
In Concil. Epheso.  
Epiphani. li. 3.  
rom. 1. heresi. 72.  
Concil. Nicaen. Ca. 6.  
Concil. Aphrican. Ca. 92.  
Literæ Synodice.  
Gregor. li. 1.  
Epist. 25. et li. 6.  
Epist. 24.  
Rufinus li. 1.  
Ca. 29.  
Aeneas syluius.

Firste of al, The Bishoppes of other Countries, writinge to the Bishoppe of Rome, cal him not their Heade, but their Brother, or Fellowe. S. Cyprian vnto Cornelius writeth thus: Cyprianus Cornelio Fratri: Cyprian vnto Cornelius my Brother. The Bishoppes in the Council of Carthage vnto Innocentius: Honoratissimo Fratri: To our most honourable Brother. And Ihon the Bishop of Constantino-ple vnto Hormisdæ: Frater in Christo Charissime: My deere Brother in Christe. So likewise Dionysius þ Bishop of Alerandria calleth Stephanus, and Sixtus Bishoppes of Rome, his louinge Brethren. So the Bishoppes of Aphrica cal Anastasius, Confacerdorem, Their Fellow Bishoppe: Like as Cypillus also calleth Celestinus: and Marcellus the Bishoppe of Ancyra calleth Iulius, Comministrum: His fellow seruant. These wordes, Brother, & Fellowe, seeme rather to signifie an Equalitie betwene Bishoppes, then any such Soueraine Power, or Uniuersal Authoritie, as the Bishop of Rome nowe claimeth.

Further, touchinge the order of outwarde gouernement, the Council of Nice limiteth vnto the Bishoppe of Rome, not the Iurisdiction of the whole worlde, but his owne seuerall portion emonge other Patriarkes. The Council of Aphrica straitely forbiddeth, any man out of that Countrey to appeale to Rome. The foure Patriarkes of Rome, of Constantinople, of Antioche, and Alerandria, vsed to write letters of conference betwene them selues, thereby to professe their Religion one to an other: whiche was a token of Fellowship, and not of Dominion. The Council of Alerandria committed full authoritie to Asterius to visite, & to redresse al the Churches in the East parte of the worlde, and to Eusebius, to doe the like in the West: and so seemed to haue smal regarde to the Bishop of Rome, or to acknowledge him as the Uniuersal Bishop. And what needeth many wordes: Aeneas Syluius beinge him selfe afterwarde Bishop of Rome, for certaine prose hereof writeth thus: Ad Episcopos Romanos aliquis sane, sed tamen paruus, ante Nicenum Concilium respectus erat: Some regarde there was vnto the Bishoppes of Rome before the Council of Nice, although but smal. To be shorte, I truste it shal appeare even by M. Hardinges owne propes, that is to say, by the order of Appeales, by Excommunications, by the Allowance of Elections, by the Approuinge of Councelles, by restoringe of Bishoppes, and by receiuinge of Schismatickes into fauoure, that the Bishoppe of Rome was not taken for the Heade of the Church, nor had any such absolute authoritie, as is supposed. And so M. Hardinges sheweth prouse, whiche is noted in the Margin, in Conclusion wil appeare but single soule.

M. Hardinge. The. 21. Division.

Firste, for the appellation of Bishoppes to the See Apostolike, beside many other, we haue the known examples of Athanasius that worthy Bishoppe of Alexandria, and light of the worlde: who hauinge sustained greate, and sundrie wronges at the Arianes, appealed firste to Iulius the Pope, and after his deathe to Felix: of Chrysostome, who appealed to Innocentius against the violence of Theophilus: of Theodoretus, who appealed to Leo. Neither made Bishoppes onely their appeale to the Pope by their Delegates, but also in certaine cases, beinge cited, appeared before him in their owne persons. VVhiche is plainly gathered of Theodoretus his Ecclesiastical storie, who writeth thus. Eusebius Bishop of Nicomedia (who was the chiefe pillar of the Arianes) and they that ioyned with him in that faction, falsely accused Athanasius to Iulius the Bishop of Rome. Iulius followinge the Ecclesiastical rule, commaunded them to come to Rome, and caused the re-  
uerent

The. 107.  
Vatrich,  
S. Chry-  
stomes  
wordes  
truly re-  
ported.

uerende Athanasius to be cited to iudgement, regulariter, after the order of the Canons. He came. The false accusers went not to Rome, knowinge right well that their forged by might easily be deprehended. In the cause, and defence of Iohn Chrysostome, these Bishops came from Constantinople to Innocentius the Pope, Pansophus Bishop of Pisidia, Pappus of Syria, Demetrius of the seconde Galatia, and Eugenius of Phrygia. These were suiters for Chrysostome. He him self created his matter with Innocentius by writinge. In his Epistle amonge other thinges he writeth thus, Least this outrageous confusion runne ouer al, and beare rule every where, write (I pray you) and determine by your auctoritie, suche wicked actes doone in our absence, and when we withdrawe not our selues from iudgement, to be of no force, as by their owne nature truly they be void, and utterly none. Furthermore, who haue committed these euils, w<sup>t</sup> put you them vnder the Censure of the Church. And, as for vs, s<sup>u</sup>che that we are innocent, neither conuicted, neither founde in any default, nor proued guiltie of any crime: geue commaundement, that we be restored to our Churches againe, that we maie enioye the accustomed charitie, and peace with our bretherne. Innocentius, after that he vnderstoode the whole matter, pronounced, and decreed, the iudgement of Theophilus, that was against Chrysostome, to be void, and of no force. This whole tragedie is at large set forth by Palladius Bishop of Helenopolis. In vita Iohannis Chrysostomi, who lived at that time. By this Appeale of Chrysostome, and by the whole handlinge of the matter, and specially by the purporte of his Epistle to Innocentius, The superioritie of the Pope is evidently acknowledged. And so is it plainly confessed by Athanasius, and the Bishoppes of Aegypte, Thebais, and Lybia, assembled in Council at Alexandria, by these wordes of their Epistle to Eccl<sup>es</sup>, Vestrum est enim nobis manum porrigere &c. It is your parte (saye they) to streache forth your helpinge hande vnto vs, because we are committed vnto you. It is your parte to defende vs, and deliuer vs: it is our parte to seeke helpe of you, and to obey your commaundementes. And a litle after: For we knowe that you beare the cure, and charge of the vniuersal Church, and specially of Bishoppes, who in respecte of their contemplation, and speculation, are called the eyes of our Lorde, as alwaies the Prelates of your See, firste the Apostles, then their Successors haue doone.

Theodoretus that learned Bishop of Cyrus, beside the Epistle he wrote to Leo for succour and helpe in his troubles, in an other, that he wrote to Renatus a priest neare aboute Leo, sayeth thus, Spoliarunt me Sacerdotio &c. They haue violently robbed me of my Bishoprike, they haue caste me forth of the Cities, neither hauinge reuerenced mine age spent in Religion, nor my hoare heares. Vvherefore I beseeche thee, that thou perswade the most holie Archebishop (he meaneth Leo) to vse his Apostolicke auctoritie, and to commaunde vs to come vnto your Council, or Consistorie. For this Holie See holdeth the Rudher, and hath the gouernement of the Churches of the whole worlde, partely for other respectes, but specially for that it hath euermore continued cleare from stinche of Heresie, and that none euer sate in it, who was of contrary opinion, but rather hath euer kepte the Apostolicke grace undefiled. In which wordes of Theodoretus, this chiefly is to be marked, that the holie See of Rome (as he saith) hath the gouernment of the Churches of al the worlde, most for this cause, that it was neuer infected with Heresie, as al other Churches founded by the Apostles were.

The B. of Sarisburie.

It is certaine, that the Bishops of Rome, to attaine the preeminence, and fulnes of power ouer al the worlde, letteth not to vse many ambitious, and impotune meanes, and manifestly to falsifie the Canons of the Holie Council of Nice. Sithence whiche time they haue not bene idle: but haue forged new Canons to this purpose vnder the name of Clemens, Anacleus, Euaristus, Telesphorus, Piginus, and other Martyrs: and besides haue diuised other like Canons of their owne. The Decretal Epistle, that is abroad vnder the name of Iulius, semeth to fauour of some corruption, bothe for sundrie other causes, and also for that it agreeth not with the very true Epistle of Iulius, whiche Athanasius allegeth in his Apologie: and yet ought bothe these Epistles to be al one without difference. Wherefore we haue good cause to thinke, That al is not Gospel, that commeth from Rome.

Athanasius in  
Apologia. 2.



Thus ambitionly to auance them selues, vnder pretence of suche Appeales, oftentimes not vnderstandinge the case, as it wel appeareth by that is wyttten of Apiarius, and by the storie of Flavianus, and Eutyches, they founde faulte with good Catholique Bishops, and receiued Heretiques into their fauour: wherewith, al the Bishoppes in the General Councel of Aphrica, spnde them selues muche grieued.

Firste therefore I must shewe, that there laye no such ordinarie Appeale from al Countreys of the worlde to the Bishop of Rome, & that therefore the same is by M. Hardinge vntruely auouched. That doone, I trust, it shal not be harde to answer these places of Chrysostome, Athanasius, and Theodozetus here alleged. And that there laye not any suche Appeale to Rome, it is plaine by consent of General Councelles, by the authoritie of Holie Fathers, and by the Lawes, and Ordinances of Emperours, and Princes: By whiche groundes, it is easie to vnderstande the practise, and order of the Church in those dayes.

Concil. Nicen. 1.  
Cap. 5.

In the Councel of Nice it is Decreed thus. Ab alijs excommunicati, ab alijs ad Communionem ne recipiantur. Let not them that stande Excommunicate by one Bishop, be receiued againe to the Communion by any other. M. Hardinges Appeales, and these wordes can not wel stande together. But he wil saye, The Bishop eyther of ignorance, or of malice maye Excommunicate the partie wrongfully. In this case the same Councel hath provided remedie of Appeale, not vnto the Bishop of Rome, but vnto a Prouincial Synode within the Countrey. These be the wordes, Ergo, vt hæc possint digna examinatione perquiri, recte visum est, per singulos annos, in singulis prouincijs, bis in anno, Episcoporum Concilium fieri, vt simul in vnum conuenientes ex communi Prouincia, huiusmodi quæstiones examinent. Therefore that these thinges maye be wel examined, it is wel provided, that euery yeere in euery Prouince, at two seuerall times, there be holden a Councel of Bishops, that they meetinge together out of al partes of the Prouince, maye heare, and determine suche complaints.

Concil. Telen.  
tempore Zosimi.  
Can. 17.

Concil. Mileui-  
tan. Can. 22.

The Bishoppes in the Councel holden at Telen in Spayne, ordeined thus, Presbyteri, & Clerici, ne appellent, nisi ad Aphricana Concilia: Let it not be lawfull for Priests, or Clerkes, to Appeale (to Rome) but onely to the Councelles holden in Aphrica.

So in the Mileuitane Councel, Si ab Episcopis appellandum putauerint, non prouocent, nisi ad Aphricana Concilia, vel ad Primates Prouinciarum suarum. Ad transmarina autem qui putauerint appellandum, a nullo intra Aphricam in Communionem recipiantur: If they thinke it meete to Appeale from their Bishops, let them not Appeale, but onely to the Councelles of Aphrica, or vnto the Primates of their owne Prouinces. But if they shal make their Appeale beyonde the Seas, (that is, to Rome) let no man in Aphrica receiue them to the Communion.

Concil. Aphri-  
can. Can. 62.

So likewise in the Councel of Aphrica, Si fuerit prouocatum, eligat is, qui prouocauerit, iudices, & cum eo & ille, contra quem prouocauerit, vt ab ipsis deinceps nulli liceat prouocare. If Appeale be made, let him that shal Appeale, choose other Judges of his side, and likewise let the other doo the same against whom he Appealeth: that from them afterwarde, it be lawfull for neither of them to Appeale.

Concil. Aphri-  
can. Can. 92.

And agayne in the same Councel, Non prouocet, nisi ad Aphricana Concilia, Let them not appeale, but onely vnto the Councelles holden within Aphrica, and so foorth the worde by worde, as is alleged out of the Councel of Mileuita. But here I may not wel passe ouer Gratians Close, touching this mater. For, where as the Councel hath determined, that if any man appeale beyonde the Seas, he stande Excommunicate, Gratian hath expounded, & salued it with this pteatie exception. Nisi forte Romanam Sedem appellauerint, Onlesse they appeale to the See of Rome. And so by his construction, he excepteth that onely thinge out of the lawe, for whiche onely thing, the whole lawe was made. For it is plaine, and without al question, that the Councel of Aphrica specially, and namely meante to cut of al appeales to the

2. Quest. 6. Ca.  
Placuit.

the See of Rome. And yet those onely appeales, Gratian by his Constitution woulde haue to be saued.

But what can be so plaine, as the Epistle of the two hundred, & seuentene Bishoppes in the Councel of Aphrica, sent vnto Coelestinus Bishop of Rome, declaring at length bothe the state, and conueyance of the cause, and also their grieffe, and misliking of the whole mater. The wordes lie thus, Decreta Nicena siue inferioris gradus Clericos &c. The Decrees of the Councel of Nice, haue evidently committed bothe the Clerkes of inferioriour rounes, and also the Bishoppes them selues vnto their Metropolitans. For bothe iustly, and discretely they provided, that al manner actions should be determined in the same places, where they beganne: and likewise thought, that no Province should wante the Grace of the Holy Ghoste, whereby Christian Bishoppes, might be habile bothe wisely to consider, and also constantly to mainteine the right. And specially seeinge that libertie is geuen, that if either partie mislike his Judges order, he may lawfully appeale either to a Conuocation of Bishoppes within the same Countrey, or els to a General Councel. Onlesse any man wil thinke, that God is habile to inspire the Justice of trial into one man alone (meaning thereby the Bishop of Rome) and wil denie the same to a greate number of Bishoppes, beinge in Councel alsogether. And how can your beyonde sea iudgement appeare good, seeinge that the witnesses, whiche be parties necessarie, either for that they be women, or for that they be aged, and weake, or for many other incident impedimentes, cannot come vnto it? As for any Delegates, that should be sent, as from your side, wee finde no suche mater determined in any Councel. And touching that you sent vs of late by Faustinus our fellow Bishop, as parte of the Nicene Councel, in the very true Councelles of Nice, whiche wee haue received from holy Cyrillus the Bishop of Alexandria, and from Atticus the Bishop of Constantinople &c. wee finde no suche mater. Neither sende yee, nor graunte yee, your Clerkes to execute causes at any mannes request, least wee seeme to bringe a smokie puffe of worldly pride into the Church of Christe, whiche vnto them that desire to see God, sheweth the light of simplicitie and humilitie &c.

*Epistola Aphricani Concilij ad Coelestinum.*

*Iustitiam examinisyniculi-ber.*

*Executores Clericos vestros.*

The Bishoppes of the East parte of the worlde, beinge Arians, writinge vnto Julius the Bishop of Rome, tooke it grieuouly, that he woulde presume to ouer rule them: and shewed him, It was not lawfull for him, by any sleight, or colour of appeale, to vnderstand that thinge, that they had done.

*Socrumenus. li. 3. ca. 8.*

S. Cyprian findinge faulte with suche renninge to Rome, and defeatinge of Justice, writeth vnto Cornelius the Bishop there in this sorte: Cum æquum iustum sit, vt vnusquisque causa illic audiat, vbi crimen est admissum, & singulis pastorebus portio gregis sit adscripta, quam regat vnusquisque, & gubernet, rationem sui actus Domino redditurus, oportet vtiq; eos, quibus præsumus, non circumcursare, nec Episcoporum concordiam coherentem sua subdola & fallaci temeritate collidere: sed agere illic causam suam, vbi & accusatores habere, & testes sui criminis possint: nisi paucis desperatis, & perditis, minor videtur esse autoritas Episcoporum in Aphrica constitutorum, qui iam de illis iudicauerunt &c. Seeinge, it is meete, and right, that euery mans cause be hearde there, where the faulte was committed, and seeinge, that euery Bishop hath a portion of the flocke allotted vnto him, whiche he must rule, and gouerne, and yelde accompte vnto the Lorde for the same, therefore it is not meete, that they, whom wee are appointed to ouersee, doo thus run aboute (with their appeales) and so with their suttile, and deceiteful rashnesse, breake that concorde and consent of Bishoppes. But there ought they to pleade their cause, where they may haue bothe accusers, and witnesses of the faulte. Onlesse perhaps a few desperate, and lewde fellows, thinke the authoritie of the Bishoppes of Aphrica, whiche haue already indged and condemned them, to be lesse, then is the authoritie of other Bishoppes.

*Cyprian li. 1. Epist. 3.*

*Lewde, and desperate.*

Hereby it is cleare, that the goodly Fathers, and Bishoppes in olde times, misliked muche this shiftinge of maters to Rome, for that they saw it was the hinderance of right, the increase of ambition, & the open breach of the holy Canons.

And therefore the Emperour Iustinian, seeinge the disorders, that hereof



*Athen. De  
sanctis Episco-  
pis, Collatio. 9.  
Si quis Verò  
ὁυδενὸς μέ-  
ρους ἀντιλέ-  
γειν ἀναμέ-  
νῃ,*

*In eodem  
παρεχέτω  
πείρας.*

*Cod. De sacro-  
sanctis Ecclesiis  
Omni.*

*Cod. De Episc-  
clericis. Actor  
in nullo alio  
foro, vel apud  
quenquam alte-  
rum iudicem,  
Clericos (Eccle-  
siae Constantino-  
politanae) litibus  
tentare irretire.*

*Cod. De Episc-  
pis, & Clericis.  
Omnes.*

*Bernard. ad Eu-  
genium de Con-  
sideratione. li. 3.*

might grow, to byde this ambitious outrage, thought it necessary for his sub-  
tleties, to prouide a strait Law in this wise to the contrary. Si quis Sanctissimorum  
Episcoporum eiusdem Synodi dubitationem aliquam adiuicem habeat, siue pro Eccle-  
siastico iure, siue pro alijs quibusdam rebus, prius Metropolitae eorum, cum alijs de sua Sy-  
nodo Episcopis, causam examinet, & iudicet. Quod si viri pars rata non habuerit ea, quae  
iudicata sunt, tunc beatissimus Patriarcha Dioeceseos illius inter eos audiat, & illa determi-  
net, quae Ecclesiasticis Canonibus, & Legibus consonant, Nulla parte eius sententiae co-  
tradidere valente. If any of the most holy Bishoppes, being of one Synode, haue any mat-  
ter of doubt, or question amonge them selues, whether it be for Ecclesiastical right, or any o-  
ther matters, First let their Metropolitane with other Bishoppes of the same Synode, exa-  
mine, and iudge the cause. But if bothe the parties staunde not to his, and their iudgements,  
then let the most holy Patriarche of the same Province, heare, and determine their matter ac-  
cordinge to the Ecclesiastical lawes, and Canons. And neither of the parties may vvith-  
stande his determination. And immediatly after, Patriarcha secundum Canones,  
& Leges Praebat finem. Let the Patriarche accordinge to the Lawes, and Canons, make  
an ende. By these wordes al Appeales be quite cutte of from the See of Rome.

Likewise the Emperours Honorius, and Theodosius haue taken Appeales  
away from the Bishoppes of Rome, and haue commended the same to be entred  
before the Bishop, and Synode of Constantinople. The Lawe is written thus,  
Omni in nouatione cessante, verustatem, & Canones pristinos Ecclesiasticos, qui vsq; tunc  
tenuerunt, per omnes Illyrici prouincias seruari praecipimus: vt si quid dubietatis emer-  
rit, id oporteat, non absq; sententia viri Reuerendissimi Sacrosanctae Legis Antistitis Ec-  
clesiae vrbis Constantinopolitanae, quae Romae veteris prerogatiua laetatur, Conuentui  
Sacerdotali, & Sancto iudicio referuari. Al in nouatione se aparte, wee commaunde, that  
the olde order, and the ancient Ecclesiastical Canons, which hitherto haue holden, be kepte  
stil through al the Prouinces of Illyricum: that if any matter of doubt happen to arise, it be  
put ouer to be determined by the holy iudgement, and assemblie of Bishoppes, not without the  
discretion of the most Reuerende the Bishop of the Citie of Constantinople, which Citie now  
inioieth the Prerogatiue of Olde Rome. Here M. Hardinge may not forgeate,  
that the Church of Constantinople had as greate prerogatiue in al respectes, of  
Preeminence, Supertoritie, and Vniuersalitie of charge, as euer had the Church  
of Rome. Wherefore if the Bishop of Rome were Head of the Vniuersal Church,  
it must needs folow, that the Bishop of Constantinople was likewise Head of the  
Vniuersal Church.

And againe, the Emperour Leo in plainer wordes: Omnes qui vbicunq; sunt,  
vel post hac fuerint, Orthodoxae Fidei Sacerdotes, & Clerici, cuiuscunq; gradus sint, Mo-  
nachi quoque, in causis civilibus, ex nullius penitus maioris, minorisue sententia Iudicis  
commonitoria, ad extranea iudicia pertrahantur, aut prouinciam, vel locum, vel regionem,  
quam habitant, exire cogantur. Al that be, or hereafter shalbe, Priestes, or Clerkes, of the  
Catholique Faith, of what degree so euer they be, Monkes also, let them not in any Ciuile  
Actions be drawen forth to foren Iudgement, by the summe, or commaundement of any  
Iudge, more, or lesse: neither let them be drinen to come forth of, either the prouince, or the  
place, or the Countrie, where they dwell. Thus, whether the Action were Ecclesiasti-  
cal, or Ciuile, the partie was to be hearde within his owne Prouince, and coulde  
not be forced, to appeare abroad.

Certainely, what good likinge S. Bernarde hath herein, it appeareth by his  
wordes: For thus he writeth to Eugenius the Bishop of Rome. Quousque  
non euigilat consideratio tua ad tantam Appellationum confusionem? Ambitio in Eccle-  
sia per te regnare molitur: praeter ius, & fas, praeter morem, & ordinem fiunt. Repertum  
ad remedium, reperitur ad moriem: Antidotum versum est in venenum. Murmur loquor,  
& querimoniam Communem Ecclesiarum. Truncari se clamant, & demembrari. Vel  
nulla, vel pauca admodum sunt, quae plagam istam aut non doleant, aut non timeant.  
When wil thy consideration awake to beholde this so greake confusion of Appeales? Ama-  
tion, and pride shineth through thee to reigne in the Churches. These Appeales be made by  
side al



side at Lawe, and Right, beside at manner, and good order. It was devised for a remedie: it is founde turned to death: That was Triakle, is chaunged into poison. I speake of the murmuringe, and common complainte of the Churches. They complaine, they be maimed, and dismembred. There be either no Churches, or very fewe, but either smarte at this plague, or stande in feare of it. This is that woorthie ground, whereupon D. Hardinge hath layde the firste fundation of his Supremacie: A Confusion, a Death, a Poison, a Terrour, and Dismemb:inge of the Churches: practised against Lawe: against right: against manner: and against god order: disliked by the Holy Fathers: disallowed by Godly Councelles: and utterly abrogated, and abolished by sundrie woorthie, and noble Princes. This is D. Hardinges principall fundation of his Primacie.

But yet these men will saye, Chrysostome, Athanasius, and Theodoretus being Godly Fathers, and holy Bishops, appealed to Rome, & acknowledged the Popes authoritie, and besought him to vse the same. For the true vnderstandinge hereof, it shalbe necessarie to consider the state, that these godly Fathers then stood in, and the miserable confusion of the East parte of the worlde in those daies. Chrysostome thereof writeth thus: Cerramen est totius orbis: Ecclesie vsque ad genua humilium sunt: populi dispersi: Clerus diuexatus: Episcopi exules: constitutiones Patri violata: It is the contention of the whole worlde: The Churches are brought vpon their knees: the people is scattered: the ministerie is oppressed: the Bishops are banished: the constitutions of our Fathers are broken. The Emperours Captaine with a bande of souldiours besette the Church, where Athanasius was praiecing: Of the people, that was with him, some were spoiled, and bannished, some trodden vnder the souldiours fete, some slaine where they went. Paulus the Bishop of Constantinople was hanged: Marcellus the Bishop of Anepa was depriued: Lucius the Bishop of Adrianopolis died in prison: Theodulus, and Olympius two Bishops of Thracia, were commaunded to be murdered. The Emperour had commaunded Athanasius to be brought vnto him, either deade, or alieue.

These Godly Fathers, beinge thus in extreme miserie, & seeinge their whole Church in y<sup>e</sup> East parte so desolate, were forced to seeke for comfote, whersoever they had hope to finde any: and specially they sought to the Church of Rome: which then, bothe for multitude of people, and for puritie of Religion, and Constancie in the same, and also for healinge of the afflicted, and intreatinge for them, was most famous aboue al others. In like sorte sometimes they fledde for healpe vnto the Emperour. So Athanasius beinge condemned in the Council at Tyus, fledde to Constantinus the Emperour: Flavianus vnto the Emperours Theodosius, and Valentinianus: Donatus a Calis Nigris vnto Constantinus. And the Emperours sometimes called the parties, and hearde the mater them selues: Sometimes they wrote sauourable letters in their behalfe. The Emperour Constantine wrote vnto his brother Constantius, to cal besoze him the Bishops of the East parte, to yelde a reckeninge of their doinges against Athanasius. The Emperour Honorius gaue his endeouour that Athanasius might be restored. Constantinus the Emperour vpon Athanasius complainte, commaunded the Bishops of the Council of Tyus to appeare besoze him. The wordes of his Summon be these: Quorquor Synodum Tyri habitam compleuistis, sine mora ad pietatis nostra Castra properetis: ac re ipsa, quam sincere, ac recte iudicaueritis, ostendatis: idq, Coram me, quem sincerum esse Dei ministrum, ne vos quidem ipsi negabitis: As many of you, as were at the Council of Tyus, hie you vnto our Campe, or Courte without delaie, and shewe vs, howe sincerely, and vprightly ye haue dealt: and that euen before me, whom you your selues can not denie, to be the sincere seruante of God.

Epist. 2. Chrysost.  
ad Innocentium.

Socrates lib. 2.

Cap. 11.

Sozomen. li. 3.

Cap. 6.

Athanas. in Epistola ad solitariam vitam agentes.

Theodoret. li. 2.

Cap. 14.

Athanas. Apolog. 2.

Socrat. li. 1. Cap.

23.

Cassiodorus lib.

4 Cap. 20.

Ambros. lib. 10.

Epist. 78.

Augustin. Epist. 162.

Inter Decreta

Iulij, & Sozomeno.

Sozomen. lib. 8.

Cap. 28.

Socrat. lib. 1.

Cap. 33.

Coram me.

Thus



Thus holy men beinge in distresse, sought heale, wheresoeuer they had hope to finde it. This seekinge of remedy by waye of Complainge, as it declareth their miserie, so it is not sufficient, to proue an ordinarie Appeale.

But it is moste certaine, and out of al question, that Chrysostome Appealed vnto Innocentius: for M. Hardinge hath here alleged his owne woordes. I graunte, M. Hardinge hath here alleged Chrysostome: but in sutch faithfull, and trustie sorte, as Pope Zosimus sometimes alleged the Council of Nice. Good Christian Reader, if thou haue Chrysostome, peruse this place, and weigh wel his woordes: if thou haue him not, yet be not overhastie of beliefe. M. Hardinges dealinge with the herein is not plaine. The very woordes of Chrysostome in Latine stande thus: Ne confusio hæc omnem, quæ sub Cælo est, nationem inuadat, obsecro, vt scribas, quod hæc tam iniquè facta, & ablentibus nobis, & non declinantibus iudicium, non habeant robur: Sicut neque natura sua habent. Illi autem, qui iniquè egerunt, poenæ Ecclesiasticarum Legum subiaceant. Nobis vero, qui nec cōuicti, nec redarguti, nec habiti vt rei sumus, literis vestris, & charitate vestra, aliorumq; omnium, quorum ante sociare fruebamur, frui concedite. Whiche woordes into Englishe made truly be translated thus: Iest this confusion ouerrenne al nations vnder heauen, I pray thee write, (or signifie) vnto them, that these thinges so vniustely doone, I beinge absent, and yet not fleeing iudgement, be of no force, as in deede of their owne nature they be of none: and write that they, that haue doone these thinges so wrongfully, be punished by the Lawes of the Church: and graunt you, that we, that are neither comicted, nor reprooned, nor founde viltie, may inioy your letters, and your loue, and likewise the letters, and loue of al others, whose fellowship we inioyed before. In these fewe woordes M. Hardinge hath notably falsified thre places, quite altering the woordes that he founde, & shufflinge in, and interlacinge other woordes of his owne. For, these woordes in M. Hardinges translation, that same to signifie au- thoritie in the Bishop of Rome, and to importe the Appeale,

*Epist. Chrysost.  
ad Innocen. in  
Tom. 5.*

*M. Hardinge  
falsifieth, and  
intrusely tran-  
slateth S. Chry-  
sostome.*

vwrite, and determine by your authoritie: Put you them vnder the Censure of the Churches: Geue commandement, that we be restored to our Churches.

These woordes, I saie, are not to be founde in Chrysostome, neither in the Græke, nor in the Latine: but onely are prettily conuected in by M. Hardinge, the better to furnishe, and fashion by his Appeale. He saith wel, this mater wil not stande vpright, without the manifest corruption, and falsifyinge of the Doctours. This therefore is M. Hardinges Appeale, and not Chrysostomes.

For, that Chrysostome made no sutch Appeale to the Bishop of Rome, it may sufficiently appeare, bothe by Chrysostomes owne Epistles, and by the Bishop of Romes dealinge herein, and by the ende, and Conclusion of the cause. Touchinge Chrysostome him selfe, he maketh no mention of any Appeale: nor desireth the parties to be cited to Rome: nor taketh Innocentius for the Bishop of the whole Church, or for the vniuersal Iudge of al the worlde: but onely saluteth him thus: Innocentio Episcopo Romæ Iohannes: John to Innocentius Bishop of Rome sendeth greet- ings. And againe in the same Epistle, he vtterly auoideth al sutch sozen Iudge- mentes, accordinge to the determinations of the Councelles of Carthage, Mileu- tum, and Aphrica. These be his woordes: Neque congruum est, vt hi, qui in Aegyp- to sunt, iudicent eos, qui sunt in Thracia: It is not meete, that they, that be in Egypte, should be Iudges ouer them, that be in Thracia.

*Ad Innocen.  
Epist. priore.*

*Epist. Iulij, in A-  
shanasy Apol.*

Neither do the Bishop of Romes owne woordes importe any appeale, but ra- ther the contrary: for he vsed not his familiar woordes of biddinge, or commaun- ding, but onely in gentle, and frendely manner exhorteth them to appeare: and that not before him selfe, but onely before the Council of sundrie Bishoppes sum- moned specially for that purpose. For thus Iulius writeth vnto the Bishoppes of the East: Quæ est causa offensionis? An quia adhortati vos sumus, vt ad Synodum occurreretis? What is the cause of your displeasure? Is it because wee exhorted you to come



to the Council: Here he exhorteth, and intreateth them: he commaundeth them not: he calleth them to come, not before him selfe, but before y<sup>e</sup> Council. Againe he saith: Legati vestri Macarius Presbyter, & Hesychius Diaconus, Conciliū indicī postulauerunt: Your owne embassadours Macarius beinge a Priest, and Hesychius beinge a Deacon, required that a Council might be summoned. And againe: Vellem vos magis ad iam dictam Canoniam conuenire vocationem, vt coram vniuersalis Synodo reddatis rationem: I woulde you rather to come to this Canonical callinge, that ye may yelde your accompte of your dooings before the General Council. So likewise S. Basile writeth to Athanasius by way of counsel in that beaute time of trouble: Viros igitur Ecclesie tue potentes ad Occidentales Episcopos mittere, qui, quibus calamitatibus premamur, illis exponant: sende some worthy men of your Churches (not vnto the Bishop of Rome, but) vnto the Bishoppes of the Weaste, that may let them vnderstande, with what miseries wee are besette. Likewise againe he saith: Visum mihi est consentaneum, vt scribatur Episcopo Romæ, vt ea, quæ hic geruntur, consideret, deq; Conciliū: I thinke it good, yee write to the Bishop of Rome, that he may consider that is here doone, and may appointe vs a Council.

Neither did the Bishop of Rome by his owne authoritie summon the Bishops of the East, but by the counsel, and conference of other Bishoppes. For so Athanasius saith: Misit omnium Italicorum Episcoporum consilio Iulius ad Episcopos Orientales, certum illis Synodi diem denuntians: Iulius sent vnto the Bishops of the East, by the counsel of al the Bishops of Italie, gevinge them to vnderstande the certaine day of the Council. Whiche thinge Iulius also him selfe auoucheth by these wordes: Tamen si solus sum, qui scripsi, tamen nō meā solius sententiā, sed omnīū Italicorum, & omnium in his regionibus Episcoporum scripsi: Notwithstandinge I alone wrote, yet it was not mine owne minde onely, that I wrote, but also the minde of the Bishoppes of Italie, and of al other Bishoppes of these Countreies.

So likewise Innocentius the Bishop of Rome, being very desirous to restore Chrysostome, and to recouer the vnitie of the Church, not of him selfe, or by his owne authoritie, but by the Decree, & consent of a Council holden in Italie, sente Messengers into y<sup>e</sup> East. And sitting with others in the Council, he toke not vpon him that vniuersal power, that is now imagined, but had his voice equal with his brethren, as it appeareth by Peltiades Bishop of Rome, that satte with three Bishoppes of Gallia, and fourtene other Bishoppes of Italie, to determine the controuersie betwene Cæcilianus, and Donatus à calis nigris.

Now, to come to the prosecution of the matter. P. Hardinge knoweth, that the Bishoppes of the East vnderstoode not this singular Authoritie, or Prerogative of the Bishop of Rome, and therefore beinge called, obeyed not the summon, nor had any regarde vnto his sentence, as it is many waies easy to be seene. Therefore they returned vnto Iulius this answere: Si nostris placitis assentiri volueritis, pacem vobiscum, & Communionem habere volumus. Sin vero aliter egeritis, & eis amplius, quam nobis assentiri iudicaueritis, contraria celebrabimus: & deinceps nec vobiscum congregari, nec vobis obedire, nec vobis, vestrisve fauere volumus: If you wil agree vnto our orders, wee wil haue peace and communion with you. But if you wil otherwise doo, and rather agree vnto our aduersaries, then vnto vs, then wil we publishe the contrary: and henceforth neither wil wee sitte in Council with you, nor obey you, nor beare good wil either to you, or to any of yours.

This imperfection, and weakenesse of their owne dooings, the Bishoppes of Rome them selues vnderstoode, and confessed. For thus Innocentius writeth vnto S. Augustine, Alypius, and others in Aphysica touchinge Pelagius: Si adhuc taliter sentis, cum scias te damnandum esse, quibus acceptis literis, aut quando se nostro iudicio committere? Quod si accersendus esset, id ab illis melius fieret, qui magis proximi. & non longo terrarum spatio videntur esse disiuncti: If he continue still in one minde, knowing that

In Apolog. 2.

Epistola Iulij  
ad Orientales,  
inter Decreta.  
Iulij.  
Basile. Epist. 48. ad  
Athanasij.Basile. ad Athan.  
Epist. 52.Athanasij. in E-  
pist. ad solitariā  
vitam agentes.Epist. Iulij in A-  
pologia Atha-  
nasij 2.Nicephorus lib.  
13. Ca. 33.

Opratus lib. 1.

Inter Decreta  
Iulij Concil.  
tomo. 1.Inter Decreta  
Innocentij. Epis  
fol. 27.



that I wil pronounce against him, at what request of letters, or when wil he commit him selfe to my iudgement? If it be good, he were called to make answere, it were better some others called him, that are neare at hande &c.

*Sozomenus li. 3.  
C. 10.*

*Concil. Constantinopol. quintu  
Actio 1.*

And therefore Julius the Bishop of Rome, findinge his owne infirmitie herein, wrote vnto the Emperour Constans, and opened vnto him the whole mater, and besought him to write vnto his brother Constantius, that it might please him, to sende the Bishops of the East, to make answere to that, they had doone againste Athanasius. Euen so the Cleargie of the Cittie of Antioche, in the like case of trouble, and spoile, wrote vnto John the Patriarke of Constantinople, to intreate the Emperour in their behalfe. It appeareth hereby, that this Infinite Authoritie, and Prerogative power ouer al the worlde, in those daies was not knowne.

I thinke it hereby plainly, and sufficiently prooued, first that the Bishop of Rome had no authoritie to receiue appeales from al partes of the worlde, and that by the Councelles of Nice, of Sele, of Mileuitum, and of Aphrica: by S. Cyprian, and by the Emperours Partian, and Justinian. Perce, that M. Hardinge, the better to furnishe his mater, hath notoriouly falsified Chrysostomes woordes, thre times in one place. Thirde, that Chrysostomes letter vnto Innocentius contained mater of complainte, but no appeale: whiche thinge is also prooued by the very woordes, and tenour of the letter: by the Bishoppes of Romes owne confession: and by the imperfection, and weakenesse of their dwiniges. For the latwe saith: *iurisdictio sine modica coactione nulla est: Jurisdiction without some compulsion is no Jurisdiction.*

*De officio eius,  
cui mandata est  
iurisdictio.  
Mandatum.*

In dede by way of compromise, and agreement of the parties, maters were sometimes brought to be hearde, & ended by the Bishope of Rome, as also by other Bishoppes: but not by any ordinarie procelle, or course of Lawe. And so it appeareth, this mater betwene Athanasius, and the Arians was first brought vnto Julius: for that the Arians willingly desired him, for trial thereof, to cal a Council. For thus Julius him selfe writeth vnto the Bishoppes of the East, as it is befoze alleged. Si Macario, & Hesychio nullam synodum postulantibus adhorror fuissem, ut ad synodum, qui ad me scripserunt, conuocarentur, idque in gratiam fratrum, qui se iniuriam pati conquerebantur, etiam ita iusta fuisset mea exhortatio: iam vero, ubi iidem illi, qui a vobis pro grauibz viris, & fidedignis habiti sunt, autores mihi fuerint, ut vos conuocarem, certe id a vobis egre ferri non debuit: If I had geuen aduise vnto (your messingers) Macarius, and Hesychiu, that they, that had writen vnto me, might be called to a Council, and that in consideration of our Brethren, whiche complained, they suffered wronge, although neither of them had desired the same, yet had mine aduise benne voyde of iniurie. But now, seeinge the same men, whom you tooke to be graue, and worthy of credite, haue made sute vnto me, that I should cal you, verily, ye should not take it in il parte.

*Epist. Iulij. in A-  
polozia Atha. 2.*

*Regulariter.*

Hereby it is plaine, that Julius tooke vpon him to cal these parties, not by any sutch vniuersal Jurisdiction, as M. Hardinge fantaseth, but onely by the consent, and request of bothe parties. And therefore Julius saith: He caused Athanasius to be cited Regulariter, that is, accordinge to order: for the order of iudgement is, that a man be first called, and then accused, and last of al condemned: but he meaneth not thereby the order of the Canons, as M. Hardinge expoundeth it. For touching appeales to Rome, there was no Canon yet provided. The counterfette Epistle of Athanasius to Felix is answered befoze.

*Theodoretus.*

Theodozetus was deposed, and bannished, and cruelly intreated, as it appeareth by his letters vnto Kenatus: and therefore, the woordes, that he useth are rather tokens of his miseries, and wante of healpe, then certaine testimonies of his iudgement. For every man is naturally inclined to extolle him, and to aunance his power, at whose hande he seeketh healpe.

But



But if it were graunted, it was lawfull then for the Bishopp of Rome, to receive al manner appeales, in such order, as it is pretended, yet cannot *H. Harding* thereof necessarily conclude, that the Bishopp of Rome was the Heade of the Universal Church. For *Diciensis* saith: Appeales may be made, not onely from the lower Judge vnto the higher, but also from equal to equal: And in this order, as it shal afterwards be shewed more at large: *Donatus a Calis nigris*, was by the Emperour lawfully remoued from the Bishopp of Rome, to the Bishopp of Arle in Fraunce. *Diciensis* wordes be these: Non nocet error, si appelletur ad Maiorem, quam debuerit, vel ad parem: The error shal not hurte, if the appeale be made, either to a higher Iudge, then was meete, or to an equal. Where also it is thus noted in the Margin, Appellari potest ad parem, si de hoc sit consuetudo: Appeale may be made vnto the equal, if there be a custome of it. Whereby it is plaine, that the right of appeale by force of Law, concludeth not any necessarie superiouritie: muche lesse this infinite power ouer the whole Universal Church.

But *H. Harding* might some haue foresene, that this his first principle of Appeales woulde easily be turned against him selfe.

First, for that it is wel knownen, that Appeales then, euen in the Ecclesiastical causes, were made vnto the Emperours, and Ciuile Princes.

Secondely, for that the Bishopp of Rome determined such cases of Appeale, by warrant, and Commission from the Emperour.

Thirdly, for that matters beinge once hearde, and determined by the Bishopp of Rome, haue bene by appeale from him remoued further vnto others.

As touching the first, that appeales in Ecclesiastical causes were lawfully made vnto the Prince, it is cleare by *Eusebius*, by *Socrates*, by *Nicephorus*, and by *S. Augustine* in sundrie places. *Donatus* beinge condemned by threescore and tenne Bishops in *Aphrica*, appealed vnto the Emperour *Constantinus*, & was received. *S. Augustine* saith: *Parmenianus* vltro passus est suos adire *Constantinū*. *Parmenianus* willingly suffered his felowes to goe vnto The Emperour *Constantinus*. Againe he saith: *Infero adhuc & verba Constantinū ex literis eius*, vbi se inter partes cognouisse, & innocentē *Cæcilianū* comperisse, testatur: Here I bringe in the wordes of *Constantine* out of his owne letters, wherein he confesseth, that he hearde the parties, and founde *Cæcilianus* to be innocent. Likewise he saith: *An forte de Religione fas non est, ut dicat Imperator, vel quos miserit Imperator: Cur ergo ad Imperatorem legati vestri venerunt?* What, is it not lawfull for the Emperour, or for such as shalbe sent by the Emperour, to pronounce sentence of Religion? Wherefore then came your Embassadors vnto the Emperour? And so likewise againe: *Si nihil debent in his causis Imperatores iubere, Si ad Imperatores Christianos hæc cura pertinere nō debet, quis vrgebat maiores vestros causam Cæciliani ad Imperatorem mittere?* If Emperours haue nothing to commaunde in these cases, or if this matter nothing touche a Christian Emperours charge, who then forced your predecessors to remoue *Cæcilianus* matter vnto the Emperour? Therefore the Emperour *Constantinus* summoned the Bishops of the East, that had bene in the Councel of *Tyus*, to appeare before him, to render accompte of their doings. His wordes be these: *Ut re ipsa quam sincerè, ac rectè iudicaueritis, ostendatis: idq; Coram me: I wil you, to make your appearance, and to shew in deede, how sincerely, and iustlye ye haue deale: And that euen before me.* By these few examples it may wel appeare, that appeales in Ecclesiastical causes in those daies were made vnto the Prince: and that it was thought lawfull then, for a Prince to haue the hearinge of the same. Yet was not the Prince therefore a Head of the Universal Church. Certainly *S. Gregorie* thought it not amisse, to commit a spiritual matter, touching a purgation of a Bishop, to *Brunichilda* the French Queene. Notwithstanding it be noted thus in a Close: *Fuit tamen hic nimium papaliter dispensatum.* As touching the Bishopp of Romes power herein, it is certaine, he hearde

*August. epist. 162.*  
*Extra de Appel-*  
*lationib. in*  
*Sexto. Roma.*  
*Ecclesi. in Closa.*

*Euseb. li. 10. ca. 5.*  
*Socrat. li. 1. ca. 34.*  
*Nicephor. li. 7.*  
*ca. 43.*  
*August. Epi. 162.*  
*Contra Epist.*  
*Parmeniani. li. 1.*  
*ca. 5.*  
*Contra Cresconium Gramma-*  
*ti. li. 3. ca. 71.*  
*Contra Epist.*  
*Parmen. li. 1.*  
*ca. 7.*  
*August. Epist. 68.*

*Socrat. li. 1. ca. 33.*

*Gregor. li. 11.*  
*Epist. 8.*  
*2 Quest. 5.*  
*Mennam.*



Augustin. Epist.  
162.

Euseb. li. 10. ca. 5.  
Nicephor. lib. 7.  
Ca. 43.  
Collegas.

Clemens. 5.

August. Epist. 68.

Augustin. con-  
tra Cresconium  
Grammatici. li. 3.  
Cap. 71.

suche maters of appeale, by warrant of the Emperours Commission, and not as hauinge authoritie of him selfe. S. Augustine openinge the contention betwene Cæcilianus, & Donatus à Casis nigris, uttereth this mater at large in this wise: An forte non debuit Romana Ecclesia Episcopus Miltiades cum Collegis transmarinis Episcopis illud sibi usurpare iudicium, quod ab Aphris septuaginta, vbi Primas Tigis- ranus præfedit, fuerat terminatum? Quid, quodd nec ipse usurpauit? Rogatus quippe Imperator Iudices misit Episcopos, qui cum eo sederent: But shoulde not the Bishop of Rome Miltiades, with other his fellowes, Bishoppes beyonde the seas, ioined togea- ther in Commission take vpon him the iudgement of that thinge, that was determined be- fore by threescore and tenne Bishoppes of Aphrica, amongst whom the Primate of Tigesta saie as President? And what if he neuer tooke it vpon him? (as of him selfe) For the Emperour beinge intreated by the partie, sente other Bishoppes to sitte with him. The very copie of this Commission is yet to be sene bothe in Eusebius, and also in Nice- phorus. Neither was the Bishop of Rome alone in that Commission, but ioined togeather with Rheticius, Paternus, Marinus, and Marcus, whom the Emperour calleth his Commission fellowes. The wordes of the Commission be these: Constantinus Imperator Miltiadi Episcopo Romano, & Marco &c. Constantinus Emperour vnto Miltiades the Bishop of Rome, and vnto Marcus. For as muche as, sundrie letters haue beene sente vnto mee, from Anilinus our moste Noble Pres- ident of Africe, wherein Cæcilianus the Bishoppe of Carthage is accused of many maters, by certaine his felowes of the same Countrey &c. Therefore I haue thought it good, that the saide Cæcilianus togeather with tenne Bishoppes his accusers, and other tenne, suche as he shal thinke meete, saile to Rome: that there in your presence togeather with Rheticius, and Ma- ternus, and Marinus your Felow Commissioners, whom for that cause I haue willed to trauel to Rome, he may be hearde &c.

Here it is euident to be sene, that the Bishop of Rome was the Emperours Delegate, and in Ecclesiastical Jurisdiction had his authoritie, and power (not from S. Peter) but from the Emperour. Whereby it is easie to be geathered, that the Bishoppe of Romes power was not so vniuersal then, as M. Hardinge woulde sene now to make it: and that the worlde then vnderstoode not this De- cree of Pope Clemens the fifth, whiche, as it is reported, he afterwarde published in the Councel of Vienna: Omne ius Regum pender à Papa: Al the right of the Prince is deuied from the Pope.

Neither was the Bishop of Romes determination of suche force, but that it was lawful then for the partie greued, to refuse his Iudgement, and to appeale further. And therefore Donatus beinge condemned before Miltiades, appealed from him, and vpon his complaint vnto the Emperour, was put ouer vnto the Bi- shop of Arle in Fraunce, and to certaine others. And in conclusion, vnderstanding, that iudgement there woulde passe against him, last of al he appealed to the Empe- rours owne person. And the Emperour him selfe confesseth by his letters, that he saie in iudgement, and hearde bothe parties.

Now, if receiuing of appeales necessarily importe this vniuersal power, then was the Emperours power vniuersal: for he receiued al appeales, out of al Coun- tries without exception, and that even in Causes Ecclesiastical. Againe, then was the Bishop of Romes power not vniuersal: for it was lawful then to refuse him, and to appeale to some other. And thus M. Hardinges reasons renne roundely against him selfe.

M. Hardinge. The 22. Division.

For whiche cause, that see hath euer hitherto of al Christian Nations, and now also ought to be hearde, and obied in al pointes of Faith, for that see, though it hath failed somer times in Charitie, and hath beene in case, as it might truly say the wordes of the Gospell, spoken by the foolish he Virgins, Matthei,  
Our



Our Lampes be vvithout lighte: Yet it neuer failed in Faith, as Theodoretus witnesseth, and S. Augustine affirmeth the same. Vvhiche special Grace, and singular Priuilege, is to be imputed vnto the praiser of Christe, by whiche he obtained of God for Peter and his successors, (108) that their Faith should not faile. Therefore the euil life of the Bishops of Rome, ought not to withdrawe vs from beleeuinge and folowing the Doctrine preached, and taught in the holy Church of Rome.

For better credite hereof, that is earnestly to be considered, whiche S. Augustine writeth, Epistola. 165. where, after that he hath rehearsed in order al the Popes, that succeeded Peter, euen to him, that was Pope in his time, he saith thus: In illum ordinem Episcoporum &c. In to that rewe of Bishops, that reacheth from Peter him selfe to Anastasius, which now sitteth in the same Chayre, if any traitour had creapte in it, should nothinge hurte the Church, and the innocent Christen folke, Math. 23. over whom our Lorde hauinge prouidence, saith of euil rulers: VVhat they saie vnto you, doo ye, but what they doo, doo ye not: For they saie, and doo not: to thintent the hope of a faithful person may be certaine, and such, as beinge set not in man, but in our Lorde, be neuer scattered abroad with tempest of wicked schisme. And in his. 166. Epistle (he saith) Our Heauenly Master hath so farre forewarned vs, to beware of al euil of dissension, that he assured the people also of euil rulers, that for their sakes, the seate of holysome doctrine should not be forsaken, in whiche seate euen the very euil men be compelled to saie good thinges. For the thinges whiche they saie, be not theirs, but Goddes, who in the seate of vnitie, hath put the doctrine of veritie.

By this we are plainly taught, that al be it the successors of Peter Christes Vicars in earth, be found blame worthy for their euil life, yet we ought not to dissent from them in Doctrine, nor seuer our selues from them in Faith. For as muche as, notwithstandinge they be euil, by Gods prouidence for the suretie of his people, they be compelled to saie the thinges, that be good, and to teache the true the: the thinges they speake, not beinge theirs, but Goddes, who hath put the doctrine of veritie in the seate of chayer of vnitie: whiche singular Grace cometh specially to the see of Peter, either of the force of Christes praiser, as is saide before, or in respecte of place, and dignitie, whiche the Bishops of that see holde for Christe, as Balaam coulde be brought by no meanes to curse that people, whom God would haue to be blessed. And Caiphas also prophesied, because he was high Bishop of that yeere, and prophesied truly, beinge a man otherw ise most wicked. And therefore the euil dooings of the Bishops of Rome, make no argument of discreditinge their Doctrine. To this purpose the example of Gregorie Nazianzene may very fittly be applied, of the Golde, silver, and Leaden Scale. As touching the value of Metalles, Golde and silver are better, but for the goodnesse of the Scale, as wel dooth Leade imprinte a figure in waxe, as silver or Golde. For this cause that the see of Rome hath neuer ben defiled with sinkinge Heresies, as Theodoretus saith, and God hath alwaies keapte in that Chaire of vnitie, the doctrine of veritie, as Augustine writeth: For this cause (I saie) it sitteth at the sterne, and gouerneth the Churches of the whole worlde: For this cause Bishops haue made their appellations thither, indgement in doubtes of Doctrine, and determination in al controuersies and strifes, hath bene from thence alwaies demanded.

The B. of Sarisburie.

This is a very poore healde in dæde. Math. 23. Luce. 11. Numer. 23. 24 wicked Iohan. 11. The 108. Vn- truth. For ma- ny Popes haue erred in Faith, as shal appeare. S. Augustine speaketh gene- rally of al Bi- shops: and not one worde na- mely of the B. of Rome. M. Harding co- pareth the Pope with Balaam and Caiphas. Math. 23. Luce. 11. Numer. 23. 24 wicked Iohan. 11. The 108. Vn- truth. For ma- ny Popes haue erred in Faith, as shal appeare. S. Augustine speaketh gene- rally of al Bi- shops: and not one worde na- mely of the B. of Rome. M. Harding co- pareth the Pope with Balaam and Caiphas. Math. 23. Luce. 11. Numer. 23. 24 wicked Iohan. 11. The 108. Vn- truth. For ma- ny Popes haue erred in Faith, as shal appeare. S. Augustine speaketh gene- rally of al Bi- shops: and not one worde na- mely of the B. of Rome. M. Harding co- pareth the Pope with Balaam and Caiphas. Math. 23. Luce. 11. Numer. 23. 24 wicked Iohan. 11. The 108. Vn- truth. 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whether  
the Pope  
may erre.

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THE FORTHE ARTICLE

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fession. li. 3. ca. 6.  
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2. Quæsti. 7.  
Qui nec.

Luc. 22.

Miche. 3.

Hieremi. 18.

Miche. 3.

24. Quæsti. in

Glo. 4.

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Concil. Constanti-  
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in vita Marcel-  
lini.

Gerson.

Holcote in lib.

Sapient. lecti. 189.

Dist. 19. Ana-

stasius.

Abbas Vrsper.

in Chronicis.

Concil. Basilien.

in Epist. syno-

dali.

wicked Bishop, yet he prophesied, and spake the truth: A seale, although it be cast in leade, yet it giveth a perfit printe: The Scribes, and Phariseis, although they were Hypocrites, and lived not wel, yet they instructed the Congregation, and saide wel: The Manichees, although they were Heretiques, and taught not wel, yet outwardly in the conuersation, and sight of the worlde, as S. Augustine saith, they lived wel. But these, vnto whom M. Hardinge claimeth the Uniuersal power ouer al the worlde, neither blisse the people of God: nor preache Goddes Truth: nor geue any printe of god life, or Doctrine: nor instructe the Congregation: nor say wel, as the Scribes, and Phariseis did: nor, by M. Hardinges owne Confession, liue wel, as the Manichees did. S. Augustine saith: Qui nec regiminis in se rationem habet, nec sua crimina detestatur, nec filiorum culpam corripit, Canis impudicus dicendus est magis, quam Episcopus: He that neither regardeth to me himselfe, nor hath washte of his owne sinnes, nor corrected the fautes of his Children, may rather be called a filthy dogge, then a Bishop.

Yet, at this corruption of life notwithstandinge, M. Hardinge saith, The See of Rome can neuer faile in faith. For Christe saide vnto Peter, I haue praied for thee, that thy Faith may not faile. The like confidence, and trust in them selues the Priestes had in the olde times, as it may appeare by these wordes of the Prophete Michas: Sacerdotes in mercede docuerunt, & Prophetæ in pecunia Prophetauerunt, & super Dominum requiescebant, dicentes: nonne Dominus est in medio nostri? The Priestes taught for hire, and the Prophetes prophesied for monie: and yet they rested them selues vpon the Lorde, and saide: Is not the Lorde in the midst amongst vs? With like confidence the Priestes saide, as it is written in the Prophete Hieremie: Non peribit lex à Sacerdote, nec consilium à Seniore: The Law shal not decaye in the Priest, nor counsel in the Elder. But God answereth them farre otherwise: Nox vobis erit provisione, & tenebræ pro diuinatione: Yee shal haue darke night in steede of a vision: and ye shal haue darkenesse in steede of prophecie. Certainly, the very Close vpon the Decretalles putteth this mater utterly out of doubte: These be the wordes: Certum est, quod Papa errare potest: It is certaine, that the Pope may erre. And Alphonsus de Castro: Omnis homo errare potest in Fide, etiam si Papa sit: Euery man may erre in the Faith: yea although it be the Pope. And for proufe hereof he saith: De Liberio Papa, constar fuisse Arianum: Touchinge Pope Liberius, it is certaine, he was an Arian Heretique. Pope Honorius was an Heretique, of the secte of them, that were called Monothelites, condemned for the same in the sixth Council holden at Constantinople. Pope Marcellinus openly made sacrifice vnto an Idole. Pope John the 22. helde a wicked Heresie against the Immortalitie of the Soule, and for the same was repproued, not by his Cardinales, but by Gerson, and the Schoole of Sorbona in Paris.

Pope Syluester the 2. was a Sorcerer, and had familiar conference with the Diuel, and by his procurement was made Pope. Pope Anastasius Communicated with Photinus the Heretique, & therefore was forsaken of his Clergie. Pope Hildebrande, that firste of al others in these Countries forbade the lawfull marriage of Priestes, bothe for his life, and also for his Religion, is set out at large in a Council holden at Brixia: where he is called, and published to the worlde, to be a vicious man: a burner of houses: a Robber of Churches: a main-tenner of Murders, and Perjuries: an Heretique against the Apostolique Doctrine: the olde Disciple of Berengarius: a Sorcerer: a Necromancer: a man possessed with the Diuel: and therefore out of the Catholique Faith. The Fathers in the Council of Basile say: Multi pontifices in errores, & Hereses lapsi esse leguntur. Wee reade, that many Bishoppes of Rome, haue falle into errors and Heresies. And M. Bishop of Rome him selfe saith: Notwithstandinge the Pope draw innumerable companies of people



whether  
the Pope  
may erre;

Dist. 40. Si Papa.  
Nic. 1. 7ra in 16.  
Caput Matthe.

people by heapes with him into Helle, yet let no mortal manne once dare to reprove him :  
Nisi deprehendatur à Fide deuius : Onlesse it be founde, that he straye from the Faith. To  
conclude, Nicolaus Lyra is dytuen to saie : Multi Papæ inuenti sunt Apostata : Wee  
finde, that many Popes haue forsaken the Faith.

Al this notwithstandinge, by M. Hardinges resolution, the See of Rome  
neuer failed from the Faith, nor neuer can faile. The Valentian Heretiques,  
as Irenæus reporteth, were wonte to say of them selues, that they were natural-  
ly made of a Heauenly substance, and therefore needed not to flee from sinne, as  
others needed. For, liued they neuer so wickedly, yet saide they : Wee are spiritual  
soul : no sinne can hurte vs. For we are as pure tried Golde, whiche not withstandinge it be  
laide in a heape of donge, yet keepeth it shil the brightnes, and nature of Golde, and receiveth  
no corruption of the donge. Euen so these men seeme to saie, that whatsoever the Pope  
either beleene, or speake, or do, his Faith shil remaineth sounde, and canne neuer  
faile, because he sitteth in Peters Chaire : as if he had a lease of the Church of  
God, without any manner Empeachment of Masse. And therefore they saie :

Quod si totus mundus sententiet in aliquo aduersus Papam, tamen videtur, quod magis  
standū est sententiæ Papæ : If al the worlde geue sentence in any thing contrary to the Pope,  
it seemeth, we ought rather to stande to the Popes iudgement, then to the iudgement of al the  
worlde. Againe they saie : In Papa si desint bona acquisita per meritum, sufficiunt ea  
quæ à loci prædecessore præstantur : If there wante in the Pope good thinges gotten by  
merite, yet the thinges that he hath of (Peter) his predecessour in that place, are sufficient.  
Likewise againe : Papa Sanctitatem recipit à Cathedra : The Pope receiveth his holines  
of his Chaire. And Pope Sixtus saith, that S. Peter dwelleth in the Bishop of Rome,  
and directeth him in his dooinges, and beareth al Burthens.

Thus they seaste, and cheare them selues, and smother the worlde with balne  
talk. But S. John saith : Nolite dicere, Patrem habemus Abraham : Neuer saye  
(Peter or) Abraham was our Father. S. Pauls speakinge of his successors, saith  
thus : Equidem scio, quod post discessum meum, ingressuri sint ad vos lupi graues, non  
parcentes gregi : I knowe, that after my departure from you, there shal raueninge wolues  
come amongst you, that shal not spare the flocke. And S. Hierome saith : Non sunt  
Sanctorum Filij, qui tenent loca sanctorum : They be not euermore the children of holy  
menne, that fitte in the roomes of holymenne.

Polwe, where as M. Hardinge saith, Christs praied for Peter, that his  
Faith shoulde not faile, that praier pertained to al the reste of the Apostles,  
and not onely vnto Peter. Origen saith : Num audebimus dicere &c. : shal wee  
dare to say, that the Gates of Helle preuailed not onely against Peter : but shal preuaile  
against the reste ? Why maie we not rather saie, that the woordes, that Christs spake, were  
directed in euery of them, of whome they were spoken ? Nam &, quæ prius dicta sunt, &  
quæ sequuntur, velut ad Petrum dicta, sunt omnium communia : For bothe the thinges  
that were spoken before, and also the thinges that folowe, as spoken vnto Peter, are com-  
mon to al. So likewise Beda expoundeth the same generally of al the faithfull,  
not of Peter onely. And so Christs him selfe expoundeth his owne woordes : For  
thus he praith vnto his Father : Pater Sancte, serua eos per nomen tuum &c. O  
holly Father, saue them for thy names sake. I praie not for them onely, but for al them, that  
by their preachinge shal beleue in mee.

But (saith M. Hardinge) be the Bishop of Romes life neuer so wicked, yet may we not seuer  
our selues from the Church of Rome. What be it, S. Cyprian saith the other wise : Plebs ob-  
sequens præceptis Dominicis, & Deum metuens, à peccatore Præposito separare se debet.  
The people obseinge Gods commandementes, and fearinge God, must seuer them selues from  
the wicked, that ruleth ouer them. And Pope Nicolas hath straitely commanded  
vpon paine of Excommunication, that noman shoulde be present, to heare Masse  
saide

Irene. li. 1. Ca. 2.

De elect. &  
elect. potestate  
significasti.

In Glosa.

Idem Albert.

Pigghius li. 6.

Ca. 13.

Dist. 40. Nō not.

Dist. 40. Si Papa.

Dist. 19. sic ost.

In Glosa.

in dñs.

in dñs. πάλαι.

a Epist. sexti. 2.

Matthe. 3.

Act. 20.

Dist. 40. Non est

facile.

Origen in Mat.

the tractat. 1.

by Ioh. 17.

by Ioh. 17.

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whether  
the Pope  
may erre.

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THE FORTHE ARTICLE

Esai. 1.  
2 Timoth. 4.  
Hieremi. 7.  
Matth. 21.  
Apocal. 17.  
Daniel. 9.  
2 Theſſalonic. 2.  
Matth. 16.  
Apocal. 18.

Irene. li. 4.  
Ca. 33.

Augustin. in  
Iohan. tractat.  
46.

The 109. vii.  
truth. For the  
Bishoppes of the  
East neuer yel-  
ded furche sub-  
jection to the  
Pope.

saide by a Priest, that he knoweth vndoubtedly to liue in sodomitie. How be it in  
dæde, it is not their life onely, that the Church of God is offended withal, but  
also, and specially the filthe, and corruption of their Religion, the oppressing of  
Gods Word, the open deceiuinge of the people, and the manifest maintenance of  
Idolatry. And what if the Siluer of Rome be turned into Dross? What if  
the Cittie that was Faithful, be become an Harlot: What if they can abide no  
sounde Doctrine: What if they haue made the House of God, a Cave of Thieues:  
What if Rome be become the greate Babylon, the Mother of Fornication, im-  
briwed, and drunken with the Bloude of the Saintes of God: And what if Abom-  
ination sit in the holy Place, euen in the Temple of God: Yet may wee not de-  
parte from thence: Yet muste that be the Rule, and Standarde of Gods Religion:  
Truely Christe saith: Take heede of the leauen of the scribes and Phariseis: And God  
him selfe saith: Exite de illa populus meus, ne participes sitis delictorum eius, & de  
plagis eius ne accipiat: O my people, come away from her, lest yee be partakers of her  
sines, and so receiue parte of her plagues. Irenæus saith: Presbyteris illis, qui sunt in Ec-  
clesia, obaudire oportet, qui successionem habent ab Apostolis: qui cum Episcopis suc-  
cessionem charisma Veritatis certum, secundum placitum Patris acceperunt: Wee ought  
to obey the Bishoppes in the Church, that haue their succession from the Apostles, which to-  
gether with the succession of the Bishopricke, haue receiued the certaine gifte of the Father,  
accordinge to the wil of the Father. This holy Father saith, Bishops must be heard,  
and obeyed with a limitation, that is, not al, what so euer they be, or what so euer  
they say, but that haue the vndoubted gifte of Goddes Truthe. And, so, that  
M. Hardinge seemeth to claime by the Authority of the Scribes, and Phariseis,  
saieinge, They sit in Moses Chaire: and that therefore wee ought to doo, that they say,  
S. Augustine expoundeth the same place in this sort: Sedendo in Cathedra, Legem  
Dei docent: Ergo per illos Deus docet: Sua vero si illi docere velint, nolite audire, nolite  
facere: By sittinge in the Chaire (is meante) they teache the lawe of God: Therefore if  
is God, that teacheth by them. But if they wil teache any thinge of their owne (as the  
Church of Rome hath done, and yet dothe aboue number) then, saith S. Augu-  
stine, heare it not, then doo it not.

M. Hardinge. The. 23. Diuision.

Now, that the Bishop of Rome had al waies cure, and rule ouer al other Bishoppes, (so, specially  
of them of the East (for touching them of the West Church it is generally confessed) beside a hun-  
dred other euident arguments, this is one very sufficient) that he had in the East to doo his stede,  
three Delegates, or Vicars: now commonly they be named Legates. And this for the commoditie of  
the Bishoppes there, whose Churches were farre distant from Rome. The one was the Bishop of  
Constantinople, as wee finde it mentioned in Epistola Simplicij ad Achatium Constantinopo-  
litani. The seconde was the Bishop of Alexandria, as the Epistle of Bonifacius the seconde  
to Eulalius rethordeth. The thirde was the Bishop of Thessalonica, as it is at large declared in the  
82. Epistle of Leo, ad Anastasium Thessalonicensem. By perusinge these Epistles euery man may  
see that al the Bishoppes of Greece, Asia, Syria, Egypte, and to be sharte off at the Orient, required and  
exhibited their humble obedience to the Bishop of Rome, and to his arbitrement referred their  
doubtes, complaints, and causes, and to him onely made their appellations.

The B. of Sarisburie.

What wee may thinke of the other hundred pious, which M. Hardinge, as  
he saith, hath leaue vntouched, it may the sooner appeare, for that this one people  
that is here brought forth in steede of al, is not onely untrue, but also bitterly with-  
out any shadow, or colour of truthe. These authorities of Leo, Symmachus, and  
Bonifacius, so, as mutche as they are alleged without mooues, may likewise be  
past



past over without answer. Howbeit this Bonifacius the seconde, in defence of this quarel, is forced to saye, that S. Augustine that Godly Father, and al other the Bishops of Aphyrica, Numidia, Pentapolis, and other countreys adloyninge, that withstoode the proude attempte of the Bishops of Rome, and founde out their open forgerie in falsifyinge the Nicene Council, were altogether inflamed, and leade by the Diuel.

But how dothe this appeare to P. Hardinge, that the Bishop of Rome had al the Bishops of the East in Subiection, to bse, and commaunde them, as his Seruantes? In what Council was it euer Decreed it shoulde be so: who subscribed it: who recozded it: who euer sawe suche Canons? The best Plea, that Pope Nicolas can make in this behalfe, is, that Peter was firste Bishop of Antioche, and after of Rome: and S. Marke his Scholar Bishop of Alerandria. Hereof, he thinketh it may verie wel and substantially be geathered, that the Bishoppes of Rome ought to haue al the worlde in Subiection. In dede in the counterfayte Chartar, or Donation of the Emperour Constantine, authoritie is geuen to the Bishop of Rome ouer the other foure Patriarkes, of Antioche, of Alerandria, of Constantinople, and of Hierusalem. But the Bishops of Rome them selues, and of them selues diuised and forged this Chartar, and that so fondely, that a very Childe maye easily espie the folie. For beside a greate number of other vntruthes, at that very time, when it is imagined, that Chartar was drawen, there was neither Patriarke, nor Bishop, nor Priest, nor Church in Constantinople, nor the Citie it selfe yet builde, nor knowne to the worlde by that name. This notwithstanding, the Bishop of Rome vpon this simple title, hath besette his Piter with thre Crownes, in token, that he hath the vniuersal power ouer the thre Diuisions of the worlde, Europa, Asia, and Aphyrica. And so as the Kinge of Persia in olde times intituled him selfe, Frater Solis, & Lunæ, euen so Pope Nicolas calleth him selfe, The Prince of al Landes and Countreys.

But what dutie the Bishops of the East partes owed to the Bishops of Rome, whosoener hath read, and considered the storie and practise of the times, may soone perceiue. Firste the Council of Nice appointed euery of the thre Patriarkes to his seuerall charge, none of them to interrupte, or trouble other: and willed the Bishoppe of Rome, as Rufinus reporteth the storie, to ouerse Ecclesias Suburbanas, whiche were the Churches within his Prorince: and therefore Athanasius calleth Rome, the Chiefe, or Mother Citie of the Romaine Iurisdiction. And for that cause, the Bishops of the East in their Epistle vnto Julius, calle him their Fellowe Seruante: and Cyrillus the Bishop of Alerandria, writinge vnto Celestinus, calleth him his Brother. Fellowes, and Brothers be titles of Equalltie, and not of Subiection.

Certaine it is, that sundrie of the Bishoppes of Rome, beganne verie rathe, to seeke this Preeminence, euen with manifest forgerie, and corruption of Councils, as is alreadye proued. But the Bishops of other countreys neuer yelded vnto them, nor vnderstoode these vaine titles. The Bishops of the East, writinge vnto Julius, allege that the Faith, that then was in Rome, came firste from them, and that their Churches, as Sozomenus writeth, ought not to be accompted inferiour to the Church of Rome: And as Socrates further reporteth, That they ought not to be ordered by the Romaine Bishop. Gennadius the Bishop of Constantinople, together with the Council there, thus writeth vnto the Bishop of Rome: Curæ sanctissimæ vniuersas tuas custodias, ubique subiectos Episcopos: Let thy Holinesse be vnto thine owne charge, and vnto the Bishops appointed vnto thee.

The Council of Alerandria committed the Censuration, and Reforminge of al the Churches in the East, vnto Asterius: and of al the Churches in the West,

Nicolaus PP.  
ad Michaelē  
Imperat.

Nicol. PP. ad  
Michaelē Im-  
peratorem:  
Princeps super  
omnem terram.  
Concil. Nicen.

Can. 6.  
Rufinus, li. 1. c. 6  
Athanas. in E-  
pist. ad Iulianū  
vitam agemus:  
Metropolis Ro-  
mana ditionis.  
Cassiodor. li. 4.  
ca. 24.

Cyrl. Epist. 27.  
pag. 294.  
Sozom. li. 3. c. 8.  
ἐπὶ τὰ τὰ ταύ-  
τα τὰ λεγόμενα  
ἐξ ἡμῶν  
Socras. li. 2. c. 15.  
μὴ δὲ ἐν ἡμῶν  
vlt. c. 1. c. 29.



Rufinus, l. 1. ca.  
30 & 31.

Basile. Epist. 48.

Cod. De sacro-  
sanctis Eccle.  
lege. 6.

Dist. 22. Reno-  
uantes. In Glosa.

Cod. De sacro.  
Eccle. lege. 6.

Litera Synodi-  
ca.

Greg. li. 1. epist.  
24 & li. 6.  
Epistol. 5.

Gregor. li. 7. E-  
pist. 30.

Paulus Amylius  
in Historia  
Callorum. li. 8.

unto Eusebius the Bishoppe of Nercelle. By Authoritie of whiche Commission, Eusebius togeather with Hilarius, visited, & corrected al the Churches of Illyricum, Fraunce, and Italie. A man might say, where was then the vniuersal power of the Bishop of Rome? S. Basile saith: The state and safetie of the Church of Antioche, dependeth of Athanasius the Bishop of Alexandria, and not (as P. Harding here saith) of the Bishop of Rome. And therefore he desireth Athanasius, to see vnto it.

The Emperours Honorius, and Theodosius appointed ouer al maters of doubt arisinge within the Countre of Illyricum, to be hearde, and ended before the Bishop of Constantinople, and not before the Bishop of Rome. And the very Close vpon the Decrees, expoundinge that same Law of Honorius, & Theodosius, hath these wordes: Imperator dicit, quod Patriarcha Constantinopolitanus habet idem in suis subditis, quod Papa habet in suis: The Emperour saith, the Patriarke of Constantinople hath the same authoritie ouer the people of his Province, that the Pope hath ouer his. The Emperours wordes be these: Constantinopolitana Ecclesia Romæ veteris prerogatiua letatur: The Church of Constantinople enioyeth now the Prerogative of olde Rome. And therefore, for more proufe hereof, whensoever any Patriarke, in any of these foure principal Sees, was newly chosen, he wrote letters of Conference, and Friendship vnto the other Patriarkes: wherein euery of them declared vnto other their Religion, & consent of Faith. Thus did the Bishop of Rome vnto others: and thus did others vnto him. This is an infallible token, that their authoritie was equal, and none of them had power, and gouernement ouer his fellowes. And therefore, when Eulogius the Bishop of Alexandria had writtten thus vnto Gregory, beinge then Bishop of Rome, Sicut iussistis: as ye commanded, Gregory vnterly thunned, and refused that kinde of writttinge: for thus he answereth him: Hoc verbum iussionis, quæso, a meo auditu remouete. Scio enim quis sim, & qui sis. Loco mihi Fratres estis: Moribus patres. Non ergo iussistis, sed quæ vilia visa sunt, indicare curauim: I pray you haue away this woorde of Commandinge from my hearinge. For I know, bothe, what I am, and also, what you are. Touchinge your place, you are my Bretherne: touching manners, you are my Fathers. Therefore I Commanded you not: but onely shewed you what I thought good.

Finally, for that Michael Paleologus the Emperour of the East partes, in the Council holden at Lyons, aboute the yere of our Lorde 1442. after greate intreatie made vnto him by the Bishop of Rome, had acknowledged the Bishops of the East to be subiecte vnto him, after he returned home againe into his Empire, and was deade, his Clergie woulde not suffer him to be buried. Yet, saith P. Hardinge, Al the Bishops of Græcia, Asia, Syria, Aegypte, and to be shorte, al the Orient, reuered, and exhibited their humble obedience to the Bishop of Rome.

M. Hardinge. The. 24. Diuision.

Of the Bishop of Rome his punishinge of offenders, by Censures of the Church, and other wise, as by Excommunication, Election, Deposition, and entoyninge penance for transgressions: wee haue more examples then I thinke good to recite here. They that haue knowledge of the Ecclesiastical stories, may remember, how Timotheus Bishop of Alexandria was excommunicated with Peter his Deacon, by Simplicius the Pope: Nestorius Bishop of Constantinople, by Celestinus: Theophilus Bishop of Alexandria with Arcadius the Emperour, and Eudoxia the Emperesse, by Innocentius, for their wicked demeanour towarde Chrysostome: How Dioscorus Bishop of Alexandria was deposed, though the whole 2. Ephesine Council stode in his defence: How Peter Bishop of Antioche was not onely put out of his Bishoprike, but also of al Priestly honour: How Photius was put out of the Patriarkehip of Constantinople, into whiche he was intruded by fauour of Michael the Emperour, at the sute of his wicked vnkle, by Nicolas the first.



For proufe of this authoritie, the Epistle of Cyprian whiche he wrote to Stephanus Pope in his time, against Martianus the Bishop of Arlate in Gallia, maketh an euident argument. For that this Martianus became a maintainer of the Heresie of Nouatianus, and therewith seduced the faithful people. Cyprian hauinge intelligence of it by Faustinus from Lions, aduertised Stephanus of it, and moued him earnestly to directe his letters to the people of Arle, by auctoritie of whiche, Martianus should be deposed, and an other put in his room, to the intent (saith he there) the flocke of Christe whiche hitherto by him scattered abroad, and wounded, is contemned, may be gathered together. whiche S. Cyprian would not haue written, had the Bishop of Rome had no such auctoritie.

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This reason maketh no greates proufe. For it was euer lawfull, not onely to the Bishop of Rome, but also to al other Bishops, bothe to rebuke, and also to Excommunicate wicked doers. Anthymus with his felowes was Excommunicate by euery of the Patriarkal Sees: Paulus Samosatenus, as Nicephorus saith, by al the Bishops vnder Heauen: Aurentius, and Iouinianus, by S. Ambrose: Dioscorus, and Eutyches by the Council of Constantinople: Cyrillus, albeit he were a Catholique, and a goodly Bishop, by al the Bishops of the East. Yet were none of these, that thus vied the right of Excommunication, either Bishops of Rome, or Heades of the Uniuersal Church. And, whereas P. Hardinge saith, we may remember by the Ecclesiastical stories, that Innocentius the Bishop of Rome Excommunicated Arcadius the Emperour, it maye please him also to remember, by the same Ecclesiastical stories, that S. Ambrose Excommunicated the Emperour Theodosius: and Anastasius the Bishop of Antioche, bothe by priuate letters reprimed the Emperour Iustinian for his Heresie, and also oftentimes saide of him openly in the Church: Whosoever followe any other Gospel, accused be he. Yet was neither S. Ambrose, nor Anastasius the Bishop of Rome.

As for the Execution of Sentence, and Depriuinge, or Deposinge of Bishops, P. Hardinge knoweth, the Bishop of Romes authoritie was to weake. And therefore Innocentius saith of Pelagius: Quibus acceptis literis, aut quando committere nostro iudicio? Upon what letters, or when wil he yeelde him selfe to my iudgemente? For this cause Felix the Bishop of Rome, prayed ayde of the Emperour Zeno: And the Emperour answered: Admisimus depositionem Anthymi: We haue admitted the deposition of Anthymus: Otherwise the Popes sentence had bene in vayne. And therefore the Emperour Constantinus saith of him selfe: Si quis Episcoporum inconsulte tumultuatus sit, Ministri Dei, hoc est, mea executione, illius audacia coerceretur: If any Bishop vndiscrately reare tumulte, his rashnesse shalbe repressed by the handes of Goddes Minister, that is, By my Execution. And likewise the Emperour Iustinian hath set out a lawe in this sorte: Si quis Episcopus definitum tempus emanserit &c. If any Bishop tarye out his time appointed, and beinge called home refuse to come, let him be depriued, and put from his Church, and an other better chosen in his roome, (he addeth) by the vertue of this present Lawe. By the force of this Lawe Bishops were deposed: For without it, the Pope was not hable to put his sentence in execution.

Nowe, if P. Hardinge wil reason thus:

The Pope Excommunicated other Bishops:

Ergo, He was Heade of the Church:

Then of the same principle we may wel to the contrary reason thus:

The Pope him selfe was Excommunicate by other Bishops:

Ergo, The Pope was not the Heade of the Church.

For the Antecedent, That the Pope was pronounced Excommunicate by other Bishops, it is out of question. For it is recorded in the Ecclesiastical storie, that Julius beinge Bishoppe of Rome, was Excommunicate by the Bishops of the

Concil. Constanti-  
nopol. 5. Act. 1.  
Nicephor. li. 6.  
Ca. 28.

Ambros. li. 20.  
Epist. 81.

Concil. Constanti-  
nopol. 5. Actio. 5.  
Concil. Chalce-  
don. Actio. 10.

Nicephor. lib. 13.  
Ca. 24.

Theodor. li. 6.  
Ca. 18.

Euaagri. li. 4.  
Ca. 40.

Inter decretis  
Innocentij.

Concil. Constanti-  
nopol. 5. Act. 1.

Concil. Constanti-  
nopol. 5. Act. 4.

Theodoret. li. 1.  
Cap. 19.

Athen. De Ec-  
clesiast. diuersis  
capitulis.

κατὰ τὴν  
τῶν παρόντων  
νόμον ἀναγ-  
μύ.

Socrumen. lib. 3.  
Cap. 11.



Dist. 21. In tans  
tum.

Nicephor. li. 17.  
Ca. 26.

Concil. Constan-  
tinopolit. 6.

Actio. 13.

Sozomen. lib. 3.

Ca. 11.

καθείδου

Ιούλιον τὸν

ῥώμης ἐπίσκοπον.

κοποῦ.

In vita Vigil.

The. 110. Vn-

truth. For the

Bis hop of

Rome Cōfirmed

the Bis hopped

of his owne pro

uince: but not

al Bis hopped

throughout the

worlde.

Ambros. li. 10.

Epist. 82.

bTheodoret. li. 5.

Ca. 23.

αἱ τῆς ἐκκλ-

ἐκκλησίας τῆς

φλαβιανῆς

προεδρίας

ἀνέχονται.

cSozomen. li. 4.

Ca. 12.

μήτε τῶν

ἄλλων, οἷς ἡ

χρεοτομία

διέφερε συν-

θεμένω.

d Gregor. Presb.

in vita Nazian.

ἀντέλεγον

τῇ ἰνίφῳ.

Casse: Pope Leo was excommunicate by Dioscorus: Pope Vigilius was excommunicate by Penna the Bishop of Constantinople: And Pope Honorius was excommunicate by the fifth Council holden at Constantinople.

Or if M. Hardinge repose more force in deposinge of Bishoppes, then in excommunication, then let him likewise remember, that Pope Julius was deposed by the Bishoppes of the East, as it is recorded by Sozomenus: Pope Hildebrande, by the Council of Brixia: Pope John, by the Council of Constance: Pope Eugenius, by the Council of Basle: and two Popes together, Sylvester, & Vigilius, by the Emperour Justinian. Thus M. Hardinges owne groundes ouerthrowe his whole building, and conclude plainly against him selfe.

M. Hardinge. The. 25. Division.

For the Popes auctoritie concerninge Confirmation of the Ordinations and Elections of (no) al Bishoppes, many examples might easily be alleged, as the request made to Julius by the 90. Arian Bishoppes assembled in Council at Antioche against Athanasius, that he would vouchsafe to raise, and confirme those, that they had chosen in place of Athanasius, Paulus, Marcellus, and others, whom they had condemned, and deposed.

Also the Earnest suite, which Theodosius the Emperour made to Leo for confirmation of Anatolius, and likewise that Marcianus the Emperour made to him for confirmation of Proterius, bothe Bishoppes of Alexandria, as it appeareth by their letters written to Leo in their fauour. And as for Anatolius; Leo would not in any wise order, and confirme him, unless he would first professe, that he belieued, and helde the Veritie, which was confirmed in Leo his Epistle to Flavianus, and would further by writinge vntesse, that he agreed with Cyrillus, and the other Catholike Fathers, against Nestorius. For this, if nothing else could be alleged, the testimonie of holy Gregory were sufficient to make good credite. Vnto vnderstandinge, that Maximus was ordred Bishop of Salona a Citie in Illyric, without the auctoritie and confirmation of the See Apostolike, standinge in doubt, least perchappes that had bene done by commandement of Marcianus the Emperour, who did many other things wickedly: therof writeth to Constantina the Emperesse thus, Saloniensis ciuitatis Episcopus, me, ac responsali meo nesciente, ordinatus est. Et facia est res, quæ sub nullis antea Principibus euenit. The Bishop of the Citie of salona saith he is ordred, neither I, nor my deuite made priue to it. And therein that thinge hath bene done, which neuer happened in the time of any Princes before our daies. Thus it appeareth, that before a thousand yeeres past, Bishoppes had their Ordination and Election confirmed by the See Apostolike,

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If this reason may stande for good, and who so euer hath the allowinge of the Election, or Consecration of Bishoppes, muste therfore be taken as Heade of the Church, then must the Church of necessitie haue many Heades. For it is certaine, the allowance herof pertaineth to many. S. Ambrose saith, That al the Bishoppes bothe of the East, and of the West, geue their Consent, and Allowance to his Election. Theodosius the Emperour standinge in the defence of Flavianus the Bishope of Constantinople saith; b That al the Bishops of the East, of Asia, Pontus, Thracia, and Illyricum, had allowed his Election. c Eudorius entred into the Bishopricke of Antioche, without the allowance, and Consent of Georgius the Bishop of Laodicea and of Marcus the Bishop of Arithusa, and of other Bishoppes, that had interest therein: and is reprobued for the same. d Gregorius Presbyter saith, For that the Election, and Infallation of Gregorie Nazianzene was past, before the Bishoppes of Egypte, and Macedonia were come, and so made without their consent, that therfore they utterly refused to allowe him, or to admitte him as Bishop there, not for any misthinge in the partie, but for that they thought them selues defrauded of their voices.

Anacletus



Anacletus decreth thus: Episcopus non minus, quam à tribus Episcopis, reliquisque omnibus assensum præbentibus, vllatenus ordinetur: Let a Bishop in no wise be ordered of lesse then three Bishoppes, al the rest giuinge their assent to the same.

Hereby it appeareth, that to the ratifyinge of the Election of any one Bishop, the consent of al other Bishoppes within that Prouince was thought necessary. Whiche consent they testified amonge them selues, by writinge letters of conference one to an other. And therefore, when Iohn the Bishop of Constantinople had intitled him selfe the Antierusal Bishop, Gregorie counsell'd Eulogius the Bishop of Alexandria, and other Bishoppes of the East, neither to write to him, nor to receiue letters from him by that title. Likewise the Bishoppes of the East, when they had Excommunicate Julius the Bishop of Rome, gaue commaundement, that no man shoulde either receiue his letters, or write vnto him, in token they helde him for no Bishop.

Neither did onely Bishoppes allowe such Elections, but also bothe the Prince, and the people. When S. Ambrose beinge once chosen, and appointed Bishop of Milane, beganne roughly to deale with the nobles of the Courte, and to rebuke their faultes, the Emperour Valentinian saide: Al this I knew before: and therefore I not onely saide not nate, but also gaue my Voice, and Assent to his Election.

Touchinge the Election of Nectarius, Sozomenus writeth in this wise: The Bishoppes that were present at the Election, gaue vnto the Emperour in writinge sundrie names of such, as they thought meete for that room: The Emperour weighinge the persons, set his seale vpon Nectarius name, and elected him.

Gratianus the Emperour at his comminge to Constantinople embraced Gregorie Nazianzene, and after some conference with him had, saide vnto him: O Father, vnto thee, and vnto thy labours, God through vs, committeth this Church. Beholde I geue vnto thee this Holy House, and the Stal. And the people besought the Emperour, to set the Bishop in his Chaire. The like might be saide of the Consent, and Allowance of the people. Anacletus, as he is commonly alleged, writeth thus: Sacerdotes à proprio ordinantur Episcopo: ita vt Ciues, & alij Sacerdotes assensum præbeant: Let Priests be ordered by their owne seueral Bishoppes: so that the people, and other Priests geue their assent thereunto. S. Cyprian saith likewise: The people beinge obedient vnto Goddes commaundementes, hath power specially, either to choose woorthy Priests, or to refuse the vnwoorthy.

Thus many voices were then thought necessary to the Admission of any Bishop. Therefore, this seemeth no sufficient ground, to proue that the Bishop of Rome is Heade of the Church. For M. Harding might some haue seene, that the Bishop of Rome him selfe, touchinge his owne Election, was wonte to be allowed by other Bishoppes. Verily S. Cyprian writeth thus of the Allowance of Cornelius Bishop there: Vt Cornelium noueris Coepiscoporum testimonio, quorum numerus vniuersus per mundum concordia vnanimitate consensit: That thou mayst knowe Cornelius by the testimonie of his Fellowbishoppes, the whole number of whome throughout the world hath agreed (to the allowinge of his election) with one consent. Afterwarde in an Epistle vnto Cornelius him selfe, he writeth thereof more at large: Ad comprobendam ordinationem tuam, facta auctoritate maiore, placuit vt per Episcopos omnes omnino in ista Prouincia positos, literæ fierent, vt te vniuersi Collegæ nostri, & Communicationem tuam, id est, Ecclesiæ Catholicæ vnitatem, pariter, & Charitatem probarent pariter, & tenerent: To allowe thy Consecration, more authoritie beinge gathered, I thought it good, that letters shoulde be sente vnto al the Bishops of this Prouince, that al our brethren might bothe allowe, and holde, bothe thee, and thy Communion, that is to say, the Vnitie of the Catholique Church. If M. Hardinge wil say, This was not the Confirmation of the Election of Cornelius, it followeth immediately: Sic Episcopatus tui veritas, pariter

Anaclet. Epist. 2.

Gregor. li. 4.  
Epist. 36.

Sozomen. li. 3.  
Ca. 11.

Theodoret. li. 4.  
ca. 7.

καὶ σύμψυχο  
ς τῆς χρο  
νίας γεγ  
νηται.

Sozomen. lib. 7.  
Ca. 8.

τὸν δακτύ  
λον ἐπιθεῖς  
τῇ τελευταίᾳ  
γραφῇ.

Gregorius pro  
sbyter in vii. a.

Nazianzen.  
ἐναρθεδὲν  
σαι τὸν ἀρχιε  
ρεῖα τῷ θρόνῳ.

Anaclet. Epist. 2.  
Cyprian. li. 1.

Epist. 4.

Cyprian. li. 4.  
Epist. 2.

Cyprian. li. 4.  
Epist. 8.



pariter & dignitas, apertissima luce, & manifestissima, & humilissima confirmatione, fundata est: Thus is the truth, and dignitie of thy Bishopricke founded in the open light, and with most manifest, and most certaine Confirmation. Thus when so ever any Bishop was either installed, or deposed, knowledge thereof was geuen vn to the other Bishops, and the same either allowed, or disallowed by his brethren.

But that the Bishop of Rome ordered, and aduanced al the Bishops throughout the world, by sides that it hath no possibilitie, or colour of truth in it selfe, it is also easie by good recorde, and authoritie to the remoued. Agapetus Bishop of Rome, about the yere of our Lorde .540. after he had vpon occasion Consecrate Menna, the Bishop of Constantinople, he vttered these wordes in commendation of the partie: Et hoc dignitati eius (Mennæ) accedere credimus, quod a temporibus Petri Apostoli, nullum alium vquam Orientalis Ecclesiæ suscepit Episcopum manibus nostræ Sedis ordinatum: And this is an augmentation of Mennæ's dignitie, that sithens the time of Peter the Apostle, the East Church neuer receiued any other Bishop Consecrate by the handes of our see. Nowe aduise thee selfe (good Reader) whether thou wilt beleue Pope Agapetus, or M. Hardinge.

And let not M. Hardinge finde faulte, for that I place the orderinge of Bishops, in steede of their Confirmation. For he him selfe seemeth to make Confirmation, and Orderinge bothe one thinge: or, at least, to ioyne them bothe together. These be his wordes: Leo woulde not in any wise order, and confirme Anatolius.

Truely Liberatus saith, the manner was in Alexandria, that who so ever was chosen Bishop there, shoulde come to the Beare, and laye his Predecessours hande vpon his heade, and put on S. Markes Cloke: and then was he sufficiently Confirmed Bishop, without any mention made of Rome. And S. Cyprian writeth vnto the Bishops of Spaine, that Sabinus, whom they had lawfully chosen Bishop, shoulde so continue still, yea notwithstandinge Cornelius, beinge then Bishop of Rome, misliked him, and woulde not confirme him. And that very Counterfeite Decree of Anacletus that requireth al Bishops once in y yere to present them selues in Rome, extendeth not his commandement throughout al the world, but onely to the Bishops of the Province of Rome. Thus stande the wordes: Omnes Episcopi, qui huius Apostolicæ Sedis ordinationi subiacent &c. Al Bishops, that be bounde to haue their Orders Confirmed by this Apostolicke See &c. Whereby it maye be geathered, y other Bishops were not subiecte to the ordinance of that See. And this was y faulte, that Gregorie founde in the Bishop of Salone, that beinge within y Jurisdiction of his Province, he was Consecrate without his knowledge. And that Gregorie meant it not of al Bishops, but onely of y Bishops within his owne charge, it is euident by his wordes. For thus he writeth: Episcopi mei: Episcopi mihi commisi: My Bishops: Bishops beinge within my Cme. And that the Cittie of Salone standinge in Illyricum, was sometime within the Province of Rome, it is plaine by the Epistle, that Damasus the Bishop of Rome sent vnto the Bishops of Illyricum. These be his wordes: Par est, omnes, qui sunt in orbe Romano magistris, consensire: It is meete, that al the teachers, that be within the precinctes of the Romanaine Jurisdiction, agree together.

Where as it is alleged, that the Bishop of Rome was required to ratifie the Election of Flavianus, Anatolius, and of the Arian Bishoppes, that was meante of a General allowance, such as was commo to al Bishops, specially to the foure Principal Patriarkes, and not onely to the Bishop of Rome. Neither was the Bishop of Romes admission thought so necessarie, as if he onely had a Voie peragative, to take in, and to put out whom he liked: but onely of Congruitie, and Consent, that it might appeare, there was no Bishop in the Church, but was liked, and allowed of al his brethren. For otherwise the Bishoppes of the East wrote thus

Concil. Constantinopol. 5. Actio. 1.

Liberatus. c. 20.

Cyprian. li. 1. Epist. 4.

Anaclet. Epist. 3. Dist. 93. In ceteris sanctorum.

Gregor. li. 4. Epist. 34.

Sozomen. lib. 6. Ca. 23.

πάντας τοὺς ἐν τῷ ῥωμανικῷ κόσμῳ διδασκάλους.



thus unto Julius: Si ordinatos à nobis Episcopos &c. If you wil allowe the Bishoppes, that we have ordred, we wil be at peace, and Communicate with you: If not, we wil proclaime the contrary. And the Emperour Cratian made Pectarius Bishop of Constantino- ple, contrarie to the mindes of the most parte of the Bishoppes. Therefore M. Har- dinges argument might better haue beene framed thus: The Bishop of Rome Confirmed the Bishoppes within his owne Province: and had no other special authoritie to cō- firme al other Bishoppes in the worlde, no more then others had to Confirme him: Therefore he was not then taken for the Heade of the Churche, nor was thought to haue this Vniversal Power.

M. Hardinge. The 26. Division.

That the Bishoppes of Rome by accustomed practise of the Churche had authoritie to approve or disprove Councelles, I neede to saie nothinge for proufe of it, seeinge that the Ecclesiastical rule (as we reade in the Tripartite storie) commaundeth (in) that no Councel be celebrate and keapte, without the aduise and authoritie of the Pope. Verily, the Councelles holden at Ariminum, at Seleucia, at Sym- mium, at Antiochia, and the seconde time at Ephesus, for that they were (in) not summoned, nor ap- proved by the authoritie of the Bishop of Rome, haue not ben accounted for lawfull Councelles: but as wel for that reiected, as also for their Heretical determinations. The Fathers assembled in the Councel of Nice, sente their Epistle to Syluester the Pope, beseechinge him with his con- sente to raise, and confirme, what so euer they had ordeined. Isidorus witnesseth, that the Nicene Councel had set forth rules, the whiche (saith he) the Churche of Rome receiued, and confirmed. The seconde general Councel holden at Constantinople, was likewise allowed and approved by Damasus, specially requested by the fathers of the same, thereto. So was the thirde Councel holden at Ephesus raised, and confirmed by Celestinus, who had there, for his Vicars, or deputies, Cyrillus the famous Bishop of Alexandria, and one Arcadius a Bishop out of Italie. As for the fourth Councel kepte at Chalcedon, the fathers thereof also in their Epistle to Leo the Pope, subscribed with the handes of 44. Bishoppes, made humble request vnto him, to establishe, fortifie, and allowe, the Decrees, and ordi- nances of the same. This beeinge founde true, for the former first chiefe Councelles, we neede not to saie any thinge of the rest that folowed. But for the suer prooue of al this, that chiefly is to be alleaged, that Constantius the Arian Emperour made so importune, and so earnest sute to Liberius the Pope, to confirme the Actes of the Councel holden at Antioche by the 50. Arian Bishoppes, wherein Atha- nasius was deprivied, and put out of his Bishoprike. For he beleued, as Ammianus Marcellinus writeth, that, what had beene done in that Councel, shoulde not stande, and take effecte, onlesse it had beene approved, and Confirmed by the Authoritie of the Bishop of Rome, whiche he termeth the Eter- nal Citie.

The B. of Sarisburie.

Here M. Hardinge hath anounced two greate vntruthes: the one in his Translation in the Englishe: the other in the allegation of the storie. Touchinge the firste, Cassiodorus in his Latine Translation writeth thus: Canones iubent, extra Romanum nihil decerni Pontificem: Socrates in the Græke, out of whiche the Latine was taken, writeth thus: μη δὲν παρὰ γράμην τῶ ἐπισκόπου ῥώμης, καὶ οὐκ ἔξω τῶν ἐκκλησιαστικῶν: The Englishe hercof is this, It is provided by the Canons, that rules to binde the Churche, be not made, without the consent of the Bishop of Rome. Wherein M. Hardinge hath purposely corrupted, and falsified altogether both the Græke, & the Latine, not repositing one worde, that he founde in the original. Κα- νονικῶς, or Decernere, he Englisheth to keepe, or, as he termeth it, to Celebrate a Councel. παρὰ γράμην, which is Præter sententiam, or, as Cassiodorus turneth it, Extra, he Englisheth, without y aduise, & Authoritie. So, he would not suffer, no not him, in whose quarel he thus fighteth, to passe without a benetwe: for where he saw him

Socraten. li. 3.

Ca. 8.

Socraten. li. 7.

Ca. 8.

The m. vntruth Standing in the wilful falsifying of the Texte.

The m. vntruth For in those daies the Bishop of Rome had no authoritie to Summon Coun- celles.

Cassiodor. li. 4.

Ca. 19.

Socrat. li. 2.

Ca. 17.



**Cōfirmation of Councils.**

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**THE FOVRTH ARTICLE**

named in the Greeke ἐπισκοπος ρώμης, and in the Latine Romanum Pontificem; The Romaine Bishop, he thought it beste to leave bothe the Greeke, and the Latine, and to cal him the Pope. And thus to increase the Popes authoritie, he hath altered, and corrupted the whole place, and not translated one worde as he founde it.

Touginge the storie, he saithe, The Arians Councelles were not allowed, for that they were not Summoned by the Pope. And yet he knoweth right wel, it was no parte of the Popes office in those daies, to Summon Councelles. For it is euident even by the policie, and practise of that time, that Constantinus the Emperour Summoned the Council of Nice: Theodosius the first, the Council of Constantinople: Theodosius the. 2. the Council of Ephesus: and Martianus, the Council of Chalcedon. And Socrates in his storie saithe thus: Idcirco Imperatores in historia complexus sum, quia ex quo tempore ceperūt esse Christiani, Ecclesiastica negotia pendent ab illis, & maxima Concilia de illorum sententia & facta sunt, & fiunt: Therefore I haue comprised the Emperours within my storie, for that sithence they beganne to be Chrised, the state of the Church dependeth of them, and the greatest Councelles haue bene kepte, and be stil kepte by their aduise. And the Bishoppes in the Council of Constantinople, witnes that they were summoned to come to the Romaine Council by Damasus the Bishop of Rome: but they adde withal, by warrant of the Emperours letters: not by any his owne authoritie. And likewise in their Epistle to the Emperour Theodosius they write thus: Literis, quibus nos conuocasti, Ecclesiam honore prosecutus es: Your Maiesie hath honoured the Church, by the letters, where-with ye Summoned vs together.

As for the Bishop of Rome, he was not yet of Authoritie hable to cal a general Council. For the worlde as yet had no skil of his vniuersal power ouer al others: neither would he haue appeared vpon his Summon. Gregorius beinge Bishop of Rome, coulde not cause the Bishop of Salone beinge but one man, to come before him. Thus he writeth by waie of complainte vnto the Emperesse Constantia: Contempto me aique despecto, ad me venire secundum iussione[m] Dominorum nolui: He despised me, and set me at naught, and would not come vnto me, accordinge to my lordes the Emperours commaundement. Therefore Leo findinge this weakenes in him selfe, wrote vnto the Clergie, and people of Constantinople, and willed them to craue a general Council at the Emperours hande: Expositis, vi petitioni nostræ, qua plenariam indici Synodum postulamus, Clementissimus Imperator dignetur annuere: Make your request, that the Emperours Maiesie woulde vouchsafe to graunte my humble petition, wherein I besought him to Summone a general Council. Liberatus saithe, that Leo the Bishoppe of Rome, with other moe Bishoppes of Italie, fel vpon their knees, and desired the Emperoure Valentinian, and the Emperesse Eudoria to appointe a Council: and yet coulde not obtaine it: Afterwarde he desired the Emperour Theodosius, that he woulde cal a Council to some place within Italie: and the Emperour, contrary to the Bishoppe of Romes petition, appointed it to be holden at Ephesus. After that, he made the same request to the Emperour Martianus: and the Emperour likewise, contrarie to the Bishoppes humble request, commanded the Council to be kepte at Chalcedon. And, where as Leo had besought bothe these Emperours, that it might please them to take a longer daie for the Council, for that the time of the Summon seemed very shorte, and the waies were laide with enemies, and therefore dangerous for the Bishoppes to trauel, yet would he neither of them alter one daie, but charged eche man to appeare, as they were Summoned. And Leo the Bishoppe of Rome with al his vniuersal power, was faine to preelde. Hereby we maye soone coniecture, howe true it is, either that Pope Gelasius writeth, That onely the Apostolicke

Socrat. lib. 5.  
in proemio.  
τὰ τῆς ἐκκλη-  
σίας πράγ-  
ματα ἡρτητο  
ἐξ αὐτῶν.  
Theodoret.  
lib. 5. cap. 9.  
διὰ τῶν τῶ  
θεοφιλεστά-  
του βασιλέως  
γραμμάτων.  
Inter Acta Con-  
cilij Constanti-  
nopol. 5.

Gregor. lib. 4.  
Epist. 34.

Leo Epist. 23.

Liberat. ca. 12.  
Genibus prono-  
luis.

Leo Epist. 11.  
ad Theodos.

August.  
Leo Epist. 13.  
Leo Epist. 50.  
Leo Epist. 13. 44.  
18.



See of Rome decreed by her Authoritie, that the Council of Chalcedon should be Summoned: Or els, that P. Hardinge would haue vs beleue, That al Councelles were Summoned by the Pope.

Neither was the Bishop of Rome, nor his legate in his absence, euer more the President, or Chiefe of the Council. For it is knowen, y in the Council of Nice, Eustathius y Patriarke of Antioche was the president, and y Bishop of Romes Legates, Vitus, and Vincentius sate in the fourth rowe beneath. In the Council of Constantinople Penna was y chiefe: In the Council of Sardica, Vitus of Cordoba in Spaine: In the Council of Aquileia, S. Ambrose of Millane: In the Council of Carthage, Aurelius the Bishop there. In the Council of Chalcedon, Leo the Bishop of Romes Legate had chiefe rowe, but by way of intreatie onely, and by y Emperours special graunte, & not of dew right, or Vniuersal Authoritie.

But (saith P. Hardinge) the Bishop of Rome allowed General Councils. This is not denied. So did others, not onely Patriarkes, or Bishops, but also Civil Princes. In the Council of Chalcedon it is written thus, *Diuz memoriz Theodosius confirmauit omnia, quæ iudicata sunt a Sancta, & Vniuersali Synodo Generali Lege.* Theodosius the Emperour of godly memorie, hath confirmed al thinges by a General Law, that were determined in the Vniuersal Council. So likewise y Emperour Martianus, *Sacro nostræ Serenitatis edicto, venerandam Synodum confirmamus.* By the holy Edicte of our Maiesie wee confirme that reuerende Council. So Eusebius witnesseth, that the Emperour Constantinus confirmed the Determinations of the Council of Nice. So the Bishoppes in the Council of Constantinople wrote vnto the Emperour Theodosius by these wordes, *Rogamus tuam clementiam, vt per literas tuæ Pietatis ratu esse iubeas, confirmesq; Concilij Decretum.* Wee desire your fauour, by your Highnesse letters to ratifie, and Confirme the Decree of the Council.

Now, seinge it was lawfull for Princes, and Ciuile gouernours to confirme the Decrees, & Determinations of Councils, how can wee doubt, but it was lawfull for Bishoppes also, to do the same: Therefore Theodoretus saith, The Conclusions of the Council of Nice, were sente abroad to other Bishoppes, that were away. And Ambrosinus saith, That many thousandes of Bishoppes allowed that same Council, and agreed vnto it.

Above al others, the Subscription, and Confirmation of the foure Principall Patriarkes was specially required, for that bothe their charge, and also their Countenance, and Credite was greater then others. Amonge whiche foure, the Bishop of Rome was euer the first, and therefore his consent seemed to beare greatest weight. And for that cause the Emperour Martianus required Leo the Bishop of Rome, to write vnto y Council of Chalcedon, and to declare, that he gaue his consent to the Rule of faith, that was there determined. And in like sorte the Emperour Theodosius requireth al Bishoppes, to Subscribe, and to geue their assente to the Council of Nice. For it is a rule agreeable vnto Law, and Reason, *Quod omnes tangit, ab omnibus debet approbari.* The thinge that toucheth al, ought to be allowed by al. And therefore Julius beinge Bishop of Rome pronounced, that al the Actes of the Council of Antioche were boide, and of no force, for that he, beinge one of the foure Patriarkes, was not called thither, as wel as others. For it appeareth by Eusebius, Theodoretus, and others, that to al General Councils, al Primates, and Metropolitans were specially summoned. And this seemeth to be that Canon, that Julius allegeth, that it was not lawfull to make rules, and orders for the whole Church, without the consent of the Bishop of Rome, beinge one of the foure chiefe Patriarkes, and hauinge in his Prouince one greate portion of the Church. And therefore Leo Bishop of Rome testifieth his consente to the Council of Chalcedon by these wordes, *Fraternitas vestra nouit, me definitionem*

*Epist. Gelasij ad Episcopos Constantinens.*

*Concil. Chalcedon. Actio. 1.*

*Concil. Chalcedon. Acti. 3. Eusebius in vita Constantini. Inter Acta Concilij Constantin.*

*Theodor. li. 1. ca. 2. & li. 2. ca. 8. Victorin. li. 2.*

*Leo Epist. 60.*

*Inter Acta Concil. Chalcedon.*

*Regula iuris.*

*Euseb. Oratio. 3. de Vita Constantin. Theodoret. li. 2. ca. 7. τὰς ἐκκλησιαστικὰς καὶ νέας νόμους.*

*Leo Epist. 61.*



Confirmacion of Councils.

Leo Epist. 59.

Leo Epist. 59.

Saxomen. li. 6. ca. 23.

Leo Epist. 13.

Liberatus ca. 13.

Hieronym. ad Euaagrium.

Sancta Synodi toto corde complexum esse. Your brotherhoo de knoweth, that I haue embraced with my whole harte the Determination of that holy Council. And likewise vnto the Emperour Martianus he writeth thus, Constitutionibus Synodalibus libens adieci sententiam meam. Vnto these Constitutions of the Council, I haue gladly geuen my assent. The ende hereof was not to shewe his Soueraigne Power aboue al others, but that the Decrees so ratified by him, & others, might be had in more estimation. So Leo him selfe writeth, Clementia vestra arbitrat, malum facilius delendum, si per vniuersas Ecclesias, Definitiones sanctae Synodi Apostolicae Sedi placuisse doceantur. Your Highnes thinketh this euil wil the rather be suppressed, if it be declared throughout al Churches, that the Decrees of the holy Council be wel liked of the Apostolique See.

But, that the whole ratification of Councelles depended, not onely of the Bishop of Rome, but also of others, no lesse then of him, it is easie to be proued. The Bishops in the Romaine Council in the time of Damasus, condemned the Council of the Arians holden at Ariminum, for that, neither the Bishop of Rome, whose minde shoulde haue bene knowne before al others, nor Vincentius, nor any of the realte had agreed vnto it. Likewise the Council of Carthage, and of Aphyca are allowed for good, not withstandinge the Bishop of Rome would not allow them. The Council of Chalcedon decreed, that the Bishop of Constantinople should be in dignitie nexte vnto the Bishop of Rome, and shoulde Consecrate the Metropolitans of Asia, Pontus, and Thracia. This decree Leo the Bishop of Rome very muche disliked, and would neuer assent vnto it: yet that not withstandinge, it is in force, and continueth stil. Liberatus thereof writeth thus, Cum Anatolius consentiente Concilio Primatum obtinuisset, Legati vero Romani Episcopi contradicerent, a iudicibus, & Episcopis omnibus, illa contradictio suscepta non est. Et licet sedes Apostolica nunc vsque contradicat, tamen quod a Synodo armatum est, Imperatorio patrocinio permanet. When Anatolius by consent of the Council had obtained the Primacie, and the Bishoppe of Rome Legates stood against it, then came soeing of the Iudges, and Bishoppes there was not received. And al be it the Apostolique See of Rome euen hitherto stande against it, yet the Decree of the Council by the maintenance of the Emperour standeth stil in force. Whiche thinge seemeth agreeable to that S. Hierome writeth, Maior est autoritas orbis, quam vrbs. The authoritie of the worlde is greater, then the authoritie of one Citie: meaninge thereby the Citie of Rome.

It may appeare by that, I haue thus shortly touched, that the Bishop of Rome had authoritie neither to Summone Councelles, nor to be President, or chiefe in Councelles, nor to ratifie, and Confirm the Decrees of Councelles, moze then any other of the foure Patriarkes: and last of al, that Councelles may stand in force, although the Pope dislike them, & allow them not. I thinke it wil be harde hereof to geather M. Hardinges Conclusion, That the Bishop of Rome was Heade of the Vniuersal Church.

M. Hardinge. The. 27. Diuision.

Now, what authoritie the Bishoppes of Rome haue euer had, and exercised in the assailinge of the Bishoppes vntusily condemned, and in restoringe of them againe to their Churches, of which they were wrongefully thrust out by Heretiques, or other disorder: it is a thinge so wel knowne of al that reade the Emperours stories, in which the auncient state of the Church is described, that I neede not but rehearse the names onely. Athanasius of Alexandria, and Paulus of Constantinople, deprived and thrust out of their Bishoprikes by the violence of the Arians assisted with the Emperour Constantius, appealed to Rome, to Iulius the Pope, and Bishop there, and by his auctoritie were restored to their rooms againe. So Leo assailed Flavianus the Bishop of Constantinople excommunicated by Dioscorus. So Pope Nicolaus the firste restored Ignatius to the see of Constantinople, though Michael the Emperour wrought al that he coule against it. Many other Bishoppes haue bene in al ages assailed, and restored to their Churches by the auctoritie of the see Apostolique, who haue bene without deserte

excommu-



excommunicated, deprived, and put from all their dignities. But to haue rehearsed those fewe, it may suffice.

The B. of Sarisbury.

Athanasius, and Paulus, saith the P. Hardinge, beinge depose by the Ariens, assisted with the Emperour Constantius, appealed to the Pope, and by the Popes authoritie were restored. Here I Appeale vnto the iudgement, & discretion of the Reader, that canne consider the state of that time: how likely it may seeme, either that Athanasius shoulde Appeale from the Emperour to the Pope: or that the Popes commaundement shoulde be of sufficient force, & authoritie against the Emperour. For neither was Pope Bonifacius the eight, yet bozne, that determined, That the Emperour shoulde be inferiour to the Pope: nor Pope Innocentius the thirde or his Close, that rated the mater by god Geometrical proportion, and pronounced, that the Pope is fiftie and seuen degrees aboue the Emperour, even inke as mutche, as the Sunne is aboue the Moone: For Pope Alexander the thirde that sette his foote in the Emperours necke.

Merily, the Pope then by his authoritie was hable, neither to depose, nor to restore, nor to cal besoze him any Bishop: as appeareth by that I haue already alleged of Pope Innocentius, and Pope Gregorie, by their owne Confessions. For Pope Leo him selfe confesseth, that he was not hable to remooue a poore Monke Abbate Eutyches from his Abbie: but was faine to desire the Emperesse Pulcheria to see him removed.

As touchinge Athanasius, it was the Emperour Constantius the great, that by his authoritie remooued, and bannished him, as it appeareth by Socrates: and therefore the Emperour Iustinian saith, If any Bishoppe offende herein, let him be deprived by force of this Lawe. And as he was bannished by the Emperour Constantius the Father, so by his Sonne Constantius the Emperour, and not by the Pope, he was restored: whiche thinge is testified, not onely by Socrates, that wrote the storie, but also by sundrie Epistles, and letters, taken out of the Emperours Records concerninge the same.

First it is knowen, that the Emperour Constans, that ruled the West parte of the world, vnto whome Athanasius beinge depose, fled for ayde, wrote in his behalfe vnto his Brother Constantius, that then was the Emperour of the East, & besought him, to see Athanasius restored vnto his Rome. Other wise he threatened, that he him selfe woulde come with his power to Alexandria, & restore him. Upon the sight of which letters, the Emperour Constantius wrote vnto Athanasius, and willed him to repaire with speede vnto his Courte, that he might be restored vnto his Countrie: and at his comminge he directed out his letters vnto the Clergie, and people of Alexandria, commaundinge them to receiue him with fauour, and to abolishe all such the Actes, as they had before made against him. To re-  
 porte the whole letters at large, it woulde be tedious. Amonge other wordes the Emperour Constantius writeth thus: Recipiat voluntate Dei, nostrorum iudicio Patriam suam, pariter & Ecclesiam. And againe, Omnes Episcopum superno iudicio, nostrorum sententia destinatum, libenter, & pie suscipite: Let him bothe by Goddes appointment, and by our Decree recover both his Countrie, and his Church, &c. Further saith Cassiodorus: His literis confidens Athanasius, rediit in Orientem: Athanasius vpon trust of these letters returned againe into the East. Likewise the Bishoppes in the Council of Hierusalem wrote a broade letters of gratulation vpon his returne, in this forme: Debeis ergo etiam &c. You ought also continually to prae for the Emperours Maiesties, for that, vnderstanding your desires, they haue restored Athanasius againe vnto you. And Theodoretus touchinge the same, writeth thus: Procerum Senatorumque Coniuges &c. The Lordes, and Comfellowes

De Maior. &  
obediens. Vnam  
sanctam  
Extra de Ma-  
ior. & obediens.  
Solita. Et in  
Glosa.

Carion in Fre-  
derico.

Epist. Decreta-  
lis Innocent. 27.  
Gregor. li. 4.

Epist. 34.

Leo Epist. 45.  
Socrat. li. 1. ca. 29.

De Ecclesiast.  
diuer. capitul.

κατὰ τὴν τῶ  
παρόντος νό-  
μου ἀδυναμίας.

Socrat. li. 2. ca. 3.  
Socrumen. li. 3.

ca. 20.

Theodoret. li. 2.  
ca. 8.

Theodoret. li. 2.  
ca. 11.

ca. 11.

ca. 11.

ca. 11.

ca. 11.

ca. 11.

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ca. 11.

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ca. 11.



wines besought their husbands, to intreate the Emperours Maieslie, that he would restore Athanasius vnto his flocke: and saide further, onlesse they would so doo, they would forsake them, and goe to him.

Leo Epist. 39.

So likewise the Bishoppes, that the Arians had deposed with Flavianus, were restored againe by the Emperour, and not by the Pope. For Pope Leo him selfe thereof writeth thus vnto the Emperesse Pulcheria: Vos Sacerdotes Catholicos, qui de Ecclesijs suis iniusta fuerunt eiectione sententia, reduxistis: Your Maiesties haue restored home againe the Catholike Bishoppes, which by wrongful sentence were thrust from their Churches.

Platina in  
Adriano. 2.

Pope Nicolas, as vpon occasion I saide before, was the second Bishop in Rome after Pope Iohane the Roman, which was almoste 300. yeres after Christe. Wherefore his authoritie might wel haue bene spared: It is wel knownen, that as the Popes power increased, so the Empire abated. Therefore was Platyna forced to say: Perijt & potestas Imperatorum, & virtus Pontificum: Now the Emperours haue lost their Ciuile power, and the Popes haue lost their holinesse. In olde times the Emperour confirmed the Pope: Now the Pope confirmeth the Emperour. In olde times the Emperour called the Pope to the Council: now contrarywise the Pope calleth the Emperour.

Epistola Arha-  
naji ad Libe-  
rium.

Sozomen. li. 4.  
ca. 8.

Orientalium  
Epistola ad Lu-  
lium.

Socr. li. 6. ca. 18.

Leonis Epist. 24.

As touchinge the restoring of Athanasius, Pope Iohannes intreated the Emperour in his behalfe: which, as it appeareth, was his greatest request: For thus he writeth vnto Libertus: Precamur vi vestris exhortationibus, iam per vos, quam per Apocristianos vestros adiuuemur: Wee beseeche you, that through your good exhortations, bothe by your selfe, and by other your agentes we may be holpen. Where ouer, for that he was a Patriarke, he summoned a particular Council, and laboured the Bishoppes. For the Arians saide: There was an Ecclesiastical Canon, That noman beinge once deposed should be restored againe, onlesse he had first cleared him selfe before a Council: and that the Bishoppes that would restore him, ought to be moe in number, then were they, that had deposed him. And therefore Chrysostome was muche blamed of his aduersaries, for that he, beinge once deposed, had recovered his roome without a Council of other Bishoppes. And therefore Flavianus beinge wrongfully put from his Bishoprike, offered vp his Bille of Appeale, not vnto the Bishop of Rome alone, but vnto him with other Bishoppes. The truth hereof may wel appeare by these wordes of Leo Bishop of Rome vnto the Emperour Theodosius: Omnes partium nostrarum Ecclesie, omnes mansuetudini vestra cum gemitibus, & lacrymis supplicant Sacerdotes, vi, quia eisdem Libellum Appellationis Flavianus Episcopus dedit, generalem Synodum iubentis intra Italiam celebrari: As the Churches of these our countries, and all the Priesles with sighes, and teares beseeche your highnes, that, for as muche as Flavianus hath offered vp his Bille of Appeale vnto them, it may please you to commaunde, a General Council to be kepte in Italie.

Sozomen. li. 3.  
ca. 11.

καθεδρων.

Concil. Basilien.

Athanasij. in A-

polog. 2.

Castodor. li. 4.

ca. 34.

In such Councilles the Bishop of Rome beinge sometimes the chiefe, pronounced the partie worthy, either to be restored, or to be deposed. But that Sentence was not alwaies put in Execution. The Council of Antioche deposed Pope Julius: yet was not Julius therefore deposed. The Council of Basile deposed Pope Eugenius: yet Eugenius continued Pope til. The Decree of Bishoppes in such cases without the Emperours authoritie was then of smal force. And therefore Athanasius him selfe reporteth, that the Emperour gaue his consent to the determination of the Council of Sardica, and so commaunded him to be sente for home.

But, M. Harding will saie, The wordes be plaine, that Julius restored Athanasius. It is true, and not denied. But the meaninge of these wordes is, that Julius pronounced him cleare in that, he was accused of, and therefore worthy to be restored.



restored. For it is certaine, and M. Harding wel knoweth, that Athanasius vpon Pope Julius letters was not restored. The like is also written of others. Casiodorus saith: Maximus quod restituit beato Athanasio, & Communionem, & dignitatem: Maximus also restored vnto Athanasius, bothe his Communion, and also his dignitie: That is to say, pronounced him woorthy, to be restored. For Maximus was not the Bishop of Rome.

These things considered, M. Hardinge may make vp his reason thus: The Pope had no authoritie to restore them, that were deposed: Ergo, The Pope was not Head of the Church.

By thus, The Emperour restored such as were deposed: Ergo, The Emperour was Head of the Church.

M. Hardinge. The. 28. Diuision.

Concerninge the Reconciliation of the Prelates of the Church, bothe Bishoppes, and Patriarkes, to the Bishop of Rome, (114) whereby his Primacie is acknowledged, and confessed, I neede not say much, the matter beinge so euident. After that the whole Church of Afnica had continued in a schisme, and withdrawn them selues from the obedience of the See Apostolike, through the entisement of Aurelius Archebishop of Carthago, for the space of one hundred yeeres, & during whiche time by Goddes punishment they came into captiuitie of the Barbarous and cruel Vandales, who were Arians: at the length when it pleased God of his goodnesse, to haue pittie on his people of that prouince, sendinge them Bellisarius the valiant Captaine, that vanquished, and destroyed the Vandales, and like wise Eulalius that godly Archebishop of Carthago, that brought the Church home againe, and ioined the diuided members vnto the whole body the Catholike Church: a publike instrument containinge the forme of their repentance, and of their humble submission, was offred, and exhibited solemnely to Bonifacius the seconde then Pope, by Eulalius in the name of that whole prouince, whiche was ioyfully receiued, and he therevpon forthwith reconciled. Of this reconciliation, and restoringe of the Afnicane Churches to the Catholike Church, the mystical body of Christe, Bonifacius writeth his letters to Eulalius Bishop of Thessalonica, requiringe him, with the Churches there aboute, to geue almightie God thanks for it.

But here, if I woulde shew what Bishoppes diuidinge them selues through Heresie, schisme, or other enormitie, from the obedience of the See of Rome, haue vpon better aduise submitted them selues to the same againe, and therevpon haue bene reconciled: I haue a large field to walke in. As inferiour Bishops of sundrie prouinces haue doone it, so haue the greate Patriarkes doone like wise. Amonge them, that to satisfye the malicious minde of Eudoxia the Empreffe, practised their wicked conspracie against Chrysostome, through whiche he was deposed, and carried away into banishment, Alexander Bishop of Antioche, and Primate of the Orient, was one: (115) who at lengthe stricken with repentance, for that he had bene bothe a consentor, and a promotour of that wicked acte, submitted him selfe humbly to Innocentius the Pope, and by al meanes sought to be assoiled and reconciled. And therefore sent his Legates to Rome, to exhibite to Innocentius a solenne instrument of his repentance and lowly submission, and to accepte what should be enioyned. By whiche his humblenesse Innocentius moued, graunted to his petitions, receiued him into the lappe of the Catholike Church againe, and thus was he reconciled. Sundrie the like reconciliations of the Patriarkes of Alexandria, and Hierusalem to the See of Rome in like cases, might easely be recited: whiche for auoidinge of tediousnesse I passe ouer, as like wise of the Patriarkes of Constantinople, whiche, as wee reade in auncient stories, haue forsaken the Church of Rome t welue times, and haue bene reconciled to the same againe.

The B. of Sarisburie.

Firste, M. Hardinge supposeth, that this Latine worde, Reconciliatio, can in no wise stande amongst equals: and besides that, touchinge the Reconciliation of the Church of Antioche, as it shal appeare, he misreporseth the whole storie.

The. 114. vn-  
truth. For Re-  
conciliation is  
no necessary  
token, neither  
of primacie,  
nor of Subie-  
ction.  
S. Augustine  
was one of these  
Schismaticques.  
Duringe the  
same time  
Rome it selfe  
was sixe times  
lacked: VVhiche  
thinge M. Har-  
dinge hath quite  
forgotten.

The. 115. vn-  
truth. For this  
storie is herein-  
retraced with  
many vntreue-  
thes.



wines besought their husbands, to intreate the Emperours Mercies, that he would restore Athanasius vnto his flocke: and saide further, onlesse they would so doo, they would forsake them, and goe to him.

So likewise the Bishoppes, that the Arians had deposed with Flavianus, were restored againe by the Emperour, and not by the Pope. For Pope Leo him selfe thereof writeth thus vnto the Emperesse Pulcheria: Vos Sacerdotes Catholicos, qui de Ecclesijs suis iniusta fuerunt eieci sententia, reduxistis: Your Maiesties haue restored home againe the Catholike Bishoppes, which by wrongfull sentence were thrust from their Churches.

Pope Nicolas, as vpon occasion I saide before, was the second Bishop in Rome after Pope Iohane the Twoman, whiche was almoste 500. yeres after Chyriste. Wherefore his authoritie might wel haue bene spared. It is wel knownen, that as the Popes power increased, so the Empire abated. Therefore was Platyna forced to say: Perijt & potestas Imperatorum, & virtus Pontificum: Now the Emperours haue lost their Ciuile power, and the Popes haue lost their holinesse. In olde times the Emperour confirmed the Pope: Now the Pope confirmeth the Emperour. In olde times the Emperour called the Pope to the Councel: now contrarywise the Pope calleth the Emperour.

As touching the restoring of Athanasius, Pope Julius intreated the Emperour in his behalfe: whiche, as it appeareth, was his great request: For thus he writeth vnto Liberius: Precamur vi vestris exhortationibus, tam per vos, quam per Apostolicos vestros adiuuemur: We beseeche you, that through your good exhortations, bothe by your selfe, and by other your agentes we may be holpen. Pope ouer, for that he was a Patriarke, he summoned a particular Councel, and laboured the Bishoppes. For the Arians saide: There was an Ecclesiastical Canon, That noman beinge once deposed should be restored againe, onlesse he had first cleared him selfe before a Councel: and that the Bishoppes that would restore him, ought to be more in number, then were they, that had deposed him. And therefore Chylosome was muche blamed of his aduersaries, for that he, beinge once deposed, had recovered his roome without a Councel of other Bishoppes. And therefore Flavianus beinge wrongfully put from his Bishoprike, offered vp his Bille of Appeale, not vnto the Bishop of Rome alone, but vnto him with other Bishoppes. The trueth hereof may wel appeare by these wordes of Leo Bishop of Rome vnto the Emperour Theodosius: Omnes partium nostrarum Ecclesie, omnes mansuetudini vestra cum gemitibus, & lacrymis supplicant Sacerdotes, vt, quia eisdem Libellum Appellationis Flavianus Episcopus dedit, generalem Synodum iubeatis intra Italiam celebrari: As the Churches of these our countries, and al the Priests with sighes, and teares beseeche your highnes, that, for as muche as Flavianus hath offered vp his Bille of Appeale vnto them, it may please you to commaunde, a General Councel to be kepte in Italie.

In such Councelles the Bishop of Rome beinge sometimes the chiefe, pronounced the partie worthy, either to be restored, or to be deposed. But that Sentence was not alwaies put in Execution. The Councel of Antioche deposed Pope Julius: yet was not Julius therfore deposed. The Councel of Basile deposed Pope Eugenius: yet Eugenius continued Pope still. The Decree of Bishoppes in such cases without the Emperours authoritie was then of final force. And therefore Athanasius him selfe reporteth, that the Emperour gaue his consent to the determination of the Councel of Sardica, and so commaunded him to be sente for home.

But, M. Harding wil saie, The wordes be plaine, that Julius restored Athanasius. It is true, and not denied. But the meaninge of these wordes is, that Julius pronounced him cleare in that, he was accused of, and therefore worthy to be restored.

Leo Epist. 39.

Platina in  
Adriano. 2.

Epistola Atha-  
nasy ad Libe-  
rium.

Sozomen. li. 4.  
ca. 8.

Orientalium  
Epistola ad Lu-  
lium.  
Soz. li. 6. ca. 18.

Leonis Epist. 24.

Sozomen. li. 3.  
ca. 11.  
καθεδρ. ov.  
Concil. Basilien.  
Athanasii in A-  
polog. 2.  
Cassiodor. li. 4.  
Ca. 34.

restored. For it is certaine, and M. Harding wel knoweth, that Athanasius vpon Pope Julius letters was not restored. The like is also written of others. Casiodorus saith: Maximus quod restituit beato Athanasio, & Communionem, & dignitatem: Maximus also restored vnto Athanasius, bothe his Communion, and also his dignitie: That is to say, pronounced him woorthy, to be restored. For Maximus was not the Bishop of Rome.

These things considered, M. Hardinge may make vp his reason thus: The Pope had no authoritie to restore them, that were deposed: Ergo, The Pope was not Head of the Church.

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M. Hardinge. The .28. Division.

Concerninge the Reconciliation of the Prelates of the Church, bothe Bishoppes, and Patriarkes, to the Bishop of Rome, (114) whereby his Primacie is acknowledged, and confessed, I neede not say much, the matter beinge so eident. After that the whole Church of Africa had continued in a schisme, and withdrawn them selues from the obedience of the See Apostolike, through the entisement of Aurelius Archebishop of Carthago, for the space of one hundred yeeres, & during whiche time by Goddes punishment they came into captiuitie of the Barbarous and cruel Vandales, who were Arians: at the length when it pleased God of his goodnesse, to haue pittie on his people of that Province, sendinge them Belisarius the valiant Captaine, that vanquished, and destroyed the Vandales, and likewise Eulalius that godly Archebishop of Carthago, that brought the Church home againe, and ioined the diuided members vnto the whole body the Catholike Church: a publike instrument containinge the forme of their repentance, and of their humble submission, was offered, and exhibited solemnely to Bonifacius the seconde then Pope, by Eulalius in the name of that whole Province, whiche was ioyfully receiued, and he thereupon forthwith reconciled. Of this reconciliation, and restoringe of the Africane Churches to the Catholike Church, the mystical body of Christe, Bonifacius writeth his letters to Eulalius Bishop of Thessalonica, requiringe him, with the Churches there aboute, to geue almightie God thanks for it.

But here, if I would shewe what Bishoppes diuidinge them selues through Heresie, schisme, or other enormitie, from the obedience of the See of Rome, haue vpon better aduise submitted them selues to the same againe, and thereupon haue bene reconciled: I haue a large felde to walke in. As inferiour Bishoppes of sundrie prouinces haue doone it, so haue the greate Patriarkes doone likewise. Amonge them that, to satisfy the malicious minde of Eudoxia the Emperesse, practised their wicked conspiracie against Chrysostome, through whiche he was deposed, and carried away into banishment, Alexander Bishop of Antioche, and Primate of the Orient, was one: (115) who at length stricken with repentance, for that he had bene bothe a consenter, and a promotor of that wicked acte, submitted him selfe humbly to Innocentius the Pope, and by al meanes sought to be assailed and reconciled. And therefore sent his Legates to Rome, to exhibite to Innocentius a solenne instrument of his repentance and lowly submission, and to accepte what should be enioyned. By whiche his humblenesse Innocentius moued, graunted to his petitions, receiued him into the lappe of the Catholike Church againe, and thus was he reconciled. Sundrie the like reconciliations of the Patriarkes of Alexandria, and Hierusalem to the See of Rome in like cases, might easely be recited: whiche for auoidinge of tediousnesse I passe over, as likewise of the Patriarkes of Constantinople, whiche, as wee reade in auncient stories, haue forsaken the Church of Rome twelue times, and haue bene reconciled to the same againe.

The B. of Sarisburie.

Firste, M. Hardinge supposeth, that this Latine worde, Reconciliatio, can in no wise stande amongst equals: and besides that, touchinge the Reconciliation of the Church of Antioche, as it shal appeare, he misreporteth the whole storie.

The .114. vnto truth. For Reconciliation is no necessary token, neither of primacie, nor of Subjection. & S. Augustine was one of these Schismatiques. \*During the same time Rome it selfe was sixe times sacked: VVhiche thinge M. Harding hath quite forgotten.

The .115. vnto truth. For this storie is herein related with many vntothes.



# Recon- ciliation.

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## THE FOURTH ARTICLE

Upon such grounds these pzooues be builded. For, as Harding knoweth, that, as Submission is made by the subiecte towards his Prince, so Reconciliation in proper manner of speache, is made betwene equal frendes.

Concerninge that is here touched of Eulalius, the mater needeth no longe answer. The storie beinge truly knowen, is sufficient to answer it selfe. It is certaine, as wee have before declared more at large, and as it plainly appeareth by the Actes of the Council of Aphrica, that Zosimus the Bishop of Rome, to the intente to auance him selfe ouer al other Bishoppes, manifestly falsified the Nicene Council. This forgery in the Council of Aphrica was disclosed, and laide abroad to the eyes of al the worlde. The Bishoppes there beinge in number two hundred and seuentiene, saw, that one Apiarius a Priest, whome they for his open outrage, and wickednesse had Excommunicate, was without any further examininge of the mater, onely upon his bare complainte, admitted againe vnto the Communion, and receiued into fauour, in despite of al their dwinges, by the Bishoppe of Rome.

They saw, that the accusers, and witnesses, without whome no ordinarie iudgement can pzoceede, either for age, or for sickenesse, or other causes, coulde not wel trauel so farre. Therefore they desired the Bishop of Rome by their letters, that he woulde bringe no such ambitious pufte of vanitie into the Church: and made a strait Decree in the Council among them selues, that it should not be lawfull for any man, to appeale out of Aphrica to any forren Bishoppe. An hundred yeres after that, this Eulalius the Bishop of Carthage, if it be true that is reported of him, and not forged at Rome, as were many thinges more, reconciled him selfe to the Church of Rome, in the time of Bonifacius the Seconde, as it is recorded in the Pontifical: for other recorde thereof to my remembrance there is none.

The wordes of the Reconciliation be these: Hanc professionem meam manu mea subscripsi &c. This profession I have subscribed with mine owne hande, and haue directed the same to Bonifacius the holy, and Reuerende Pope of the Citie of Rome, utterly condemninge my Predecessors, and Successors, and al others that haue gone aboute to frustrate the Privileges of the Apostolike see of Rome. Likewise Bonifacius writeth hereof vnto Eulalius the Bishoppe of Alexandria in this wise: Aurelius Carthagenensis Ecclesie olim Episcopus cum Collegis suis, instigante Diabolo, superbire temporibus predecessorum nostrorum contra Romanam Ecclesiam, cepit: Aurelius sometime Bishop of Carthage togeather with his felowes (his felowes were S. Augustine, Alypius, and two hundred and fiftene other Bishoppes) beinge set on by the Diuel, in the time of my predecessors, beganne to beare him selfe disdainfully against the Church of Rome. The one of these by a publique instrumente vnder his hande and seale, utterly condemneth and accurseth S. Augustine, with two hundred and fiftene other godly Bishoppes, togeather with foure General Councelles, of Aphrica, Carthage, Mileuitum, and Hippo: the other saith, they were al sette a worke, and prickte forth by the Diuel, and liued out of the Church of God, and died in Schisme.

If this be true, then ought S. Augustine no longer to be holden for a Saint, neither to haue any come in the Calendar.

But if al these godly Fathers, that iustly, and truly defended the holy Council of Nice, were leade with the Diuel: with what spite then was he leade, that openly, and in the sight of al the worlde, durste to corrupte, and falsifie the same Council? Verily, Dionysius the Bishop of Corinth the complaineth thus: Rogati fratrum meorum scripsi Epistolas: sed illas Apostoli Diaboli dia eximentes, alia interferentes, impleuerunt Zizanij: quibus vix reponitur: At the request of my brethren, I wrote certaine Epistles: but the Diuels Apostles by puttinge to, and takinge fro, haue filled them

*Eufosum seculi  
Typhum.*

*Inter Decreta.  
Bonifa. 2.*

*Epist. Bonifa. 2.  
ad Eulaliu.*

*S. Augustine con-  
demned, and ac-  
cursed, and set  
on by the Diuel.*

*Pope Zosimus a  
forger of Coun-  
cels.*

*Eufeb. li. 4. ca. 23  
οἱ τὸ διαβό-  
λος ἀπόστολοι  
ζησαντες γε-  
νέμεται.*

ful of Tares and Cockle. But woe be vnto them.

But in the meane while (saith M. Hardinge) the Countrey of Aphyrica euen by the punishment of God, was brought into subiection, and spoiled by the Vandales. Here M. Hardinge entreteth into Goddes Judgements, and pronounceth, that al this Miserie happened vnto that Countrey, for leauinge the See of Rome, whiche thinge he reckeneth al one, with the leauinge and forsakinge of God him selfe. Notwithstanding M. Hardinge might some knowe, that aboute the very same time, while Aphyrica was thus afflicted, the Citie of Rome it selfe was sixe times taken by wilde, and Barbarous enimies; the Visigothi, Ostrogothi, Heruli, Vandali, Hunni, and Longobardi, with in the space of an hundred, & fourtie yeres. The Walles were rased: the Towers thowen downe: the Houses burnte: the Nobilitie taken captiue: the People spoiled, and banished: the Citie it selfe a longe time leaste waste, and desolate without inhabiter. If M. Hardinge can ghesse so rightly of the miseries of Aphyrica, howe happeneth it, that he can ghesse nothinge of firsolde greater miseries, that at the same time beset vpon Rome? If the Bishoppes, and people of Aphyrica were thus plagued for their Schisme, wherefore then were the Bishops, and people of Rome plagued, that, as it is supposed, continued still without Schisme? Notwithstandinge Possidonius saith, That God of special mercie graunted S. Augustine, who then was besieged by the enimies, that duringe his life, his Citie of Hippo shoulde not be taken. And yet was the same S. Augustine the greatest discloser of the forgerie, and pride of the Bishop of Rome, that is to saye, the greatest authour, and mainteiner of al this Schisme.

Touchinge the Reconciliation of Alexander the Bishop of Antioche, M. Hardinge for the better furniture of the tale, hath woven in, and interlaced many wordes of his owne. For in al that is written thereof by Innocentius, there is no manner mention, neither of Solemne Instrument of Repentance: nor of acceptinge of Penance: nor of Subiection, or humble Submission. In daide this Alexander at his firste entrie into the Bishoprike of Antioche, findinge his Church full of Division, by meane of one Eustathius, by his wisdom, and Godly exhortations, brought the whole people there vnto vnitie: and afterwarde wrought the like Godly policie in other Churches, and ceased al the strife that had longe continued for the condemnation of Chrysostome: and caused his name, that his enimies had rased out, to be inrolled againe amonge other Catholique Bishops: and likewise wrote vnto the Emperour Theodosius the yonger, and to the Bishoppes of other Countries, to do the like. In the ende, hauinge appeased al contentions, in token, not of subiection, as M. Hardinge surmiseth, but of full consent, and agreement, he desired that his Church might be ioyned in Communion, and fellowship with the Church of Rome, and other Churches of the West, from whence before by reason of their Dissentions, they had bene diuided. Whiche thinge also appeareth by the wordes of Innocentius him selfe vnto Alexander touchinge the same. *Gratias agens Domino Communionem Ecclesie vestrae ira recepi, ut prae me feram, Apostolicæ Sedis Condiscipulos primos dedisse cæteris viam pacis: I geinge God thanks, for receiued the Communion, and fellowship of your Church, that I professe, that you beyng our schoolefellowes of the Apostolique See, haue firste opened vnto others the way of peace. Here Innocentius calleth Alexander his Schoolefellowe, not his Subiecte, or Underlinge. And therefore he calleth him his Schoolefellowe of the Apostolique See, for that S. Peter sate first at Antioche, and after that in Rome, and for that cause, bothe these Sees of Peter the Apostle, were called Apostolique.*

Again in an other Epistle vnto the same Alexander he writeth thus, *Voluit Compresbyter noster Cassianus, hanc amicitiarum nostrarum paginulam, quasi primitias pacis nostræ, conscribi &c.* Cassianus our fellowepriest, woulde haue this instrument of our friendship

Rome sixe times taken by enimies, and sacked within the space of 140 yeres.

Gregor. li. 4. Epist. 32.

Theodoret. li. 2. ca. 25.  
Nicephor. li. 14. ca. 26.

Innocentij Epist. 17. ad Alexandrum.

Innocentij Epist. 15.



# Reconci- liation.

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## THE FOVRTH ARTICLE

friendship to be written, as the firste fruites of our peace. Therefore I greete wel your brother-  
hoode, and al others of that Church, that are of your minde. Here Innocentius him selfe  
callethe this Composition an Instrument of Friendship, or felowship, not of Repen-  
tance, or Humble Submission, as it pleaseth M. Baringe vntreuly to translate it.  
Neither doth this worde, Reconciliation, necessarily importe a Superioritie, or  
a Mastership: but also, and that mosse commonly, a Felowship, or Equalitie, as  
it is saide before. So saithe S. Paule, Christe hath reconciled bothe the Jewe, and the  
Gentile in one Bodie. And what is meante by that Reconciliation, he expoundeth  
thus: Omnes vnum sumus in Christo Iesu: We are all one in Christe Iesu. So saithe  
Plinie the yonger, Principis est reconciliare amulas Civitates. It is a Princes parte to  
reconcile Citties, that contende for the soueraintie: Not that the one may be brought in-  
to Subjection to the other: but that they may be made frendes, and liue in peace.  
So likewise saith Christe, Vade, Reconcileris Fratri tuo. Goe, and be reconciled vnto  
thy Brother.

Ephe. 2.

Galat. 3.

Plini. in Pane-  
trico.

Matthe. 5.

Thus therefore was the Patriarke of Antioche reconciled to the Bishoppe of  
Rome: not as a Subiecte vnto his Prince, but, as in a Bodie one member vnto an  
other: and (for as muche as Innocentius him selfe vseth this worde Condis-  
puli) as in a Schoole, one Scholar vnto his felowe.

Innocen. Epist.  
17.

So, where as there was matter of dissension betweene the Church of Rome,  
and the Church of Alexandria, it seemed good to the Fathers in the Council of A-  
phrica, to intreate bitweene them, not that the Church of Alexandria shoulde sub-  
mitte her selfe, as vnto her Heade, and liue in Subjection, but that they might be  
reconciled, and liue in peace together. So Liberatus saithe, Petrus Moggus  
was reconciled vnto Asatius: not as vnto his Superiour, but as vnto his Brother. In  
this sense writeth Hormisdas Bishop of Rome vnto Epiphanius the Bishop of Con-  
stantinople: Aequale studium, & aequalem curam suscipiamus, quibus vna est in Com-  
munionem, & fide amicitia: Seeinge we haue one friendship in Communion, and in faith, let  
vs therefore take like studie, and like care.

Concil. Aphri-  
can. Ca. 68.

Liberatus ca. 18.

Concil. Constian-  
tinop. 5. Actio. 2.

Socrates lib. 4.  
Cap. 12. & 13.

This manner of Reconciliation is largely set forth by Socrates in his storie,  
and maye be abridged in this sorte. The Macedonian Heretiques hauinge forsa-  
ken their Heresies, sent their messingers Eustathius, Syluanus, and Theophilus  
vnto Liberius the Bishop of Rome, and to other the Bishoppes of the Weast. Li-  
berius vnderstandinge, that their Faith agreed full with the Council of Nice,  
and with the Faith that he him selfe, and al the other Bishoppes of the Weast  
Church professed, receiued them vnto the Communion, and wrote fauourably  
vnto the Bishoppes of the East in their behalfe. These Messingers departinge  
thence went into Sicilie, and in a Council of the Bishoppes there likewise Recon-  
ciled them selues vnto them: and beinge returned home, they sent abroade into al  
the Churches of those countries, and willed them to consider the letters sent from  
Liberius the Bishop of Rome, and from other Bishops of Italie, Aphrica, France,  
Sicilie, and al the Weast, and to agree, and to Communicate together with them.

An other like example of Reconciliation we haue made by one Arsenius the Bi-  
shop of Hipplite vnto Athanasius the Bishop of Alexandria. The wordes of the  
Reconciliation are these: Nos volentes Ecclesiastico Canon &c. We desiringe to be  
subiecte to the Ecclesiastical Canon, accordinge to the auncient order, dooe write these vnto  
you (Dilecte Papa) beloued Pope, and likewise doo promise in the name of our Lorde, that we  
hencefoorth wil not Communicate with any Schismatikes, or with any, that haue not peace  
with the Catholique Church, whether they be Bishops, Priests, or Deacons. This Sub-  
mission, or Reconciliation was made vnto Athanasius: yet was not Athanasius  
the Bishop of Rome.

Athanas. Apolo.  
secunda.

This then was the manner of Reconciliation of Churches, without any such  
Humble



Humble Subjection, as *M. Hardinge* saith, or knowledge, or token of Supremacie, or any manner Universal Power.

*M. Hardinge. The. 29. Division.*

Thus hauinge declared the supreme auctoritie and Primacie of the Pope by the Common practise of the Church, I neede not to shewe further, how in (116) al questions, doubties, and controversies, touching Faith and Religion, the See of Rome hath alwaies bene consulted, how the decision of al doubtful cases, hath bene referred to the iudgement of that See: and to be shorte (117) how al the worlde hath euer fetched light from thence. For prouise whereof, because it cannot be here declared briefly, I remitte the learned reader to the Ecclesiastical stories, where he shal finde this matter amply treated.

*The B. of Sarisburie.*

As Rome hauinge atcheued the Emper of the whole worlde, bothe for renowne, & honoure, and also for wisdom, & learning, whiche commonly folow the Emper, was the noblest, and most famous of al other Citties, so for commoditie of access out of al Kingdomes, and Countries, both of the East, and of the West, and also out of Aphyria, and Aegypte, and other countries of the South, and also for receiuing of Questions, and Resolution of doubties, it seemed to be planted in the fittest place of al the worlde. For as *Thucydides* calleth the Cittie of Athens, *Græcia* of al *Græcia*: so some called the Cittie of Rome in those daies of hir honoure, *Epirome orbis terrarum*: The abridgement of the whole worlde. The Admiration of this glorie drew futeche resort of people thither, that *Beda* a learned man of this Countrey being there, & seeing the multitude of strangers, that came onely to gaze, and to see newes, expounded these foure solemne letters *S. P. Q. R.* in this wise. *Stultus populus quærit Romam*: Foolishe Folke Flee to Rome. Therefore for opportunitie of the place, and expedition of answer, many matters of question, and doubtful cases were brought thither. Many, I say, but not al. For men that wanted Counsell, wrote, and sought vnto them, that had the same of learning, and were thought best hable to make them answer. So *Parcellinus*, *Dulcitius*, *Bonifacius*, *Euodius*, and others, sent their questions to *S. Augustine*, and desired his Counsel. *S. Ambrose* saith, as it is before alleged, that many that had bene with the Bishop of Rome, would afterwarde for their better satisfaction sende to him. And *Leo* him selfe beinge Bishop of Rome, and therefore as *M. Hardinge* thinketh, the Oracle of al the worlde, thought it not amisse to submit him selfe, and to aske counsel of other Bishoppes. Therefore this saiesinge of *M. Hardinges* neither is vniuersally true, nor proueth his purpose. For if he wil saye, Some menne in cases of doubt sought to Rome for counsel: Ergo, the Bishop there was called the Heade of the Church, this Conclusion wil hardely folowe.

King *Josias* in a greate case of Religion, sente to a woman named *Olba*, the wife of *Hellum*, to know her Counsel: And it was a prouerbe amonge the *Ieturs*, *Qui interrogat, interroget in Abila*: Who so wil seeke Counsel, let him seeke it in *Abila*. Yet neither was *Olba* the Heade of the Church: nor *Abila* the chiefe towne in *Israel*, or *Juda*.

But al the worlde (saith *M. Hardinge*) hath receiued light from Rome. But al the worlde seeth, this is an other manifest vntrueth: and neuerthelesse bringe graunted, yet would it not conclude of his side.

In dede in a kinde of speache bothe Rome, and *Antioche*, and *Alexandria*, and any other greate Cittie famous for Religion, may be called the Heade, or Spring of the Gospel. So *S. John* calleth *Babylon*: *Magna mater fornicationū, & abominationum terræ*: The greate mother of the Fornications, and of the Abominations of the earth.

And

The. 116. vn-truth, For many great questions were neuer remoued to Rome.

The. 117. vn-truth, for Rome it selfe had hir light from *Græcia*.

*Mac*  
*Mac. 1. 10.*  
*Cælius Rhodiginus, lib. 18.*  
*Ca. 25.*

*Ambros. lib. 10.*  
*Epist. 83.*  
*Leo Epist. 27.*

*Regum. ca. 22.*  
*Paralipom. 2.*  
*ca. 34.*  
*Samuel. 2. ca. 30.*

*Apocah. 17.*



Arnob. li. 2. ad-  
uersus gentes.

Ambrosi. serm.  
66.

Esai. 2.

Theodo. li. 5. ca. 9

Gregor. Naxi-  
anzen. in Epist.  
ad Casarienses.  
Ad populum  
Antiochen.  
hom. 3.

The. 118. vn-  
truth. For there  
is no mention  
made hereof in  
any Canon in  
that Council.  
The. 119. vn-  
truth. For these  
names importe  
not one thinge,  
as I haue appere.  
\*Al these be ba-  
starde Epistles  
without credit.  
The. 120. vn-  
truth. For im-  
mediatly before  
M. Hardinge con-  
felleth, that Leo  
neuer wrote  
him selfe by  
that name.

And so Arnobius calleth Bethruria, which is y<sup>e</sup> countrie wherein Rome standeth; and S. Ambrose calleth Rome it selfe, Caput superstitionis: The Heade of Superstition.

But if wee seeke the place it selfe, from whence the light of Religion firste sprang forth, we must needs confesse, it was Hierusalem, and not Rome. For so it is written in the Prophete Esai: De Sion exibit lex, & verbum Domini de Hierusalem: The Lawe shal proceede from Sion, and the Worde of God from Hierusalem.

And therefore the Bishops of the East beinge in a conuocation at Constantino-  
ple cal Hierusalem, The Mother of al Churches. Yet neuerthelesse, euery greate Metropolitane Cittie within her owne Prouince, may be honoured with the like Title. So saith the Papienzenus of the Cittie of Casarea, where S. Basile was Bi-  
shop: Casarea prope Mater est omnium Ecclesiarum &c. Casarea is in a manner the Mo-  
ther of al Churches: and the whole Christian Common wealthe so embraceth, and beholdeth it,  
as the Circle embraceth, and beholdeth the Center. So Chysostome likewise auanceth  
the Cittie of Antioche: Cogita Urbis magnitudinem, quod non de vna, vel de duabus,  
vel de tribus, vel de decem animabus, nunc nobis est consideratio: sed de millibus infinitis,  
de totius Orbis Capite: Consider the greatnesse of this Cittie: wee haue to deale not for  
one, two, three, or tenne soules: but for infinite thousandes, euen for the Heade of the worlde.  
Thus Chysostome calleth Antioche, the Head of the worlde, for that, in that Prou-  
ince of Syria it was the Head: like as Rome also was the Head Cittie, and prin-  
cipal Church of the West.

M. Hardinge. The. 30. Diuision.

Now for a brieve answer to M. Iuel, who denieth, that within 600. yeeres after Christe the Bis-  
hop of Rome was euer called an Vniuersal Bishop, or Head of the Vniuersal Church, and maketh himselfe  
very sur of it: although it be a childishe thinge to sticke at the name any thinge is called by, the thing  
by the name signified being sufficient by proofe: yet to thintent good folke may vnderstande that al is  
not trueth of the olde Gospel, which our new Gospellers either affirme, or denie. I wil bring good and  
sufficient witness, that the Bishop of Rome was then called both the Vniuersal Bishop, or Oecumenical  
Patriarke, which is one, to witte, Bishop, or principal father of the whole worlde, and also Head of  
the Church. Leo that worthy B. of Rome, was called the Vniuersal Bishop, and Vniuersal Patriarke of  
six hundred and thirtie Fathers assembled together from al parties of the world in General Council  
at Chalcedon: which is both (118) expressed in that Council, and also clearely affirmed by S. Gregorie  
in three sundrie Epistles, to Mauritius the Emperour, to Eulogius Patriarke of Alexandria, and to Ana-  
stasius Patriarke of Antioche. Thus that name was deferred vnto the Pope by the Fathers of that  
greate Council: which by them had not bene doone, had it bene vniuersal. In very deepe neither Leo  
him selfe, nor any other his successors, euer called or wrote him selfe by that name, as S. Gregorie saith,  
much lesse presumed they to take it vnto them: But rather vsed the name of humilitie, callinge them  
selues eche one Seruum Seruorum Dei, The seruant of the seruantes of God. Yet sundrie holy Mar-  
tyrs Bishops of Rome vsed to cal them selues Bishops of the vniuersal Church (119) which in effect is  
the same, as the fathers of Chalcedon vnderstoode. \*So did Sixtus in the time of Adrianus the Empe-  
rour, in his Epistle to the Bishops of al the world. So did Victor writing to Theophilus of Alexandria,  
so did Pontianus writing to al that beleened in Christe, before 100. yeeres past. So did Stephanus in  
his Epistle to al Bishops of al Prouinces, in the time of S. Cyprian. And al these were before Constans-  
tine the greate and before the Council of Nice, which times our aduersaries acknowledge and con-  
fesse to haue been without corruption. The same title was vsed likewise after the Nicene Council, by  
Felix, by (120) Leo, and by diuers others, before the six hundred yeeres after Christe were expired. Nei-  
ther did the Bishops of Rome vse this title and name onely them selues to their owne aduancement, as  
the aduersaries of the Church charge them, but they were honoured therewith also by others: as  
namely Innocentius, by the Fathers assembled in Council at Carthage, and Marcus by Athanasius, and  
the Bishoppes of Egypte.

The B. of Sarisburie.

Here M. Hardinge secretly confelleth, that in al, he hath hitherto alleged, be  
hath



hath not yet founde, that the Bishop of Rome was knowne in the worlde within the space of the first five hundred yeres after Christe, by the name either of the Universal Bishop, or of y<sup>e</sup> Head of the Universal Church: notwithstandinge he hath mutche gheasted aboute the mater, bathe by misreportinge the practise of gouernement, that then was vsed, and also by wrestlinge, and misconstruinge the wordes of the holy Fathers. Thus hitherto he hath taken greate paines to sual purpose.

But hereunto he putteth his Rhetorical Correction, and saith: It is a childishe thinge, to sticke at the name of any thinge. And so al this longe talke is giuen in the ende to a Childishe Conclusion. Now be it, it appeareth, S. Gregorie was not so perswaded of it, nor thought the mater to be so childishe. For after that John of Constantinople had intituled him selfe the Universal Bishop, Gregorie beinge then Bishop of Rome withstode him earnestly, and wrote against him in this wise: Deus ab unitate, atque humilitate Ecclesie hoc malum Superbie, & Confusionis auertat: God turne away this mischiefe of Pride, and Confusion, from the vnitie, and humilitie of the Church. Againe: Omnibus viribus prouidendum est, ne in vnius Veneno Sermois, videntia in Christi Corpore membra moriantur: Wee must labour, and provide with al that wee can doo, lest the members that live in Christs Body, happen to perishe in the Poyson of one woordes. Poysoner, as it is befoze at large declared, he calleth it a Jew, a Peruerse, a Superstitious, an arrogant, an vngodly, an Antichristian name: a name of Singularity: a name of Errour: a name of Confusion: a name of Blasphemie: against the Canons, against the whole Church, against S. Peter, & against y<sup>e</sup> Gospel. Yet saith P. Harding, To sticke at this name, it is but a childishe mater. Now be it, if y<sup>e</sup> thinge it selfe, that this name imposeth, had bene lawfull, then had this name not bene so horrible. But contrary wise, the very usurpation of the name is horrible: Therefore the thinge it selfe thereby signified, must of necessitie be mutche more horrible.

Now for a briefe answere, P. Hardinge hath founde five hundred and thirtie Bishops, that gaue this title to Leo Bishop of Rome, in the Council of Chalcedon, and called him the Universal Bishop: whiche thinge (as he saith) is recorded by S. Gregorie in three sundrie places. Here, good Christian Reader, by the way, this one thinge (I trust) thou wilt consider of thy selfe. If the name of Universal Bishop were geuen to the Bishop of Rome in y<sup>e</sup> Council of Chalcedon, whiche was holden in the yere of our Lorde. 453. then by P. Hardinges owne graunte, & by the witness of this Council, the Bishop of Rome befoze that time had not the name of Universal Bishop. Otherwise, how could either they geue, that they had not to bestowe: or he receiue, that he had already? In deepe sutch bestowinge of giftes had bene very childishe. Thus of the whole number of five hundred yeres, P. Hardinge freely, euen at the sight, hath yaldd vs backe foure hundred, foure score, and eight yeres towards the reckeninge. Befoze wee passe further, let vs see, what credit the Pope him selfe geueth to this Council of. 630. Fathers holden at Chalcedon. Pope Gelasius saith: The Apostolique See of Rome in parte allowed it not: for that, thinges were there borne out by inordinate presumption. Pope Leo accuseth y<sup>e</sup> whole Council of Ambition, and wilful Rashnesse. And S. Hierome in the case of Patriarchie Inter Raptozem, & Raptam, is receiued against al those. 630. Bishops, and against the Determination of that whole Council. In sutch regarde they haue the Councils when they list. But the law saith: Absurdum videtur, licere eidem partim comprobare iudicium defuncti, partim euertere: It is against reason, that one man shoulde in parte allow the wil of the dead (so farre soz the, as it maketh for him) and in parte ouerthrow it (where it seemeth to make against him).

But P. Hardinge will say, Of what credite so euer this Council ought to be, it gaue Leo the name of vniuersal Bishop. And what if al this be utterly vnttrue? What if there were no sutch title either geuen, or offered in y<sup>e</sup> Council? Certainely, y<sup>e</sup> whole Council of Chalcedon is extant abroade, bothe written, and printed, & may sone be seene.

Gregor. lib. 4.  
Epist. 36.

Gelasius inter  
acta Concil.  
Tarracon. Per  
incompetentem  
presumptionem  
venit. a.  
Leo. Ambitione  
& inconsultam  
temeritatem.  
36. Quest. 2.  
Tyla legitima.  
Pan. De bonis  
libertor. Nam  
absurdum. Catur.



why doth not *M. Hardinge* allege, either the place, or *Canon*, or the wordes: At least, why geueth he no note in *h. Margine*, where this authoritie may be founde:

Perhaps he wil say, This Canon was burnt by some Heretiques, as he saide befoze of the Council of *Nice*. How be it, it were natche for him to say, That of that whole Council, onely five Lines should be burnt, and that in al *h. examples* throughout the worlde: and yet al the reast of the same Council remaine safe: Or that the wordes, wherby the Pope claimeth his title, should so negligently be lost, and that in Rome it selfe, in the Popes owne Libraries: and yet the wordes that the Pope reproueth, and condemneth, should stande whole. *M. Hardinge* hath no other Council within five hundred yeres after *Christe* to holde by, but onely this, And yet the same cannot be founde. But *S. Gregorie* is witnesse sufficient: He saith, That .630. Bishops in the Council of *Chalcedon*, named the Bishop of Rome the Vniuersal Bishop. This is an vntrueth to beguile the Reader. For *Gregorie* saith not, the Bishoppes in that Council saluted, intitled, proclaimed, or Called the Bishop of Rome by that name. Onely he saith: Romano pontifici Vniuersitatis nomen oblatum est: The name of Vniuersal Bishop, was offered by the Council of *Chalcedon* to the Bishop of Rome. He saith, they offered to cal him so: but that they called him so in dede, he saith not. Therefore *M. Hardinge* herein ouerreatcheth, & mistelleth his authours tale. But *S. Gregorie* saith further, That neither *Leo*, nor any other of his Predecessours Bishoppes of Rome, woude euer receiue that Arrogant, and Vngodly name, or suffer him selfe to be so called: notwithstanding it were offered by the Council. The Bishops of Rome neuer so vsed that name, not withstandinge it were offered them: Therefore, they ought to lose it by non vsure.

*M. Hardinge* wil say, This was onely their humilitie, and not wante of right. And therefore they chose rather to be called *Serui Seruorum Dei*: The Seruantes of Gods Seruantes. Merily it may wel be thought, that *Gregorie*, who first vsed these wordes, as his familiar stile, named him selfe so without Hypocrisie, onely in respecte of his intolerable paines, and continual trauailes. For so he him selfe complaineth: Veni in alacritudinem Maris, & tempestas demersit me: I am come into the deepe of the Sea, and the rage of tempest hath drowned me vp. So *S. Augustine* long befoze *S. Gregories* time, for that he was likewise troubled, vsed sometimes the like stile. For thus he writeth of him selfe: Augustinus Episcopus Seruus Christi, Seruorumq; Christi: *Augustine* Bishop, the Seruante of *Christe*, and the Seruant of *Christes* Seruantes. But he that neither feedeth the flocke, nor ploweth *h. Lordes* grounde: nor dresseth his Vine: nor ministereth the Sacramentes: nor comforteth, nor exhorteth, nor teacheth: that is caried on high throug *h. Streets* on noble mens backs, and may not touche the grounde for holinesse: that causeth that noble Prince, the *Frenche* Kinge, to holde his stirrup: the Emperour of al *Christendome*, to leade his horse by the raine: and the Princes, and gouernours of the worlde to kisse his shoe: that doth no manner of Seruice, or ministerie in *Christes* Church, how can he cal him selfe, either *h. Seruant* of *Christe*, or the Seruant of *Christes* Seruantes without Hypocrisie: This in dede is open dissimulation, & a childish plaieing with wordes, & an open mocking of the worlde. So one writeth of *Julius Cesar*: Deposuit nomen Dictatura, at vim retinuit: He refused the name of Dictator: but the power, and force thereof he kepte still. So like wise saith *Appianus*, The Princes of Rome name them selues, Imperatores, Emperours, whiche was a name of gouernement in *h. felds*, & lasted but for *h. while*: but Kinges they wil in no wise be called, for *h. the* name of a Kinge emonge them then was odious. How be it (he saith) in dede they are very Kinges. So *Augustus Cesar*, notwithstanding he were a Tyrant, & had oppressed *h. people*, yet he chose to be called Tribunes plebis: The Defender, and Patrone of the people. And *Arres*, notwithstanding he had miserably wasted, and consumed the whole *Islande* of *Sicilie*, yet in his title he

*Gregor. li. 4. E. pist. 32. C. 36.*

*superbum, prophanium nomen.*

*Gregor. li. 1. Epist. 7. C. 25.*

*De Meritis & remissione peccatorum. ad Marcellinum. li. 3. ca. 1.*

*Dion.*

*Appianus.*

*Ἰσὶς δὲ τὰ βαρβάρως λέγει.*  
*Cornelius Tacitus. in Augusto.*



Pope not  
vniuersal.

he would be called, *εὐαγγέλιον*, that is, The Keper, and Saueour of that Ile-  
lande. Thus they dissemble openly, and as one saith, With faire names they couer  
foule faultes. But it was not any such Disimulation, or countenance of Hu-  
militie, that moued Leo, Gregorie, or any other Godly Bishop of Rome, to refuse  
this name, as M. Hardinge imagineth: but the very Iniquitie, and iniurie there-  
in contained. For thus saith S. Gregorie, Si vnus Patriarcha Vniuersalis dicitur, Patri-  
archarum nomen ceteris derogatur &c. If one be called the Vniuersal Patriarke, then is  
the name of Patriarkes taken from others. But God keepe it farr from any Christian minde,  
that any man should take so much vpon him. The consenting vnto this wicked name, is the  
loosinge of the Faith. Wherefore in the Council of Carthage it is decreed thus: Prima  
sedis Episcopus ne appelletur Princeps Sacerdonū, vel Summus Sacerdos, vel aliquid hu-  
iusmodi: sed tantum Primæ Sedis Episcopus. Vniuersalis autem nec etiam Romanus pon-  
tifex appelletur. Let not the Bishop of the first See be called the chiefe of Bishoppes, or the  
Highest Bishop, or by any other like name. But the Bishop of Rome him selfe may not be  
called the Vniuersal Bishop. This later clause of that Canon (Vniuersalis autem Epif-  
copus nec etiam Romanus pontifex appelletur) one Peter Crabbe the setter forth of  
the Councils, of purpose, and contrary to god Faith dissembled, & leaft out. How  
beit, the fraude is sone discovered. For y same Clause is to be founde whole, bothe  
in written examples of the Councils, and also in Gratian, that compiled the De-  
crees: and in the very Barbarous Glose vpon the same, by these wordes, Hic dici-  
tur, quod Papa non debet vocari Vniuersalis. Here it is saide, that the Pope may not be cal-  
led, The Vniuersal Bishop. M. Harding saith, The Pope was called by that name: and for  
proue thereof allegeth a Council without a Canon. But the whole General  
Council of Carthage saith, The Bishop of Rome may not in any wise be so called: and  
the Canon therof is apparent, and may be seene. Now let the Christian Reader iudge, to  
whether he will geue greater credite.

This Council (saith M. Harding) would not haue offered this name vnto Leo, onlesse it had  
beene lawful. Yet he knoweth, al is not law, that is moued in Council. Leo, & Gela-  
sius, as it is befoze said, condemned certaine Decrees of this same Council of Chal-  
cedon, as Unlawful: notwithstanding the Determination of. 630. Bishops. The  
Fathers in the Council of Nice attempted, contrary to Gods commaundements,  
to breake the lawful Patrimoine of Priestes, & Bishops. But their attempte, bi-  
cause it was unlawful, was reproued, & staied by Paphnutius. M. Harding there-  
foze might better conclude thus, Leo, Gregorie, & other holy Fathers Bishops of  
Rome refused the name of Vniuersal Bishop, as it appeareth by their wordes, for  
that it was iniurious vnto other Bishops, & a corruption of the Faith: and so: the  
same cause the General Council of Carthage determined, that y Bishop of Rome  
should not, ne might not so be called: Therefore that name was not lawful.

Al this notwithstanding, true it is, that M. Harding saith, Leo in that Council of Chal-  
cedon was thus called. The places be knowne: and may not be denied. He is so saluted  
in three sundrie Epistles: the one sent by one Athanasius a Priest: the other by one  
Ischyron a Deacon: the thirde by one Theodoros likewise a Deacon. But of that  
whole number of sixe hundred, and thirtie Bishoppes there assembled, I know M.  
Hardinge is not wel hable to shew, that any one euer saluted, or called him so.

Wherefoze, whereas M. Hardinge, the better to put his Reader in remem-  
brance, hath sette this note in the Margine, that the Bishop of Rome was called  
the Vniuersal Bishop, and Heade of the Church aboue a thousand yeres sithence,  
he might with more truethe, and muche better haue noted his booke thus:  
S. Gregories vvoordes misalleged: The Council falsified: This  
onely Canon lost: al the reast vvhole and safe: A straunge Priest,  
and tivo poore Deacons, in their Priuate suites for their goodes,

Cicero in Ver-  
rem.Τὸ δὲ οὐνομα  
πρεπειν τῷ  
τῷ μὲν οὐνο  
ἐλάττω.Gregor. li. 4. E-  
pist. 36.

Greg. li. 4. ca. 39

Concil. Cartha-  
ginen. 3. can. 26.The Bishop of  
Rome may not  
be called, The  
Vniuersal By-  
shop.Dist. 99. prime  
sedis.Inter Decreta  
Concil. Tarra-  
con.Socrates li. 2.  
ca. 11.Concil. Chalce-  
don. Actio. 3.



**Bishop of  
the Vni-  
uersal  
Church.**

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THE FOURTH ARTICLE

and Legacies, named Leo the Vniuersal Bishop. But of the fixe hundred and thirtie Bishops, that had voices in the Council, not one euer named him so. Thus muche M. Hardinge mighte truly haue noted in the Margine.

Yet (saith M. Hardinge) the Bishops of Rome, that were godly Fathers, and holy Martyrs, used this name, as it appeareth by their Epistles. And here are brought in the titles of letters under the names of Sixtus, Pontianus, and certaine others, witten, as it is before declared, a longe time after the writers were deade. Suche ruinous fundacions M. Hardinge hath chosen to builde vpon.

But what are these Olde Fathers taught to saue? Or howe is M. Hardinge relieved by their wordes? In the Salutation before their letters they write thus, Sixtus, Pontianus, Victor, Bishop of the Vniuersal Church. This (saith M. Hardinge) is euen al one thinge with, Vniuersalis Episcopus: there is no manner difference. What ranginge, and huntinge here is, to beate by that thinge, that wil not be founde. M. Hardinge, bicause he can not finde the Vniuersal Bishop, that he sought for, therefore he hath sought out the nexte of kinne, that is, The Bishop of the Vniuersal Church: and these two, he saith, be both one. Howbeit, this mater neede no greate seekinge: euery Childe might soone haue founde it. But if an Vniuersal Bishop, and a Bishop of the Vniuersal Church, be al one thinge, howe then is it true, that S. Gregorie saith, Nemo decessorum &c. None of my Predecessors woulde euer consent to this name? Or how can he finde suche faulte with the name of Vniuersal Bishop, and beare so easily with the name of Bishop of the Vniuersal Church, which, he knew, his Predecessors had used, if he toke them both for one thinge, without difference? To be shorte, if these names, as M. Hardinge assureth him selfe, be bothe one, howe is the one Godly, the other Ungodly: the one Arrogant, the other not Arrogant: the one blasphemous, the other not blasphemous?

This errour riseth of misvnderstandinge these wordes, Vniuersalis Ecclesia. For the Church Vniuersal, and the Church Catholique, the one beinge Graeke, the other Latine, are bothe one: and are commonly used of the learned Fathers, as contrary to a Particular Church, as be the Churches of Heretiques, & Schismatiques. In this sence, euery Godly Bishop, is a Bishop of the Catholique, or Vniuersal Church: like as also euery Godly man is a member of the same. Thus writeth Calixtus, Calixtus Archiepiscopus Ecclesie Catholice Vrbis Romae. Thus Marcellus, Marcellus Episcopus Sancte & Apostolice & Catholice Vrbis Romae. In these places Rome is called a Catholique, that is, to saue, an Vniuersal Cittie: partely to exclude the Churches of Heretiques, whiche were more Particular: and partely also to signifie, that the Church there, was then a Church of the Catholique, and Vniuersal Doctrine. So likewise it is witten in the Council of Constantinople: Clerici, & Monachi Apostolici Throni Antiochenae magnae Ciuitatis, Catholice, Sanctae Ecclesie Dei. The Clerkes, and Monkes of the Apostolique Throne of the greate Cittie of Antioche, of the Catholique, or Vniuersal Holy Church of God.

Againe, euery Bishop maye be called the Bishop of the Vniuersal Church, for that it is his duetie to care, not onely for his owne flocke, but also for al others of the whole Church of God. So saith Origen, Qui vocatur ad Episcopatum, vocatur ad seruitutem totius Ecclesie: Who so is called to a Bishoprike, is called to the seruice of the whole Church. So Chrysostome exhortinge the whole people together, saith vnto them, Vniuersae Ecclesiae curam geramus, Let euery one of vs take the care of the Vniuersal Church. So likewise Pope Cleutherius writeth vnto the Bishops of Fraunce, Huius rei gratia Vniuersalis vobis a Christo commissae est Ecclesia

Gregor. li. 4. Epist. 32. & 36.

Calixti Epist. Decret. 1.

Marcelli Epist. 2.

Concil Constantinop. 5. Actio. 1.

Origen in Esai. Hom. 6.

Chrysost. in 2.

Corin Hom. 13.

Epistola Eleutherij ad Episcopos Galliae.



Vniuersal  
Bis hop.

fia, vt pro omnibus laboreis, & cunctis opem ferre non negligatis: For that cause the whole Vniuersal Church is committed vnto you, that you shoulde trauaile for al, and not be negligent to healepe al. Thus many waies the Bishops bothe of Rome, and of Antioche, and of France, were called the Bishops of the Vniuersal Church. But the Vniuersal Bishop none of them al was euer called. Of John of Constantinople, that firste began to vsurpe that name, Gregorie the Bishop of Rome writeth thus: Despectis omnibus, solus conatur appellari Episcopus: Despisinge al other Bishoppes, he woulde onely be called a Bishop. So likewise saithe Pope Pelagius, If the churche Patriarke be called Vniuersal, then the rest haue lost the name of Patriarkes.

This is the meaninge of an Vniuersal Bishop, and the very selfe same Infinite, and Immoderate Power, that M. Hardinge claimeth for the Bishop of Rome. For so he hath already saide, That the other three Patriarkes are no Patriarkes in deede, but onely his Delegates, and seruantes, to doo that shal please him to commaunde them. In steepe hereof M. Hardinge hath founde out a Bishop of the Vniuersal Church: and so leauinge the thinge, that is demaunded, he answereth to that, is not in question: and priuely confesseth by his silence, that hitherto he hath not founde, nor can finde his Vniuersal Bishop.

This answer maye serue, to that is here alleged of the Council of Aphrica, and the Epistle of Athanasius: sauing that the Epistle bearing that holy Fathers name, as it is already proued, is nothinge elles but apparant forgerie. The Bishoppes in the Council of Aphrica, besides that they utterly denied the Popes Vniuersal Power, forbiddinge their Clerkes vpon paine of Excommunication to appeale to him, sundrie times in the same Council writtinge vnto him, they vse the name of Familiaritie, and equalitie, and cal him their Brother.

Now, for a surplussage, for as much as, M. Hardinge with al his studie, & conference with his frendes, cannot yet finde out his Vniuersal Bishop in the Church of Rome, let vs see, whether we may finde him in some other place, and that not by the witnesse of a simple Priest, or a Deacon, but by the authoritie of Catholique Emperours, and Councils, and of the Bishop of Rome him selfe: and that not by shiftinge of termes, one for an other, as M. Hardinge is driuen for wante, in steepe of an Vniuersal Bishop, to bringe in a Bishop of the Vniuersal Church, but in plaine, manifest, expresse wordes, and such, as in no wise may be denied.

In the Council of Constantinople, the Bishop there is scarcely saluted, or intituled by other name. For this is his common stile: Oecumenico Patriarcha Iohanni: To John the Vniuersal Patriarke. To John the Father of Fathers, and Vniuersal Bishop. The holy Vniuersal Archebishop, and Patriarke Mennas.

Nicephorus saithe, The Bishoppe of Alexandria was intituled Iudex vniuersi orbis: The Judge of the whole worlde. Clement vnto S. James the Bishop of Hierusalem writeth thus: Clemens Iacobo Fratri Domini, Episcopo Episcoporum, regni Hebræorum Sanctam Ecclesiam Hierosolymis, sed & omnes Ecclesias, quæ vbiq; Dei prouidentia fundatæ sunt: Clement vnto James the Brother of our Lorde, the Bishop of Bishops, gouerninge the holy Church of the Iewes at Hierusalem, and besides that, al the Churches, that he foundes euery where by Gods prouidence. The Emperour Iustinian writeth thus: Vnto Epiphanius the Archbishop of this Imperial Cittie (Constantinople) and Vniuersal Patriarke. To conclude, The Bishop of Rome him selfe thus saluteth the Bishop of Constantinople: Theodorus Generali Patriarchæ, Adrianus Seruus Seruorum Dei: Vnto Theodorus the General Patriarke, Adrian the Seruant of Gods Seruantes. And in the last Council holden at Florence, Ioseph the Bishop of Constantinople beinge there, vfed the same title, and wrote him selfe The Archebishop of Newe Rome, and the Vniuersal Patriarke. If M. Hardinge had so good euidence for the Bishoppe of Rome, I beleue, he woulde not thus passe it away in silence.

Gregor. li. 4. Epist. 34.

Pelag. 2. Epist. 1. Dist. 29.

Nullus. Folio. 86. Diuisio 23.

Concil. Aphric. Can. 12.

Canon. 101. 105.

Concil. Constantinop. 5. Actio. 1.

Nicephor. li. 14. ca. 34. Clementis Epist. 1.

Authen. Constitutio. 3. οἰκουμένης πατριάρχης. Concil. Nicen. 2. Actio. 2.



M. Hardinge. The. 31. Diuision.

This is a frethe  
kinde of Rhe-  
torique.

The. 121. vn-  
truth. For Peter  
chiefly is so cal-  
led, yet was not  
Peter then Bi-  
shop of Rome.  
\* These termes  
be not equiva-  
lent.

¶ These woordes  
are craftily  
added to Chry-  
stome, as to  
the discrete  
Reader maye  
soone appeare.

The. 122. vn-  
truth, standinge  
in yotruie trans-  
lation.

¶ Al these  
woordes not  
withstandinge,  
M. Hardinge  
hath not yet  
founde the  
Head of the vni-  
uersal Church.  
¶ A miserable  
Syllogisme: It  
concludeth in  
Secunda figura  
affirmatiue.

The. 123. vn-  
truth. For Leo  
hath not one  
futte woorde.  
(p) Eue so Gre-  
gory saith of

Concerninge the other name (Heade of the Church) I meruaile not a litle that M. Iuel denieth that the Bis hoppe of Rome was then so called. Either he dooth contrary to his owne knowledge, wherein he must needes be condemned in his owne iudgement, and of his owne conscience, or he is not so well learned, as of that side he is thought to be. For, who so ever trauaileth in the Readinge of the auncient Fathers, findeith that name almost euery where attributed to Peter the firste Bis hop of Rome, (121) and consequently to the Successour of Peter, that name (I saye) either in termes equiuallent, or expressly. Firste the Scripture calleth Peter Primum, The firste amonge the Apostles. The names of the twelve Apostles (saith the Matthe we) are these. \* Primus Simon, qui dicitur Petrus, Math. First Simon, who is called Peter. And yet was not Peter first called of Christ, but his brother Androwe before him, as is before saide. Dionysius that auncient Writer calleth Peter sometime Supremum, sometime vtiuallem, the chiefe, and the highest apostle. Origen upon the beginning of Iohn saith: Let no man thinke that we set Iohn before Peter: VVho may so doe for who shoulde be higher of the Apostles then he, who is, and is called the toppe of them? Cyprian calleth the Church of Rome in consideration of that Bis hoppers supreme authoritie, Ecclesiam principalem, vnde vnitas Sacerdotalis exorta est. The principal or chiefe Church, from whence the vnitie of Priestes is spronge. Eusebius Casariensis speakinge of Peter sent to Rome by Goddes providence, to vanquish the Simon Magus, calleth him, Potentissimum, & maximum Apostolorum, & reliquorum omnium principem. The mightiest of power, and greatest of the Apostles, and Prince of al the reste. Augustine commonly calleth Peter Primum Apostolorum, First, or chiefe of the Apostles. Hierome, Ambrose, Leo, and other doctours, Prince of the Apostles. Chrysostome upon the place of Iohn cap 21. Sequere me, Follow me, amonge other thinges saith thus. ¶ If any woulde demaunde of me, howe Iames tooke the See of Hierusalem, that is to saie, howe he became Bis hop there, I woulde answere, that this, (he meaneth Peter) maister of the whole worlde, made him gouernour there. And in an other place bringinge in that God saide to Hieremie, I haue sette thee like an yron Piller, and like a brasen walles: But the father (saith he) made him ouer one nation, but Christe made this man (meaninge Peter) ruler ouer the whole worlde &c. And leaste these places shoulde seeme to attribute this supreme Auctoritie to Peter onely, and not also to his Successours, it is to be remembered, that Irenaeus and Cyprian acknowledge and call the Church of Rome chiefe, and principale. And Theodoretus in an Epistle to Leo, calleth the same in consideration of the Bis hop of that See his primacie, Orbi terrarum praesidentem, President, or (122) bearinge rule ouer the worlde. Ambrose upon that place of Paule, 1. Timoth. 3. where the Church is called the pilloure, and stae of the truth, saith thus. Cū totus mundus Dei sit, Ecclesia tamen domus eius dicitur: cuius hodie rector est Damasus. VVhere as the whole worlde is Gods, yet the Church is called his house, the ruler whereof at these daies is Damasus.

¶ I woulde not werie and trouble the Reader with suche a number of allegations, were it not that M. Iuel beareth the worlde in hande; wee haue not one sentence, or clause for vs, to prouoe either this, or any other of al his Articles.

But perhappes some one wil say, yet I heare not the Bis hop of Rome called Heade of the Vniuersal Church, what forceth it whether that very terme be founde in any auncient Writer, or no? Other termes of the same vertue and power be oftentimes founde. Is it not one to saie, Heade of the Vniuersal Church, and to saie, Ruler of Gods house, whiche Ambrose saith? Whereof this argument maie be made. ¶ The Church, yea the Vniuersal Church is the house of God, but Damasus Bis hop of Rome is ruler of the house of God, after Ambrose: Ergo Damasus is ruler of the Vniuersal Church. And by like right and title is the Pope, who is Bis hop of Rome not also ruler of the same. VVhat other is it to cal the Church of Rome the principal Church, respectiue had to the Bis hop there, and not other-wise (wherein a figure of speache is used, as Irenaeus, and Cyprian doe, and President, or (123) sette in an. Cloritie ouer the whole worlde, as Leo dothe: then to cal the Bis hop of Rome, Heade of the Vniuersal Church? VVhat meaneth Chrysostome callinge Peter, totius orbis magistrum, The Maister and teacher of al the worlde: and saing in an other place (F) that Christe made Peter not ruler ouer one nation, homil. 11.

nations as the father made Ieremie ouer the Iewes, but ouer the whole worlde? Vvhat other (I saye) meaneth he thereby, then that he is head of the whole worlde, and therefore of the vniuersal Church?

The B. of Sarisburie.

Touchinge the name of the vniuersal Bishop, M. Hardinge hath but one au-  
thoritie: and yet the same can not be founde. Touchinge the other name, of Heade  
of the Church, he commeth in onely with sople bragges, and great vauntes, as if  
he were plainge at poste, and should winne al by vleiuge. He saithe, If M. Zuel  
know this, then he speaketh against his conscience: If he know it not, then is he  
not learned. To contende for learninge, it were a childishe folie. He is suffici-  
ently learned, that saith the trueth. But if M. Hardinge with al his learning be  
hable to finde out his Heade of the Church, he shal haue his request: I wil graunt  
him to be learned.

He saithe, The Bishop of Rome is so named, either in termes equiualent, or expressely. Thus  
he doubteth at the mater, andammereth, and salttereth at the beginninge. But if  
the Bishop of Rome were the Heade of the Church in deede, and so allowed, and  
taken in the worlde, why was he neuer expressely and plainly named so? Was  
there no man then, in the worlde, for the space of fire hundred yeeres, hable to ex-  
presse his name? His termes of like force, and meaninge, whiche he calleth equi-  
valent, must needs impoite thus mutche, That the Bishop of Rome is aboue al  
General Councelles: that he onely hath power to expounde the Scriptures, and  
cannot erre, nor be iudged of any man: and that without him, there is no health:  
and that al the worlde ought to know him for the vniuersal Heade, vpon paine of  
damnation. Thus mutche the Pope him selfe claimech by that name. If M. Har-  
dinges termes founde not thus, they are not equiualent. It had beene the sim-  
pler, and plainer dealinge for M. Hardinge, to haue saide, This name cannot yet  
be founde: and so to haue taken a longer daie.

As for the mater, the question is mooued of the Bishop of Rome: the answere  
is made of S. Peter: as if S. Peter continued there Bishop till vntil this daie.  
But it is presumed, that, what so euer priuilege was in Peter, the same muste  
needes be in the Bishoppe of Rome by Succession, yea although he haue not one  
spake of Peter. S. Peter in the Olde Fathers is diuersely called, the first, the  
Chiefe, the Toppe, the Highe Honour of the Apostles, and in Cusebius, and S.  
Augustine *πρῶτος*, and Princeps Apostolorum: In whiche laste wordes of S.  
Augustine, and Cusebius, I must doo thee, good Reader, to vnderstande, that,  
Princeps, is not alwaies taken for a Prince, or Couernour endued with power,  
but oftentimes for the first man, or best of a companie. So wee reade in the  
Scriptures, Princeps Familie: princeps legationis: princeps Coquorum: that is, The  
Chiefe of the house, or stocke: The chiefe of the embassage: the chiefe of the Cookes. In this  
sense, Cicero saithe, Seruius Princeps in iure ciuili: Philosophorum Princeps Aristip-  
pus: Sennius the Chiefe in the Ciuile Lawe: Anstippus the Chiefe of Philosophers. So  
is S. Peter called Princeps Apostolorum: And therefore S. Augustine calleth him,  
Primum, & Principium, that is, The Firste, and the Chiefe of the Apostles.

Wee may not imagine, as M. Hardinge seemeth to doo, that Peter was  
made a Lorde, or Prince, and had Power, and Dominion ouer his brethren.  
S. Ambrose, as it is befoze alleged, comparinge Peter and Paule together,  
saith thus: Inter ipsos, quis cui praeferatur, incertum est: Whether of these two I  
maye sette before the other, I cannot tel.

Likewise Sainde Cyprian saith: Hoc erant ceteri Apostoli, quod fuit Petrus, pari consortio praediti, & Honoris, &  
Potestatis: The rest of the Apostles were the same that Peter was, endued with like

Paulus, Obtinuit  
totius Ecclesie  
principatum, in  
1. Reg. li. 4. ca. 4

Termes equiua-  
lent.

Exod. 6.  
Numer. 10.  
4 Reg. 25.  
Diff. 44.  
Cum autem.  
In Braro.  
Tusculana. 2.  
Augusti. de ver-  
bis Do. in Euag.  
Matth. 2. cap. 14.  
Ambros. ser-  
mon. 66.  
Cyprian. De sim-  
plicitate pra-  
latorum.



Paule  
chiefe.

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THE FORTHE ARTICLE

Chrysostom. in  
Matth. hom. 55.

Matth. 28.  
Marke. 16.  
Psalm. 19.  
Roma. 10.

Chrysost. in Io-  
han. homil. 87.  
Chrysostom. in  
Acta. hom. 3.

Chrysost. in epist.  
ad Romanos.  
hom. 18.

Gregor. in Iob.  
li. 27. ca. 6.

Gregor. in 1. Re-  
gum li. 4. ca. 4.

Chrysostom. in  
Psalm. 44.

Chrysost. in Io-  
han. hom. 87.

Luce. 24.  
Iohn. 35.  
Act. 1.  
Iohan. 17.  
Iohan. 20.  
Galat. 1.  
Galat. 2.

Chrysost. in Epi-  
ad Galat. ca. 2.

fellowship bothe of Honour, and of power. S. Ambrose saith, He cannot discern be-  
tweene Peter, and Paule, whether he may sette before other. S. Cyprian saith, Al the A-  
postles had like Honour, and like Power: Yet by S. Hardinges fantasie, Peter onely  
was the Prince: and al the reast were subiectes, and vnderlinges vnto him.

But Chrysostome saith: Christe made Peter ruler ouer the whole worlde. I know  
not, what special power S. Hardinge will geather of these wordes. For the same  
Commission, that was geuen to Peter, in as large, and as ample sorte was geuen  
also to the reast of the Apostles. Christe saide vnto them al: Ite in vniuersum mun-  
dum &c. Goe into the whole worlde, and preache the Gospel. And S. Paule saith, it  
was prophesied of them before, In omnem terram exiuit sonus eorum: The sounde of  
them wente out into al the worlde. Therefore, that S. Chrysostome speaketh here of  
S. Peter, the same otherwhere he speaketh in like forme of wordes of al the Apo-  
stles. Thus he writeth vpon S. Iohn: Apostoli suscipiunt curam totius Mundi:  
The Apostles receiue the charge of al the Worlde. Likewise he writeth of S. Paule:  
Michaeli Gens commissa est Iudæorū: Paulo vero Terræ, ac Mariæ, arque Vniuersi Orbis  
habratio: Vnto Michael is committed the nation of the Jewes: but Lande, and Sea, and  
al the habitation of the worlde, is committed vnto Paule. And againe: Paulo Deus om-  
nem prædicationem, & res Orbis, & Mysteria cuncta, vniuersamq; dispensationem con-  
cessit: God hath geuen vnto Paule al manner preachinge, the matters of the worlde, al My-  
series, and the ordinge of al. So likewise saith S. Gregorie: Paulus catenis victus  
Romam peti occupaturus Mundum: Paule beinge bounde with chaines wente to Rome, to  
conquiere the whole Worlde. And againe he saith: Paulus ad Christum conuersus, Ca-  
pit effectus est Nationum: qui obtinuit totius Ecclesiæ principatum: Paule beinge con-  
verted vnto Christe, was made the Heade of Nations, because he obtained the chieftie of al the  
Church. This was that vniuersal power, that, Chrysostome saith, was geuen  
vnto S. Peter: and that not seuerally vnto him alone, but iointely, and togea-  
ther, with al the reasts of Christes Apostles. Whiche thing the same Chrysostome  
otherwhere plainely declareth by these wordes, Apostoli vniuersum Orbem terrarum  
peruaserunt, & omnibus Principibus fuerunt magis proprii Principes, Regibus potentio-  
res: The Apostles ranged ouer the whole Worlde, and were more like Princes, then the Prin-  
ces in deede, and more mighty then the Kinges. Thus was not onely Peter, but also al  
the reast, and euery of the Apostles made rulers ouer the whole worlde.

It is further alleged, That Peter appointed James Bishop of Hierusalem, and the  
same auouched by Chrysostome. Although this place of Chrysostome importe not  
greatly, yet beinge wel sifted, and considered, it may seeme very suspicious, as no-  
thinge agreeing either with that went before, or with that foloweth afterward:  
but altogether sauering of some corruption. If S. Hardinge him selfe would con-  
sider the wordes with indifferent iudgement, I doubt not, but he would maruel  
how they came thither.

Neither is it likely, That James tooke authoritie of Peter, hauinge before ta-  
ken sufficient authoritie of Christe him selfe. For this Commission Christe gaue  
to euery of his Apostles al alike: As my liuinge Father sente mee, so doo I sende you: Ye  
shalbe witnesses to mee, euen to the endes of the Worlde. And if Peter gaue authoritie  
vnto James, who then gaue authoritie vnto Paule: Certainly, S. Paule dwelte  
in no Peculiar, but was as mutche subiecte to Iurisdiction, as S. James. But S.  
Paule saith, He was an Apostle, non ab hominibus, neque per hominem, neither of men,  
nor by man, but by Iesus Christe, and God the Father. They that were the chiefe of the Apo-  
stles, gaue nothing vnto mee. The preachinge of the Gospel amonge the Gentles was comitted  
vnto mee, euen as vnto Peter the preachinge of the Gospel amonge the Jewes. And Chryso-  
stome expoundinge the same place saith thus: Paulus nihil opus habebat Petro, nec il-  
lius egebat voce: Sed honore par erat illi: nihil hic dicā amplius: Paule had no neede of Pe-  
ters healse, nor stood in neede of his voice: but was in honour as good, as he: I wil say no more.

Perceby



Hereby it may appeare, that the reast of the Apostles tooke not their Apostleship, or authoritie of S. Peter.

But beinge graunted, that Peter appointed James to preache in Hierusalem, yet will it not folowe therefore, that Peter had rule, and Dominion ouer the Apostles. For thereof would folowe this greate inconueniente: The Apostles at Hierusalem appointed Peter, to goe, and to preache in Samaria: Ergo, The Apostles had rule, and Dominion ouer Peter. Whiche were an ouerthrowe of M. Hardinges great test principle.

But let vs graunte, that Peter was the Heade of the Apostles, as a mater nothinge perteininge to this question. Will M. Hardinge thereof conclude, that the Pope is therefore the Heade of the Vniuersal Church? For what is there in the Pope, that was in Peter? Preachinge of the Gospel: He preacheth not. Feeding of the flocke: He feedeth not. He will saye, Succession, and sittinge in Peters Chayre, whiche is in Rome. A man maye answere, The Scribes, and Phariseis sate in Moses Chayre. But M. Hardinge knoweth, that Peter, when he receiued this priuilege, was in Hierusalem, and not in Rome. Therefore this argument would better stande thus: Peter neither had Dominion ouer the reaste of the Apostles: nor was Bishop of Rome, when Christe spake vnto him: Therefore the Bishop of Rome cannot iustely claime hereby the Vniuersal Power, and Dominion ouer all the worlde. Merily S. Augustine saithe, Paulus ipse non poterat esse Caput eorum, quos plantauerat &c. Paule him selfe coulde not be the Heade of them, that he had planted: For he saithe, that we beinge many are one Bodie in Christe: and that Christe him selfe is the Heade of that Vniuersal Bodie. Of these wordes of S. Augustine we may gather this reason: S. Paule coulde not be the Heade of them, that he had planted: Therefore much lesse may the Pope be the Heade of them, that he neuer planted.

Yet replie wilbe made, That Theodoretus calleth the Church of Rome *τὴν οὐρανίου προκαθήμενῃ*, whiche wordes M. Hardinge vntuly translateth, President, or bearinge rule ouer the worlde. For he knoweth, That the Greeke worde *προκαθήμεναι*, significth, sittinge in the first place, and forceth not of necessitie any rule, or gouernement ouer others. He might better haue turned it, Ecclesiam orbis terrarum primariam, The most notable, or chief Church of the worlde: And so wolde his translation haue wel agreeed with the Constitutions of the Emperour Iustinian: wherein the preeminence of sittinge in the first place in all Councelles, and Assemblies, is by special priuilege graunted to the Bishop of Rome.

Likewise it wilbe replied, That Cyprian calleth the Church of Rome, Ecclesiam Principalem, The principal Church: whereof it were muche for M. Harding to reason thus:

*The Church of Rome is a Principal Church.*

*Ergo, The Bishop of Rome is Heade of the Vniuersal Church.*

For Cyprian him self in the same Epistle in plaine expresse wordes saith, The authoritie of the Bishoppes of Apherica is as good, as the authoritie of the Bishop of Rome.

Cicero, to blase the nobilitie of that Cittie, calleth it, *Lucem orbis terrarum, atque Arcem omnium Gentium*. The light of the Worlde, and the Castle of all Nations.

Frontinus likewise, *Roma Vrbs indiges, terrarumque Dea*. Rome is a wantles Cittie, and the Goddesse of the worlde. And S. Hierome of the same in his time saith, *Romanum Imperium nunc Vniuersas Gentes tenet*. The Emptire of Rome now posseseth all Nations. And therefore in the Council of Chalcedon the Emperour of Rome is called *Dominus Omnis Terræ, & Dominus Vniuersi Mundi*. The Lorde of all the Earth: and, the Lorde of the whole Worlde. In consideration as wel of this wooldly state, & Paustie, as also of the number, and constancie of partyes: of the place

Acton. 3.  
Rom. 12.  
Eph. 1.

Matth. 23.

August. contra  
litteras penilia-  
ni li. 1.  
1. Corinth. 12.  
Roma. 12.  
Eph. 1.

Auben. Colla. 9  
De Eccles. ti-  
tul. 1.  
Cod. De sacro-  
sanctis Eccl. ca.  
Decernimus.

Cyprian. li. 1.  
Eps. 3.

Cicero. in Ca-  
tit. Oratio. 4.  
Petrus Crinit.  
li. 1. ca. 18.  
Hierom. ad Ala-  
gasiam quas. II.  
Concil. Chalce-  
don. Actio. 1.



place of Peters trauaile: of the Antiquitie of the Church: and of the puritie of Doctrine, the Church of Rome was called the Principal Church of al others. But he addeth further, Vnde vnitas Sacerdotalis exorta est. From whence the Vnitie of the Priesthoode first beganne. For that, these woordes seeme to weigh muche, I thinke it good herein to heare the iudgement of some other man, that maie seeme indifferēt.

*Polydorus Vergilius  
de inuentorib.  
rerum lib. 4.*

Polydorus Vergilius expoundinge the same woordes of Cyprian, writeth thus, Ne quis erret, nulla alia ratione Sacerdotalis ordo a Romano Episcopo profectus esse dici potest, nisi apud Italos duntaxat id factum esse intelligatur: cum per diu ante aduentum Petri in urbem Romam, apud Hierosolymos Sacerdotium fide institutum fuisse, liquido liquet. Least any man hereby deceiue him selfe, it cannot in any other wise be saide, that the order of Priesthoode grew first from the Bishop of Rome, or lesse we vnderstande it onely within Italie. For it is cleare, and out of question, that priesthoode was orderly appointed at Hierusalem a good while before Peter euer came to Rome. This commendation therefore, by the iudgement of Polydore, was geuen by S. Cyprian to the Church of Rome in respecte of Italie, and not in respecte of the whole worlde. And therefore S. Augustine sayth, Ciuitas, quasi Mater, & Caput est Ceterarum: vnde etiam Metropolis appellatur. The Cittie is as the Mother, and the Heade of other townes: and thereof in respecte of suche townes it is called the Mother Cittie. And in this sense Chrysostome calleth the Cittie of Antioche Metropolim Fidei, The Mother of the Faith.

*Augustinus de consensu Evangelist.  
lib. 3.*

*Ad populum  
Antiochen. hom.  
17.*

M. Hardinge saith further, The Church is called the House of God: the ruler whereof (saith S. Ambrose) in these daies is Damasus. Here is narrowe seekinge, to finde out somewhat: & yet the same somewhat will be worthe nothinge. First, what opinion S. Ambrose had herein, it is easy els where of other his woordes to be seene. In his Epistle vnto the Emperoure Valentinian, he calleth Damasus, not Prince of the people: nor Heade of the Church: nor Uniuersal Bishop: but onely Bishop of the Church of Rome. And writinge vnto Siricius the Bishop of Rome, he calleth him his Brother.

*Ambrosius lib. 5.  
Epist. 30.*

*Ambrosius lib. 10.  
Epist. 81.*

But he calleth Damasus by expresse woordes, the Ruler of Goddes Church. He might haue had the like witnes of S. Hierome, Damasus virgo, Ecclesie Virginis Doctor est. Damasus beinge a Virgin, is the teacher of the Church, that is a Virgin. And what wil M. Hardinge geather hereof? What thinke he of Ambrose him self, and of other Bishoppes: was not euery of them the Ruler of the Church of God? Verily S. Paule thus exhorteth the Clergie of Ephesus at his departinge thence: Take heede to youre selues, and to the whole flocke, wherein the Holy Ghost hath made you Overseers to rule the Church of God, whiche he hath gotten with his Bloude. There appeareth no other difference betwene these woordes of S. Paule, and the other of S. Ambrose, sauinge onely, that S. Ambrose saith, Rector Ecclesie, and S. Paule saith, Regere Ecclesiam. Yet did not S. Paule by his woordes appointe, the Ministers of Ephesus to rule ouer the whole Church of God. Thus S. Hierome calleth Origen, Magistrum Ecclesiarum, The Maister, or teacher of the Churches. Thus Theodoretus calleth Chrysostome, Doctorem Orbis terrarum, The teacher of al the worlde. Thus Nazianzen calleth S. Basile, The Pillour and Butresse of the Church.

*In Apologia aduersus Iovinianum.*

*Act. 20.*

*Hieronymus de locis Hebraicis.  
Theodoret. lib. 5.  
cap. 32.*

*Nazianzen in laudem patris sui.  
ὁ λόγος καὶ ἡ ἐκκλησία.*

But marke wel, gentle Reader: and thou shalt see, that M. Hardinge hath pretily weastred by this place of S. Ambrose quite out of tune, and of an Indefinite, or a Particular Proposition, contrary to his rules of Logique, wil needes conclude an Uniuersal, the better to mainteine the Popes Uniuersal power. For that S. Ambrose speaketh indefinitely of a Church, without limitation of one, or other, that M. Hardinge stretcheth, & forceth to the whole Uniuersal Church: as if the whole Church of God had benne at Rome. The like kinde of erreure leadde Bonifacius the 8. to reason thus, Dominus dixit generaliter, Pascite oues meas, non singulariter has, aut illas: Ergo, commississe intelligitur Vniuersas. The Lorde saide generally vnto Peter

*De Maior & Obedien. Vnam sanctam.*



Peter, Feede my sheepe he saide not specially, Feede theise, or them: Therefore we must vnderstande, that he committed them vnto Peter also together. If M. Hardinge had not taken S. Ambrose vp so hote, by the wordes that immediately folowe, he might wel haue knowen his meaninge. For thus he openeth, what he meante by the House of God: Ibi necesse est dicatur esse Domus Dei, & veritas, vbi secundum voluntatem suam timeretur: There we must needes saie, Goddes House, and Trueth is, where soeuer God is feared accordinge to his wil. This house was in al places, where God was known, and serued: and not onely in the Church of Rome.

Pet wil M. Hardinge saie: These be euasions. For S. Ambrose seemeth to acknowledge a special Rule, and gouernement in Damasus, that was not common vnto others. Certainely, his wordes importe not so. And howe canne we knowe his meaninge, but by his wordes: But to put the matter out of doubt, let vs consider whether the self same forme of speache, haue benne applied vnto any others in like sorte. Arsenius in his submission writeth thus vnto Athanasius: Nos quoque diligimus pacem, & vnitatem cum Ecclesia Catholica, cui in per Dei gratiam praefectus es: We also loue Peace, and Vnitie with the Catholique Church, ouer which you by the Grace of God are made gouernour. Here Athanasius is pronounced Gouernoure of the Catholique Church: Pet was he not the Bishop of Rome. So likewise saith S. Cyprian: Haec Ecclesia vna est, quae tenet, & possidet omnem sponsi sui in Gratia: haec praesidemus: This Church is one, that keepeth and holdeth the Grace of her spouse: In this Church we are the Rulers. Here S. Cyprian calleth him selfe the president, or ruler of Goddes Church: Pet was he the Bishop of Carthage, and not of Rome. To be hote, in like sorte Origen pronounceth generally of al Priests: Si tales fuerint, ut à Christo super illos edificetur Ecclesia: If they besutche, as vpon the Church of God maie be builde. Here Origen imagineth, that euery Priest is the foundation of Goddes Church: Pet were it harde to saie, Euery Priest is Bishop of Rome. S. Ambroses meaninge therefore is, that euery Bishop or Patriarke within his Dioceses, or Province, is the Ruler of the whole Church. And this is it, that Cyprian seemeth to saie: Episcopatus vnus est, cuius à singulis in solidum pars tenetur: The Bishoprike is one, a portion whereof is possessed in whole of euery Bishop. Therefore M. Hardinge seemeth to doe wronge to S. Ambrose, thus violently to abuse his wordes, to proue the Bishop of Romes vniuersal power.

Here M. Hardinge doubtinge, least his Reader being wearie of these colde slender shuffles, and lookinge for some other moze substantial, & formal reasons, would saie, I heare not yet the Head of the vniuersal Church, purposely preuenteth the matter, & saith: what forceth that, whether that very terme be vsed in any ancient writer or no: Gentle Reader, I beseeche thee, marke wel this dealinge. This name, the Heade of the vniuersal Church, is the very thinge, that we denie, and that M. Harding hath taken in hande to proue: and boldly auoucheth, that he hath already plainly shewed, and proued the same. Pet nowe in the ende findinge him selfe destitute, he turneth it of, as a thinge of nought, and saith, vwhat forceth that, whether he were called by that very name or no? As though he would saie, Al the olde Fathers of the Church bothe Grækes, and Latines, wanted wordes, and eloquence, and either they coulde not, or they durst not cal the Heade of the Church by his owne peculiar name. Howe be it, if the Bishop of Rome be so called, it maie be shewed: If not, then is my first assertion true. Verily, touching the title of vniuersal Bishop, S. Gregorie calleth it: Nouum nomen: A New Name, vnaquainted, and vnknewen vnto the worlde. And saith further: If we quietly take this matter, we destroye the Faith of the vniuersal Church. This therefore was the cause, that the ancient Doctours neuer called the Bishop of Rome the Heade of the Church: for that they knewe he was neither reputed, nor taken so, nor was in deepe the Heade of the Church.

M. Hardinge corrupimus,

Iohn. 21

Ambros. in 2  
Timoth. ca. 3.

Athanas. in A.  
polog. 2.

Cyprian. ad Iu.  
bayanum de He-  
reticis Bapti-  
zandis.

Origen. in Mat-  
thae. tractatu. 1.

Cyprian. de sim-  
plicitate Prae-  
latorum.

Gregor. lib. 4.  
Epist. 32.

Gregor. li. 6. E-  
pist. 24. vniuersae  
Ecclesiae fidem



**M. Hardinge**, hauing not yet found the thinge he so long sought for, at the last is faine to make it by by *Witte & Reason*. The *Universal Church* (saith he) is the house of God: *Damasus* is the Ruler of the House of God: Ergo, *Damasus* is Ruler of the *Universal Church*. This *sylogismus* is a manifest *Fallax*, and hath as many faultes, as lines.

1. First, there is an *Equivocation*, or double vnderstandinge of these twoordes, The house of God. For bothe the *Universal Church*, and also euery particular  
2. Church, is Goddes House. Againe, there is an other *Fallax*, whiche they cal,  
Ex meris particularibus, or A non Distributo ad Distributum.

3. Thirdely, there is an other soule faulte in the very *Forme* of the *Sylogisme*, easy for any Childe to espie: For, contrary to al *Logique*, and order of Reason, he concludeth In *Secunda Figura affirmatiue*, where as *M. Hardinge* knoweth, al the *Modos*, or *Formes* of the *Seconde Figure* must needs Conclude *Negatiue*. The weakenes hereof wil the better appaie by the like. The *Universal Church* is the *Catholique Church*: But *Arsenius* saith: *Athanasius* the Bishop of *Alexandria* was Ruler of the *Catholique Church*: Ergo, *Athanasius* the Bishop of *Alexandria* was Ruler of the *Universal Church*.

Thus hitherto *M. Juel* maye truly saie, *M. Hardinge* hath yet brought, neither Clause, nor Sentence sufficient to proue, that the Bishop of Rome was called either the *Universal Bishop*, or the Heade of the *Universal Church*.

*M. Hardinge. The. 32. Diuision.*

But to satisfie these menne, and to take a waie occasion of censure, I wil alleage a fewe places, where the expresse terme (heade) is attributed to Peter the first Bishop of Rome, and by like right to his successors, and to the see Apostolike. *Chrysostome* speakinge of the vertue and power of Peter, and of the stedfastnes of the Church, in the 55. Homilie vpon *Matthe* hath these wordes emonge other. Cuius pastor, & caput, homo piscator, atque ignobilis &c. By which wordes he affirmeth that the pastoure, and heade of the Church, beinge but a fillyer, a man, and one of base parentage, passeth in firmnes the nature of the diamant. Againe, in an Homilie of the praises of *Paule*, he saith thus. Neither was this man onely sutch a one, but he also which was the Heade of the Apostles, who oftentimes saide, he was ready to bestowe his life for *Christ*, and yet was full sore afraid of death. If he were heade of the Apostles, then was he heade of the inferioure people, and so heade of the *Universal Church*.

*Hierome* writinge against *Iovinian* saith, Propterea inter duodecim vnus eligitur, ut capite constituto, Schismatis tollatur occasio: For that cause amonge the twelue, one is specially chosen out, that the heade beinge ordeined, occasion of schisme maye be taken a waie. Vvherby it appeareth, that Peter was constituted heade, for auoidinge of diuision, and schisme. Nowe the danger of the inconuenience remaininge stil, yea more then at that time, for the greater multitude of the Church, and for sundrie other imperfections: the same remedie must be thought to continue, on lesse we woulde saie, that *Christ* hath lesse care ouer his Church nowe than it is so muche increased, then he had at the beginninge, whē his flocke was smal. For this cause, excepte we denie Goddes Providence towarde his Church, there is one heade for auoidinge of schisme also nowe, as well as in the Apostles time. Vvich is the Successour of him, that was Heade by *Christes* appointement, then the Bishop of Rome sittinge in the seate, that Peter sat in.

*Cyillus* saith. Petrus vi princeps, Caputq; ceterorum, primus exclamauit, tu es *Christus filius Dei viui*: Peter as Prince, and Heade of the rest, first cried out, thou art *Christ* the sonne of the liuinge God. *Augustine* also in a sermon to the people, calleth him Heade of the Church, *Sem. 24.* saieinge, Torus corporis membrum, in ipso capite curat Ecclesia, & in ipso vertice componit omnium membrorum Sanitatem: He healeth the member of the whole Bodie, in the Heade it selfe of the Church, and in the toppe it selfe he ordereth the heade of al the members. And in an other place: Saluator quando pro se, & Petro exolui iubet, pro omnibus exoluisse videtur. *Li. 1. Quat. vet. & con.* Quia sicut in Saluatore erant omnes causa Magisterii, ita post Saluatorem in Petro omnes testam. con. 75.

A Head for  
woorthines, and  
boldenes of  
Sprite. So S.  
Gregorie saith:  
*Petrus Caput  
effectus est na-  
tionum. In. 1.  
Regum li. 4. c. 4.*

Cap. 9.

Math. vii.  
Lib. 2.



continentur: ipsum enim constituit Caput (124) omnium. Our Sauiour, saith Augustine, w<sup>h</sup>e as he commaundeth payment (for the Emperour) to be made for him selfe, and for Peter, he seemeth to haue paide for al. Bicause, as al were in our Sauiour for cause of teachinge, so after our Sauiour, al are contened in Peter, for he ordeined him Heade of al. Here haue these men the plaine, and expresse terme, Heade of the reast, Heade of the Church, Heade x of al, and therefore of the vniuersal Church. VVhat wil they haue more? Neither here can they saie, that although this auctoritie, and title of the Heade be geuen to Peter, yet it is not deriued, and transferred from him to his successors. For this is manifest, that Christe instituted his Church so, as it shoulde continue to the worldes ende, accordinge to the saieinge of Esaie the Prophete. Super solium Dauid &c. vpon the seate of Dauid, and vpon his Kingedome, shal Meßias sitte to strengthen it, and to establishe it in iudgement and rightuousnes: from this day for euermore. And thereof it is euident that he ordeined those, who then were in ministerie, so as their auctoritie, and power shoulde be deriued vnto their aftercommers for the vilitie of the Church for euer, specially, where as he saide, Beholde, I am with you vntil the ende of the worlde. And therefore, as Victor writeth in his storie of persecution of the Vandales, Eugenius Bis hop of Carthago conuened of Obadus a great Capitaine of Hunerike Kinge of the Vandales, about a Councel to be kep<sup>t</sup> in Aphrica, for matters of the Faith, betwixt the Arians supported by the Kinge, and the Catholikes, saide in this wise: Si nostram fidem &c. If the Kinges power desire to know our Faith, whiche is one, and the true, let him sende to his freendes. I wil write also to my brethren, that my Felo w<sup>h</sup>is hoppes come, who may declare the faith that is common to you and vs, (there be hath these woordes) Et præcipue Ecclesia Romana, quæ Caput est omniū Ecclesiā: And specially the Church of Rome, whiche is the Heade of al the Churches. Naminge the Church of Rome, he meaneth the Bis hop there, or his legates to be sente in his s<sup>h</sup>eede.

Thus it is prooued by good and ancient auctorities, that the name, and title of the Heade, Ruler, President, chiefe, and principal gouernour of the Church, is of the Fathers attributed, not onely to Peter, but also to his successors Bis hopped of the See Apostolike. And therefore M. Iuel may thinke him selfe by this charitably admonished, to remember his promise of yeeldinge, and subscribinge.

The B. of Sarisburie.

I might wel passe al these authorities ouer without answere, as beinge no parte of this question. For, I trust, the indifferent Reader of him selfe wil some be- lieue, we seeke no quarel against S. Peter, nor goe aboute to scanne his titles, or to abridge him of his right. It is knowen that S. Peter by these Fathers here alle- ged, Augustine, Hierome, Chrysostome, and Cyril, is called the Toppe, & Heade of the Apostles. And if neede so required, the same might be auouched by authorities many moe. For who is he, that knoweth not this?

But M. Hardinge knoweth, the case is moued, not of S. Peter, but specially, & namely of the Bis hopped of Rome: And of them, he knoweth, he shoulde haue an- swered, if his minde had bene to deale plainly, & as he saith, fully to satisfie his Reader. Within the space of the first fire hundred yeres, there were in Rome .68. Bis hopped, for their Constancie in the Faith, for their Vertue, & learninge farre exceedinge the reast, that haue bene sithence. The number of them beinge so great, their learninge so notable, their life so holy, it is maruel, M. Hardinge shoulde not be hable to shewe, that any one of them al, in so longe a time, was once called the Heade of the Church, & therefore shoulde thus reast onely vpo S. Peter: who, when he receiued these Titles, was not Bis hop of Rome: & of whom there is no question moued. Wherefore M. Hardinge may better consider his note in the Margin: and where as he hath written thus, Peter and his successors called the Heade of the Church ex- pressely: He may rather amende it, and make it thus, Onely Peter, and not one of his successors, called Heade of the Church expressely: So shoulde his note, and his text agree together: and so shoulde he not deceiue his Reader.

Here by the way, I must put M. Hardinge in remembrance: notwithstanding, for his estimations sake, he would faine haue his smyth in these maters, yet shoulde

Do

he not

The. 24. Vn-  
truth, standing  
in the wilful  
falsifyinge of S.  
Augustine.  
\* S. Augustine  
saith,  
Caput eorum:  
not, Caput om-  
nium.



M. Hardinge  
misallegeth the  
olde Doctours.

Hieronym. ad-  
uersus Iovinian-  
um. li. i.

The Apostles al  
equal.

Hieronym. ad  
Nepotian.

7. Quest. l. in  
Apibus.

Hieronym. in E-  
pistol. ad Titum.  
Cap. l.

Hieronym. contra  
Luciferian.

M. Hardinge  
misreporteth S.

Augustine.

Augustine. in  
questio. Veter.

et Noui Testa.  
questio. 75.

Pan. De Legib.  
et Senatufcon.

et Lon. Con.

Nam ad ea.

Chrysost. ad po-  
pulum Antioch.

Hom. 2.

Chrysost. in E-  
pistol. ad Roman.

li. Ham. 18.

he not therefore thus beguile the eyes of the Simple, & thus misreporte, & falsifie the wordes of y<sup>e</sup> auncient Fathers. For alleging S. Hierome, he leaueth out wordes, and altogether dissembleth the whole meaning: In S. Augustine he hath shifted, & placed one worde for an other. S. Hierome in that place with great contention of wordes, commendeth S. John aboue S. Peter, namely for that S. Peter was a Married man, and S. John a Virgin. In the heate of his talke, he laieth this objection against him selfe: At dices, Super Petrum fundatur Ecclesia: licet id ipsum in alio loco super omnes Apostolos fiat, & cuncti Clauis Regni Caelorum accipiant, & ex quo super eos Ecclesie fortitudo solidetur: But thou wilt say, The Church was builde vpon Peter (and not vpon John) Al be it in an other place the same is donne, (that is, the Church is builde) vpon al the Apostles: and receiue the Keyes of the Kingedome of Heauen: and the strength of the Church is builde equally vpon them al. M. Hardinge thought it good, to skippe, & dissemble these wordes, notwithstanding they be ioyned altogether in one sentence with the rest. It foloweth: Tamen propterea inter duodecim vnus eligitur, vt, Capite constituto, Schismatis tollatur occasio. Sed cur non Iohannes electus est virgo? Aetate delatum est: quia Petrus Senior erat: ne adhuc Adolefcens, & penē Puer progressu aetatis hominibus praeferretur: Notwithstanding the Disciples were al equal, yet therefore one is chosen amonge the twelue, that a Heade beinge appointed, occasion of Schisme might be taken away. Thou wilt say againe, And why was not John beinge a Virgin, chosen to be this Heade? He answereth, Christ gaue the preeminence vnto age. For Peter was an aged man: least that John, beinge a younge man, and in manner a Childe, shoulde be placed before men of yeeres. This therefore is S. Hieromes meaninge, that Christ, to auoide confusion, whiche lightly happeneth in al companies, where as is none order, appointed S. Peter, for that he was the eldest man, to speake, & to deale for the reaste, as the Chiefe, & Heade of al his brethren. Whiche order also was afterwarde vniuersally taken throughout the worlde: that in euery congregation of Chrestians, one shoulde haue a special preeminence aboue others, and be called Episcopus, the Bishop. This was thought a good politique way, to auoide contentio in the Churches: and not, as M. Hardinge imagineth, To make one man the vniuersal Ruler ouer al the worlde. But touching this whole matter, I haue answered more at large in the. 15. Diuision of this Article.

In the allegation of S. Augustines wordes, M. Hardinge for his pleasure, hath vttered manifest corruption, in the steade of this worde Eorum, purposely vsinge this worde, Omnium. For where as S. Augustine saith: Ipsum constituit Caput eorum: Christe appointed him to be the Heade of them. M. Hardinge thought it better to allege it thus: Ipsum constituit Caput Omnium: Christe appointed him to be Heade of al. He saue right wel, that corrupte Doctrine would not stande without some corruption.

Further, I doubt not, but M. Harding doth wel remember, that the question, that lieth between vs, riseth not of any extraordinary name, once, or twise, geuen vpon some special affection: but of the vsual, and known title of the Bishoppes of Rome. For Theophastrus saith: Quae semel, aut bis accidunt, contemnunt Legislatores: The law makers haue no regarde to sutebe thinges, as neuer happen, but once, or twise. Neither what so euer name is geuen to any man of fauour, or admiration of his vertue, is therefore to be reckened, as his ordinarie title. S. Chrysostome writeth thus of the Emperour Theodosius: Laesus est, qui non habet parem vllum super terram, Summus, & Caput omnium super terram hominum: He is offended, that in the Earth hath no peere: the Toppe, and the Head of al mē in the worlde. Eleutherius the Bishop of Rome, gaue this title vnto Lucius y<sup>e</sup> Kinge of this Ielande: Vos estis Vicarius Christi, You (being the King) are Gods Vicar. Chrysostome speakinge of Elias, calleth him Prophetarum Caput: The Head of the Prophetes. The Councel of Ephesus writing vnto the Emperours Theodosius, and Valentinianus, expresteth Cyrillus y<sup>e</sup> Bishop of Aleran-



by this title, *Caput Episcoporum congregatorum*. Cyrillus: Cyrillus the Heade of the Bishops there assembled. Likewise Gregorie intitlith S. Paule in this wise: Paulus ad Christum conuersus, Caput effectus est nationum: Paule beinge conuerted vnto Christe, was made the Heade of Nations. And to take nearer view of the Bishop of Rome, owing special titles, Pope Nicolas thereof writeth thus: Constat, Pontificem à Pio Principe Constantino Deum appellatum: It is wel knowen, that the Pope, of that godly Prince Constantinus was called God. And further they say: Papa est in primatu Abel, in zelo Elias, in mansuetudine Dauid, in potestate Petrus, in vocatione Christus: The Pope in Primacie is Abel, in zeale is Elias; in mildenesse is Dauid; in power is Peter: in enointinge is Christe. These names, as I haue saide, of Affection, and fauour haue ben geuen: yet wil not M. Hardinge therefore say, that, either, the Emperour ought to be called the Heade of al men vpon Earth: Or the Kinge, Christes Vicare: Or Elias, the Heade of the Prophetes: Or Cyrillus, the Heade of the Councel: Or S. Paule, the Heade of Nations: Or the Bishop of Rome, God, or Christe: as by an vsual, and ordinario Title. And although, as I haue saide, S. Peters titles be nothinge incident to this Question, yet we may examine M. Hardinges argument touching the same.

Peter (saith he) was Heade of the Apostles:

Ergo, He was Heade of other inferiour people: And so Heade of the vniuersal Church.

This is a deceitful kinde of argument, and riseth by degrees, and steppes: and in the Scholes is called Sorites. In like sorte M. Hardinge might conclude thus:

Elias, as Chrysostome saith, was Heade of the Prophetes:

Ergo, He was Head of the inferiour people: And so of the whole vniuersal Church.

But the error hereof wil better appeare by that argument, that Themistocles the gouernour of Athens sometimes made of him selfe, his wife, & his childe. Thus he saide:

The people of Athens is ruled by mee: I am ruled by my wife:

My wife is ruled by my childe:

Ergo, The people of Athens is ruled by my Childe.

In this reason, this one worde Rule, hath three significations. For Themistocles ruled, as a Couernour: his wife, as a Shrew: his Childe, as a wanton. And therein standeth the error of the argument. So likewise this worde, Heade, signifieth sometime the chiefe in learninge: sometime the chiefe in dignitie: sometime the chiefe in Couernement. And hereof also in reasoning riseth great error. For it were greate folie to reason thus: Paule in learninge, and dignitie was the Heade of al others: Ergo, He was the Heade in Couernement ouer al others.

Touching Victor, that wrote the Storie of the Vandales, he is neither Scripture, nor Councel, nor Doctour, nor writeth the Order, or Practise of y<sup>e</sup> primitive Church: nor is it wel knowen, either of what credite he was, or when he liued: nor doth he cal the Bishop of Rome the Head of the vniuersal Church. Chiefly he saith, Rome is the Chiefe, or Head Church of al others. Which thinge of our parte, for that time, is not denied: as may better appeare by that is written befoze in sundrie places of this Article. So doth Prudentius cal Bethleem the Head of the Worlde: Sancta Bethle Caput est Orbis: So likewise Chrysostome geuing instructions vnto Flavianus touching the Cittie of Antioche, saith vnto him: Cogira de totius Orbis Capite: Thinke thou of Antioche, that is the Heade of al the Worlde. Hereby is meante a Heade of Dignitie, or Honour, and not of Rule.

M. Hardinge findinge not one of the whole number of the Bishops of Rome, once named y<sup>e</sup> Heade of the whole Church, therefore thought it best to founde his proufe vpon S. Peter. And for that cause, others of his side haue auanced S. Peter aboue al Creatures. Bonifacius saith, That God toke Peter in Consortium Indi-

Cyrril. Tom. 4.  
Epist.

Gregor in 1. Regum. li. 4. ca. 4.  
Dist. 96. satis  
euidenter.

Prudentius in  
Enchiridio.

Chrysost. Ad populum Antioch.  
Hom. 3.



Peter not  
Heade.

Extra. de elec-  
tion. & electi  
potestate. Bonif.  
8. Fundament. a.  
Ab ipso, quasi  
quodam capite,  
dona sua omnia  
diffundit in  
Corpus.  
Socrates li. 3.  
Ca. 21.  
Matth. 23.  
After. 19.

Paule the Head  
as wel as Peter.

Gregor. li. 4.  
Epist. 38.

Augustin contra  
litteras Perilia-  
ni. li. 1. ca. 5.

Augustin contra  
Epistolam Per-  
meniani. li. 2. c. 8.

Gregor. li. 4. E-  
pist. 38.

THE FORTHE ARTICLE

uidue Trinitatis: Into the Fellowship even of the Indivisible Trinity: and that from him, as from the Heade, he powreth al his giftes into the Bodie. Hereof M. Hardinge for ceth his argument thus: Peter was the Heade of the Apostles: and so of al other inferiours:

Ergo, The Bishop of Rome is the Heade of the Vniuersal Church.

Thus, as Iulianus the Emperour in his phrenesie sometimes imagined, that the great Alexander's Soule was come by Succession to dwell in him: even so now the Bishops of Rome imagine by like fantasie, or phrenesie, that S. Peters Soule commeth by Succession to dwell in them: that therefore they ought to haue, what so euer Title, or interest Peter had. And for that cause they say, We are Peters Successours: even as the Phariseis sometime saide, We be the Children of Abraham. But S. John the Baptist saide vnto them, Put not your confidence in sucche Succession. For God is able, euen of the stones to raise vp Children vnto Abraham. And when 7 Children of Seera bringe Sorcerers, and Infidelles beganne to practise in the name of Christe, and Paule, the man posselt made them answere, Christe I know: and Paule I knowe: But what are you? Surely Peter was not the Heade of the Apostles, because he was Bishop of Rome. For he was so appointed by Christe, in consideration of age, and boldenes of Spite, longe befoze he came to Rome: Yea, and had so bene, and so had continued, although he had neuer come to Rome. Therefore M. Hardinges argument is a Fallax, and in the Scholes is called Fallacia accidentis.

Thus, notwithstandinge S. Peter were Heade of the Church, yet cannot the B. of Rome therefore of right claime the same title. And albeit S. Peter of special reuerence, and admiration of his Spite, and vertues, were sometimes so called, as S. Paule sometimes vpon like consideration also was: yet vnderstandinge this Chieftie for Vniuersal Power, and Gouvernement, and Authoritie to commaunde, S. Peter neither was the Heade of the Vniuersal Church in deede, nor was so esteemed, or taken emonge his brethren: as many waies it may wel appeare. And therefore S. Gregorie saith: Paulus membra Dominici Corporis: ceteris extra Dominum quasi Caputibus, & ipsis quidem Apostolis subijci particulariter enauit: S. Paule forbade, that the members of Christs Bodie, shoulde not be subiecte particularly vnto any certaine Heades besides the Lorde, no not vnto the Apostles themselves. So saith S. Augustine, as it is befoze alleged: Nec Apostolus Paulus Caput est, & Origo eorum, quos plantauerat: Neither is Paule him selfe the Heade of them, whome he plated. Likewise againe he saith: Paulus Apostolus, quaquam sub Capite precipuum Membrum, tamen Membrum est Corporis Christi: Paule the Apostle, although he be a special member vnder (Christe) the Heade, yet is he a member (& not the Heade) of Christs Bodie. To conclude, S. Gregorie saith: Certe Petrus Apostolus primu membru sacre, & Vniuersalis Ecclesie est. Paulus, Andreas, Iohannes, quid aliud, quam singularium suu plebium Capita: Et tamen sub vno Capite omnes membra sunt Ecclesie. Atque vt cuncta breui cingulo locutionis astringam, Sancti ante Legem, Sancti in Lege, Sancti sub Gratia: Omnes hi perficientes Corpus Domini, in membris sunt Ecclesie constituti: Et nemo se vnquam Vniuersale vocari voluit: In deede Peter the Apostle is the Chiefe Member of the holy Vniuersal Church. Paule, Andrewe, and John, what are they els, but the Heades of seuerall peoples: yet notwithstandinge vnder one Heade they are al members of the Church. To be shorte, The Sainctes before the Law: the Sainctes in the Law: the Sainctes vnder Grace: al accomplishing the Lordes Bodie, are placed emonge the members of the Church: And there was neuer yet none that woulde cal him selfe Vniuersal.

Hereof we may wel conclude thus: S. Peter touchinge gouernment, and Ordinary Rule was not the Heade of the Vniuersal Church: Ergo, But the lesse is the Pope the Heade of the Vniuersal Church.

M. Hardinge. The. 33. Diuision.

I wil adde to al that hath been hitherto saide of this matter, a sayinge of Martin Luther, that surche as doo litle regarde the grauitie of auncient Fathers of the olde Church, may yet some what be moued



moued with the lightenes of the yongre Father Luther, Patriarke, and founder of their new Church. Lightnes I maie wel call it, for in this saieinge, whiche I haue here rehearse, he dothe not soberly allowe the Popes primacie, as in sundrie other treatises he dothe rashely, and furiously inueigh against the same. In a litle treatise intituled, *Resolutio Lutheriana super propositione sua. 13. De potestate Papæ*: His wordes be these: *Primum quod me mouet Romanum Pontificem esse alijs omnibus, quos saltem nouerimus se Pontifices gerere, Superiorem, est ipsa voluntas Dei, quam in ipso facto videmus. Neque. n. sine voluntate Dei, in hanc Monarchiam unquam venire potuisset Rom. Pontifex. At voluntas Dei, quoquo modo nota fuerit, cum reuerentia suscipienda est, ideoque non licet temere Romano Pontifici in suo primatu resistere. Hæc autem ratio tanta est, ut si etiã nulla scriptura, nulla alia causa esset, hæc tamen satis esset ad compescendam temeritatem resistentium. Et hac sola ratione gloriosissimus Martyr Cyprianus, per multas Epistolas confidentissimè gloriatur contra omnes Episcoporum quorumcunque aduersarios. Sicut, 3. Regum legimus, quod decem Tribus Israel discesserunt à Roboam filio Salomonis, & tamen quia voluntate Dei, siue auctoritate factum est, ratum apud Deum fuit. Nam & apud Theologos omnes, voluntas Signi, quam vocant operationem Dei, non minus quam alia signa voluntatis Dei, ut præcepta prohibitiua &c. metuenda est. Ideo non video, quomodo sint excusati à Schismatis reatu, qui huic voluntati contraueniunt, sese à Romani Pontificis auctoritate subtrahunt. Ecce hæc est vna prima mihi insuperabilis ratio, quæ me subiicit Romano Pontifici, & primatum eius consieri cogit. The first thinge, that moueth me to thinke the Bishop of Rome to be ouer al other, that we knowe to be Bishoppes, is the very wil of God, whiche we see in the facts, or deede it selfe. For without the wil of God the Bishop of Rome could neuer haue been commen vnto this Monarchie. But the wil of God, by what meane so euer it be knowne, is to be receiued reuerently. And therefore it is not lawfull rashely to resist the Bishop of Rome in his primacie. And this is so greate a reason for the same, that if there were no scripture at al, nor other reason. Yet this were enough to staie the rashenes of them, that resist. And through this onely reason, the moste glorious Martyr Cyprian in many of his Epistles vaunteth him selfe very boldly against al the aduersaries of Bishoppes, what so euer they were. As in the thirde booke of the Kinges we reade, that the tenne Tribes of Israel departed from Roboam Salomons sonne. Yet bicause it was doone by the wil or auctoritie of God, it stood in effecte with God. For amonge al the Diuines, the wil of the signe, whiche they cal the workinge of God, is to be feared no lesse, then other signes of Goddes wil, as commaundementes prohibitiue &c. Therefore I see not, how they maie be excused of the gylte of schisme, whiche goinge against this wil, withdraue them selues from the auctoritie of the Bishop of Rome. Lo this is one chiefe inuincible reason, that maketh me to be vnder the Bishop of Rome, and compelleth me to confesse his primacie. This saie Luther.*

Thus I haue briefly touched some deale of the Scriptures, of the Canons and Councelles, of the Edictes of Emperours, of the Fathers saieinges, of the reasons, and of the manifolde practises of the Church, whiche are wonte to be alleaged for the Popes primacie, and supreme auctoritie. VVith al, I haue prouoed that, whiche M. Iuel denieth (125) that the Bishop of Rome within fixe hundred yeeres after Chrille, hath bene called the vniuersal Bishop, of no smal number of menne of greate credite, and versie oftentimes head of the vniuersal Church, both in termes equiualent, and also expressely. Nowe to the nexte article.

The B. of Sarisburie.

The case goeth somewhat hardely of M. Hardinges side, when he is thus diuyn for wante of other authorities, to craue aide at Luthers hande. Touchinge alteration in religion, whiche it pleaseth him to name lightnes, if he woulde soberly remember his owne often changes, and the light occasions of the same, he shoulde finde smal cause to condemne others. Certainly M. Luther, after God had once called him to be a minister of his Trueth, neuer lookte backwarde from the plough, nor refused the Grace, that God had offered him, notwithstandinge he saw, al the powers of the worlde were against him. His argument is taken of the effectes, or tokens of Goddes wil. The Pope, saide he, is auanced vnto a Monarchie, or Imperiall state of a Kingedome: But he could neuer be so auanced without Goddes wil: Ergo, it was Goddes wil, it shoulde be so.

Do 3

Argu

The. 125. vnto truth. For, Peter openly excepted, either of these titles resteth yet vnprooued.



*Isai. 36.*

*Daniel Cap. 7.*

*Math. 24.*

*Daniel. 8.*

*2 Theſſalon. 2.*

*Aeneas Syluius.*

*Cyprian. in Ser-*

*mone de Ieiunio*

*& Tentatione.*

*Origen. in Mat-*

*the. tractat. 12.*

*Dist. 99. Prime*

*sedis.*

*Sozom. li. 3. ca. 8.*

*Concil. Aphric.*

*Epist. ad Cælest.*

*Gregor. li. 4.*

*Epist. 34. 38. &c.*

*Anno Domini.*

*602.*

*De Maſtor. &*

*Obedien. vnam*

*Sanctam.*

*Ibidē in Gloſa.*

*9. Queſt. 3. Nemo*

*Dist. 21. Inferior*

*ſedis.*

*Isai. 10.*

*De Conceſſione*

*Præbendæ. in*

*Gloſa.*

*Extra. de Con-*

*ſtitution. Licet.*

*Durand. li. 2.*

*a De electio. &*

*electi poteſtate.*

Arguments, that be taken of Goddes permission, or of the tokens of his wil, make no necessary proufe, either that the thinges in them shal be god, or that God is pleased with them. For God suffered Nabucodonosor, Sennacherib, Pharaos, and others: and their very estates, & proceedings were euident tokens of Goddes wil. For if his wil had bene otherwise, they coulde not haue reigned. Yet neither were they good men, nor was God pleased with their doings. So shal God suffer Antichriste to sitte euen in the holy place. Daniel saith: Faciet, & prosperabitur: He shal take his pleasure, and shal prosper. And againe: Roborabitur fortitudo eius, & non in viribus suis: His power shal be confirmed, but not through his owne strength: but through the strength of God. Yet shal not God therefore loue, or honour Antichriste, or delite in his wickednes. For S. Paule saith: The Lorde shal kill him with the spirit of his mouth, and shal destroy him with the brightness, and glorie of his comminge.

Now, for as mutche as, it hath pleased M. Harding, for the Conclusion hereof, to touche the Effects of Goddes wil, I trust, it shal not be painefull to the gentle Reader, likewise shortly to consider the effectes, and sequels of this Antichristal power. It is graunted, that the Church of Rome, for sundrie causes before alleged, was euermore from the beginninge the chiefe, and moste notable aboue al others. Not withstandinge Eneas Syluius, beinge him selfe a Bishop of Rome, saith: Ad Romanos pontifices ante Nicenum Concilium, aliquis sane, nisi non magnus, respectus fuit: Verily there was some respecte had to the Bishoppes of Rome before the Council of Nice, although it were not great. S. Cyprian in his time complained, That Pride, and Ambition seemed to lodge in Priestes bosomes. Hilgen in his time complained, that the Ministers of Christe seemed euen then to passe the outrage of worldly Princes. Yet was the Church of God in those daies euerywhere, vnder cruel, and befeement persecution. Wherefore to abate this ambitious courage, order was afterwarde taken in the Council of Carthage, that no man shoulde be intituled the Highest Bishop, or the Prince of Bishoppes, or by any other like name. The Greke Bishoppes in the Council of Antioche, and the Bishoppes of Africa, beinge in number two hundred and seuentene, in the Council there founde them selues grieved with the Pride and Arrogancie of the See of Rome. For that John the Bishop of Constantinople tooke vpon him, to be called the Vniuersal Bishop, therefore Gregorie the Bishop of Rome called him Lucifer, and the Messenger of Antichrist: and saide, He had chosen vnto him a proude, an arrogant, a pompos, and a blasphemous name. But after that, by great sute made vnto the Emperour Phocas, the Bishoppes of Rome them selues had once obtained the same title, and had possessed, & enioied the same a longe while, in the ende their pride was such, that it seemed intolerable. Then they beganne to decre, and determine, That euery mortal man is bounde, to be subiecte to the See of Rome, & that vpon paine of damnation: and that without the Obedience of that See, no man is saued: That the Bishop of Rome is an Vniuersal Judge ouer al men: and that he him selfe may be iudged by no man, neither by Emperour, nor by Kinge, nor by al the Clergie, nor by the whole people, For that it is written by the Prophete Esai: The Axe shal not glorie against him, that he weth with it: That what so euer he do, no man may presume to say vnto him, Domine cur ira facis: sir, why doo you thus: That he hath al manner Lawe, and Right in Scrinio pectoris sui, in the Closet of his breaste. That al other Bishoppes receiue of his fulnes: a That no Councelles can make lawes for the Church of Rome: and that the Bishop of Romes authoritie is plainly excepted out of al Councelles: b That notwithstandinge the Pope drawe innumerable companies of people after him into Helle, yet no mortal man may dare to reprove him. c That the Popes wil, or pleasure standeth as a lawe. In illis, quæ valent ei pro ratione voluntas: And that there is none other reason to be peeld of his dooings, but onely this: Quia



Quia ipse voluit, For he woulde. d For of that, that is nothing, he is hable to make some thinge. Quia de eo, quod nihil est, potest facere aliquid: e That he hath y right of bothe swearde, as wel of the Temporal, as of the Spiritual: That the Temporal Prince may not vnder his swearde, but onely at his becke, and sufferance: ad nutum, & Patientiam Ecclesie: f That he is Hares Imperij, the Heire apparent of the Emper, g and is seuen and fiftie degrees greater then y Emperour: and that because in such proportion the Sunne is greater then the Moone: h That it is lawful for him to depose kinges, and Emperours: as he did the Emperour Henry the firste, and Chilpericus the French kinge.

Then he made the Emperour of Christendome to lie downe flatte before him, and spared not to sette his foote vpon his necke, addinge withal these wordes of the prophete David, i Thou shalt walke ouer the aspe, and the cocatrice: k Then he was contente that the Emperour should be called Procurator Ecclesie Romanæ: The Procurator, or steward of the Church of Rome: l Then, as if he had bene Nabucodonosor, or Alexander, or Antiochus, or Domitian, he claimed vnto him selfe the name, and title of almighty God: and said further, That being God, he might not be iudged of any mortal man: m Then he suffered menne to say, Dominus Deus noster Papa: Our Lorde God the Pope: n Tu es omnia, & super omnia: Thou art al, and aboue al. As for what is geuen vnto thee, as wel in Heauen, as in Earthe. I leaue the miserable spoile of the Emper: the losinge of sundrie greate Countreies, and Nations, that sometimes were Christened: the weakening of the faith: the encourraginge of the Turke: the ignorance, and blindenesse of y people. These, & other like, be the effectes of the Popes vniuersal power. Would to God, he were in drede, that he would so faine be called, & would shew him selfe in his owne particular Church to be Christs vicar, & the Dispenser of Gods Mysteries. Then should godly men haue lesse cause to complaine against him. As now, although, that he claimeth, were his very right yet by his owne iudgement, he is woorthy to loose it. p For Pope Gregorie saith: Priuilegium meretur amittere, qui abutitur potestate: He that abuseth his authoritie, is worthy to loose his priuilege. And Pope Syluester saith: q Etiam quod habuit, amittat, qui, quod non accepit, usurpat: He that vsureth that he receiued not, let him loose, that he had.

Now, briefly to laye abroad the whole contentes of this Article:

Firste, P. Harding hath wittingly alleged such testimonies vnder the names of Anacletus, Athanasius, and other Holy Fathers, as he him selfe knoweth vndoubtedly to be forged, and with manifest Absurdities, and Contradictions, doo betraye them selues, and haue no manner colour, or shew of truthe.

He hath made his claime by certaine Canons of the Council of Nice, and of the Council of Chalcedon: and yet he knowith, that neither there are, nor neuer were any such Canons to be founde.

He hath dismembred, and mangled S Gregories wordes, and contrary to his owne knowledge, he hath cutte them of in the midst, the better to beguile his Reader.

He hath violently, and perforce drawn, and rackte the Olde godly Fathers, Irenæus, Cyprian, Ambrose, Cyprianus, Augustine, Theodoretus, Hierome, and others, contrary to their owne sense, and meaninge.

Touching appeals to Rome, the gouernement of the East parte of the worlde, Excommunications, Approbations of orders, allowance of Councilles, Restitutions, and Reconciliations, he hath openly misreported the whole vniuersal order, and practise of the Church.

At this notwithstandinge, he hath as yet founde neither of these two glorious Titles, that he hath so narrowly sought for: notwithstandinge greete paines taken, and great promises, and dauntes made touching the same.

significasti.  
b Dist. 47. Si PP.  
c De translatib.  
Episcopi. Quæro  
In Glosa.  
d De concessio.  
Praebendæ. Pro-  
posuit, In Glosa.  
e De Maior. &  
obediens. Vnam  
sanctam.  
f Clem. de App.  
pellat. lib. Pa-  
storalis.  
g De Maior. &  
Obedien. Soli.  
in Glosa.  
h De senten. &  
re iudicata. Ad  
Apostolicæ.  
i Psalm. 91.  
k Dist. 96. Si  
Imperator. In  
Glosa.  
l Dist. 96. satis  
euidens.  
m Iohan. 22. De  
verbor. signific.  
In Glosa. Cum  
inter.  
n In Concil. La-  
teranen. Sub  
lulo.  
o I. Corinth. 4.  
p II. Quest. 2.  
Priuilegium.  
q 25. Quest. 2.  
Sic decet.



Therefore, to conclude, I must subscribe, and rescribe, even as before, That albeit **pp. Hardinge** haue traualled painefully herein, bothe by him selfe, and also with conference of his frendes: Yet cannot he hitherto finde, neither in the Scriptures, nor in the olde Councelles, nor in any one of all the auncient Catholike fa-thers, that the Bishop of Rome within the space of the firste five hundred yeeres after **Christe**, was ever intituled either the **Uniuerfal Bishop**, or the **Heade of the Uniuerfal Church**.

FINIS.



## THE FIFTH ARTICLE OF REAL PRESENCE.

*The B. of Sarisburie.*

**Or, that the people was then taught to beleue, that Christes Bodie is Really, Substantially, Corporally, Carnally, or Naturally in the Sacrament.**

*M. Hardinge. The 1. Division.*

(126) Christen people hath ever ben taught, that the Bodie, and Bloude of Iesus Christe by the vn-  
speakeable workinge of the grace of God, and vertue of the holy Ghost is present in this most holy sa-  
crament, and that verily, and in dede. This doctrine is founded vpon the plaine wordes of Christe,  
whiche he vittered in the institution of this sacrament, expressed by the Euangelistes, and by S. Paule.  
As they were at supper (saith the Matthe we) Iesus tooke breade, and blisshed it, and brake it, and gaue  
it to his Disciples, and saith: Take ye, Eate ye, This is my Bodie. And takinge the Cuppe, he gaue  
thanked, and gaue it to them, saiteinge: Drinke ye al of this: For this is my Bloude of the Newe Testa-  
ment, whiche shalbe shedde for many in remission of sinnes. Vvith like wordes almost Marke, Luke,  
and Paule doo describe this dume institution. Neither saide our Lorde onely, This is my Bodie, but  
least some shoulde doubt how his wordes are to be vnderstanded: For a plaine declaration of them,  
he addeth this further, Vviche is geuen for you. Like wise of the Cuppe he saith not onely, This is  
my Bloude, but also, as it were to put it out of al doubt, whiche shalbe shedde for many.

Nowe, as faithfull people doo beleue, that Christe gaue not a figure of his Bodie, but his owne  
true, and verie Bodie in substance, and like wise not a figure of his Bloude, but his verie pretious Bloud  
itselfe at his Passion, and death on the Crosse for our Redemption: so they beleue also, that the word-  
des of the institution of this sacrament, admitte noe other vnderstandinge, but that he geueh vnto  
vs in these holy Mysteries, his selfe same Bodie, and his selfe same Bloude, in trueness of substance,  
whiche was crucified, and shedde forth for vs. Thus to the humble beleuers scripture it self mini-  
stereth sufficient argument of the trueness of Christes Bodie, and Bloude in the Sacrament, against the  
sacramentaries, who holde opinion, that it is there but in a figure, signe, or token (127) onely.

*The B. of Sarisburie.*

I knowe not wel, whether M. Hardinge doo this of purpose, or elles it be his  
manner of writinge. But this I see, that beinge demanded of one thinge, he al-  
waies turneth his answere to an other. The question is here moued, Whether  
Christes Bodie be Really, and Corporally in the Sacrament: His answere is, That Chris-  
tes Bodie is ioyned, and vnited Really, and Corporally vnto vs: And herein he bestoweth  
his whole treatie, and answereh not one worde vnto the question.

In the former Articles, he was hable to allege some forged Authorities: Some  
countrefeite practise of the Church: Some wordes of the auncient Doctours, al-  
though mistaken: Some helpe of natural, & wordly reason: or at the leaste wise,  
some colour, or shifte of wordes. But in this mater, for directe proufe he is hable  
to allege nothing: no not so mutche as the healpe, and diste of natural Reason.

Where he saith, Christen people hath ever bene thus taught from the beginninge, It is  
grate maruel, that either they shoulde be so taught, without a teacher: or theire  
teacher shoulde thus instructe them, without wordes: or sutch wordes shoulde be  
spoken, and neuer writen. Verily M. Hardinge by his silence, and wante herein,  
secretely confesseth, that these wordes, Really, Carnally &c. in this mater of the  
Sacrament, were neuer vsed of any Ancient Writer. For if they were, either he,  
or his felowes woulde haue founde them.

But Christe saith, This is my Bodie: This is my Bloude: And to put the mater out  
of doubt,

The. 126. Va-  
trueness. For M.  
Harding is not  
hable to proue,  
that the people  
in the Primative  
Church was  
thus taught,

The. 127. Va-  
trueness. For this  
is no parte of  
our Doctrine,



Diffensio  
and Con-  
tradiction  
of M.  
Hardings  
side.

Io. Eff herus con-  
tra Captiuita.  
Babilonicam. N.  
8. c. 9.

LM. 101. 1000  
1000. 1000  
1000. 1000  
1000. 1000  
1000. 1000  
1000. 1000  
1000. 1000  
1000. 1000

D. Smythe De  
Eucharist.  
Stephan. Gardi-  
nerus.  
D. Smythe.  
Ste. Gardiner in  
the Diuels So-  
phistrie. fol. 6.  
De Con. Dist. 2.  
Ego Berengarius  
Ste. Gardiner in  
the Diuels So-  
phistrie. fol. 15.  
De Con. Dist. 2.  
Ego Bereng. Ma-  
nibus tractari.  
frangi. dentibus  
ateri.

Hieron. ad Ga-  
la. Cap. 1.  
Pan. de Leg. &  
Senatuscon-  
suetud. Con-  
tra legem.  
August. De fide.  
& operib. ca. 4.

of doubt, he addeth, Which is given for you: which shall be shed for you. Hereupon M. Hardinge foundeth his Carnal Presence: notwithstanding Christe him selfe vseth not any of these wordes, nor any other worde leadinge thereunto. And D. Fisher sometime Bishop of Rochester, a famous man of M. Hardinges side, saith expressly, that this sense cannot in any wise be gathered of the bare wordes of Christe. For thus he writeth: Hactenus Marthaeus: qui & solus Testamenti Noui meminit. Neque vllum hic verbum possum est, quo probetur, in nostra Missa veram fieri Carnis, & Sanguinis Christi Praesentiam: Hitherto S. Mattheew: who onely maketh mention of the Newe Testament. Neither are there any wordes here written, whereby it may be prooued, that in our Masse is made the very presence of the Bodie, and Bloude of Christe. And further he auoucheth it thus: Non potest igitur per vllam scripturam probari: Therefore it cannot be prooued by any Scripture. Here we see greates varietie of iudgement in M. Hardinges owne side, that in maters of greates weight, M. Hardinge thin- keth his Carnal Presence is proued sufficiently by these wordes of Christe, This is my Bodie: D. Fisher contrarywise saith, It cannot be prooued, neither by these wordes of the Scripture, nor by any other. And yet it was euer thought, M. Fisher was as learned in euery respecte, as M. Hardinge.

And, albeit M. Hardinge laie such holde vpon these wordes of Christe, as if they were so plaine, yet others of his frendes by their diuerse, and sundrie Consti- tutions touchinge the same, haue made them somewhat darke, and doubtful, and cannot yet thoroughly agree vpon them. Some of them saie: Christes Natural Bodie is in the sacrament, howe be it not Natmally: Some others saie, It is there bothe Natmally, and also Sensibly: Some of them saie precisely, Neuer man vsed either of these two ter- mes, Natmally, or Sensibly, in this case of Christes Presence in the Sacrament. Yet others of them put the mater out of doubt, and saie, Christe is there present Natmally: And in the Councel holden in Rome vnder Pope Nicolas. 2. it was determined, and Be- rengarius forced to subscribe, That Christe is in the Sacrament Sensibly, or, as they then grossely vttered it in Latine, Sensualiter: Some of them saie, Christes Bodie is not di- uided, or broken in the sacrament, but onely the Accidentes. But Pope Nicolas, with his whole Councel saith, Christes Bodie it selfe is touched with fingers, and diuided, and bro- ken, and rente with teethe, and not onely the Accidentes. Thus to leaue other moe con- trarieties, it is plaine hereby, that the best learned of that side, are not yet fully agreed vpon the sense of Christes wordes: notwithstanding their suiters, and wel- willers are otherwise perswaded of them. And dothe M. Hardinge beleue, that Christian people were thoroughly resolued herein, when their Doctours, and Lea- chers were not resolued: or that the Scholars were better instructed, then their Masters?

Nowe, if this Article cannot be proued, neither by any wordes of the Scrip- tures, as D. Fisher saith, and as it further appeareth by the diffension of the Lea- chers, nor by any one of al the olde Doctours, & Fathers, as M. Hardinge grant- eth by his silence: then maie Godly, and Catholike Christian people wel staie their iudgements, and stande in doubt of this Carnal, and Fleashely Presence. In dede the question bitwene vs this date, is not of the Letters, or Syllables of Christes wordes: for they are knowen, and confessed of either partie: but onely of the Sense, and Meaning of his wordes: which, as S. Hierome saith, is the very pith, and substance of the Scriptures. And the lawe it selfe saith: In fraudem Legis facit, qui saluis verbis Legis, Sententiam eius circumuenit: He committeth fraude against the Lawes, that, sauinge the wordes of the Lawe, ouerthroweth the meaning. And S. Au- gustine saith herein to finde faulte with certaine in his time. His wordes be these: Cum in vnam partem procliuier ire coperint, non respiciant Diuinae auctoritatis alia testimonia, quibus possint ab illa intentione reuocari, & in ea, quae ex vtriusque tempe- rata



rara est, Veritate, ac moderatione consistere: When they once beginne to renne headlonge of one side, they neuer consider other testimonies of Diuine authoritie, whereby they might be withdrawn from their purpose, and so might reas in that Truth, and measure, that is tempered, and tuned of both. If it be true that *M. Hardinge* saith, That this is the onely sense, and meaninge of *Christes* wordes, That his Bodie is in such grosse sorte Really, and fleshely in the Sacrament, and that onlesse *Christe* meane so, he meaneth nothinge: it is greate wonder, that none of the Ancient Catholique Doctours of the Church, no not one, coulde euer see it: or if they sawe it, yet, beinge so eloquent, lacked wordes, and were neuer hable to expresse it.

But he saith, It is no bare Figure, as the Sacramentaries holde opinion, And therefore he thinketh, he maie conclude, that *Christes* Bodie is Really present. So might he also saie, The Sacrament of Baptisme is no Bare Figure, Therefore *Christ* is therein Really presente. Certainly *S. Augustine* speakinge of the Roocke in the wilderness writeth thus: Hinc est, quod dictum est, Petra erat Christus. Non enim dixit, Petra significat Christum, sed tanquam hoc esset: quod vtiq; per Substantiam non hoc erat, sed per Significationem: Therefore it is written, The Roocke was *Christ*. For *S. Paule* saith not, The Roocke signified *Christe*, but as though it had beene *Christe* in deede: where as it was not *Christe* in Substance, but by waie of Signification, or by a Figure. *S. Paule* saith not, The Roocke was a Figure of *Christe*, but the Roocke was *Christe*. And *S. Basile* in like sorte saith: Christus reuera Petra est immobilis, & inconcussa: *Christe* in deede is the suer and the firme Roocke. Yet, I trowe, *M. Hardinge* wil not therefore saie, *Christ* was Really, or Carnally in the Roocke.

Neither canne I thinke, *M. Hardinge* is such a deadly enemie vnto Figures, as he woulde notwe seeme to be. For he him selfe in these fewe wordes of *Christe*, touching the Institution of this Holy Sacrament, as it shalbe shewed here after more at large, is saine to seeke heales of *Astene*, or moe sundrie Figures: and the same so strange, so grosse, and so insensible, that neither *S. Augustine*, nor *S. Hierome*, nor any other olde Diuine ever knewe them, nor any good Grammarian woulde allowe them. So many, and such figures, it is lawfull for him to diuise, & vse, to mainteine the Falshode. But for vs, in defence of the Truth, it maie not be lawfull, to vse one.

Verily, the olde Catholike Fathers were neuer so curiouse in this behalt, nor thought it such a Heresie, to expounde *Christes* wordes by a Figure. Briefly for a taste hereof, *S. Augustine* saith: Christus adhibuit ludam ad Conuiuium, in quo Corporis, & Sanguinis sui Figuram Discipulis suis commendauit, & tradidit: *Christe* receiued *Iudas* to his banquet, wherein he gaue vnto his Disciples the Figure of his Bodie, and Bloud. Likewise *Tertullian* saith: Christus acceptum Panem, & distributum Discipulis, Corpus suum illum fecit, Dicendo hoc est Corpus meum, hoc est, Figura Corporis mei: *Christe* receiuinge the Breades and the same being diuided vnto his Disciples, made it his Bodie: saieinge, this is my Bodie, that is to saie, The Figure of my Bodie. *S. Ambrose* saith: Ante Benedictionem verborum Celestium alia species nominatur: post Consecrationem Corpus Christi significatur: Before the Blessinge of the Heauenly Wordes, it is called an other kinde: after the Consecration, the Bodie of *Christe* is signified. Here I must protest, That, as *M. Hardinge* is troubled with wante of witnes in this case, so am I oppressed with multitude. If I shoulde allege al the realte of the Ancient Goodly Fathers, that write the like, I shoulde be ouer tedious to the Reader. And an other place hereafter folowinge, wil serue more aptely to this purpose. But by the waie, Gentle Reader, I must geue y to vnderstande, y *S. Augustine* hereof writeth thus: Ea demum est miserabilis Animæ seruitus, signa pro rebus accipere: & supra Creaturam corpoream, oculum mentis ad hauriendum æternum lumen leuare non posse: In deede, this is a miserable bodge of the Soule, to take the Signes in the steede of thinges that be signa

*Augustin. Super  
Leuiticū quest.  
57.*

*1. Corin. 10.  
Basil. De Perni-  
centia.*

*Augustin. in  
Psalmum 3.*

*Tertul. contra  
Marcionem. li. 4.*

*Ambros. de illis  
qui initiatus  
mysterijs.  
Cap. vltimo.*

*August. de Do-  
ctrina Christi-  
ana. li. 3. Cap. 5.  
The bondage  
of the soule.*



*Ibidem.**The Death of  
the soule.**Deuter. 5.**Exod. 20.**Psalm. 5.**Galat. 3.**Roman. 5.**Chrysost. ad po-  
pulum Antioch.**Hom. 60.**Ephes. 5.**1. Iohan. 4.**sum corda.**Chrysost. in. 1.**Corin. 10. hom. 24.**Augustin. in 10-  
han. tractat. 50.**Bernard. De**Cena Domini.*

be signified; and not to haue power, to lifte vp the eye of the minde aboue the bodilie creature, to receiue the light that is euerslastinge. And againe; *In principio cauendum est, ne Figuram locutionem ad Literam accipias.* Et ad hoc enim pertinet, quod ait Apostolus, *Litera occidit: Spiritus autem uiuificat.* Cum enim Figurate dictum sic accipitur, tanquam proprie dictum sit, carnaliter sapitur. Neque vlla mors animæ congruentius appellatur: First of al, thou must be ware, that thou take not a Figurative speache accordinge to the Letter. For thereunto also it apperteineth, that the Apostle saith: The Letter killeth, the Sprite geueth life. For when the thinge, that is spoken in a Figure, is so taken, as if it were plainly spoken (without Figure) there is fleshely vnderstandinge: neither is there any Deathe more fitly called, the Deathe of the soule. By these wordes, good Reader, S. Augustine stirreth by thy senses, to consider wel, what thou dost, least perhaps thou be deceined.

And where as M. Hardinge thus vnioulyly reporteth of vs, That we mainteine a naked Figure, and a Bare signe, or Token onely, and nothinge elles, If he be of God, he knoweth wel, he shoulde not thus bestow his tongue, or hande, to heare false witness. It is witten: God wil destroye them al, that speake vtrueth. He knoweth wel, we seide not the people of God with bare Signes, and Figures: but teache them, that the Sacramentes of Christ be Holy Mysteries, and that in the Ministration thereof Christe is sette befoze vs, euen as he was Crucified vpon the Crosse: and that therein we maie beholde the Remission of our sinnes, and our Reconciliation vnto God: and, as Chrysostome briefly saith: Christes greates Benefite, and our Salvation. Herein we teache the people, not that a naked Signe, or Token, but that Christes Body, and Bloude in dede, and verily is geuen vnto vs: that we verily eate it: y we verily drinke it: that we verily be reliued, & liue by it: that we are Boanes of his Boanes, and Fleashe of his Fleashe: that Christe dwelleth in vs, and we in him. Yet we saie not, either that the Substance of the Breade, or Wine, is donne auaile: or that Christes Bodie is let downe from Heauen, or made really, or fleshely present in the Sacrament. We are taught, accordinge to the Doctrine of the olde Fathers, to lift by our hartes to Heauen, and there to seide vpon the lambe of God. Chrysostome saith: *Ad alia contendat oportet, qui ad hoc Corpus accedit: Who so wil reache to that Body, must mounte on high.* S. Augustine likewise saith: *Quomodo tenebo absentem? Quomodo in Cælū manum mittā, ut ibi sedentē teneam? Fidē mitte, & tenuisti.* Howe shal I take holde of him beinge absent? Howe shal I reache vp my hande into Heauen, and holde him sittinge there? Sende vp thy Faith, and thou hast taken him. Thus Spiritually, and with the mouth of our Faith we eate the Body of Christe, and drinke his Bloude, euen as verily, as his Body was verily broken, and his Bloude verily shedde vpon the Crosse. And thus S. Augustine, and S. Chrysostome, and other holy Fathers taught the people in their time to beue. In dede the Breade, that we receiue with our bodily mouthes, is an earthly thinge, and therefore a Figure: as the water in Baptisme is likewise also a Figure. But the Body of Christ, that thereby is represented, & there is offered vnto our Faith, is the thinge it selfe, and no Figure. And in respecte of the glorie thereof, we haue no regarde vnto the Figure. Therefore S. Bernarde alludinge to the same saith thus: *Annulus non valet quicquam: hereditas est, quam quærebam: The sealings ringe is nothinge worth: it is the inheritance, that I sought for.*

To conclude, thre thinges herein we must consider. First, that we put a difference betwene the Signe, and the thinge it selfe, that is signified.

Secondly, that we seke Christe aboue in Heauen, and imagin not him to be present bodily vpon the Earth.

Thirdly, that the Bodie of Christe is to be eaten by Faith onely, and none otherwise.

And in this last pointe appeareth a notable difference betwene vs, and M. Hardinge



Harding. For we place Christ in the harte, according to the Doctrine of S. Paule: *Ephe. 3.* S. Harding placeth him in the mouth. We say, Christe is eaten onely by Faith: S. Hardinge saith, He is eaten with the mouth, and teeth. But Gods name be blessed: a greate number of godly people dooeth already perceine the unconfortable, and vnsanery vanitie of this Doctrine. For they haue learned of S. Cyprian, that Christes Blessed Bodie is Cibus mentis, non ventris: Meate for the minde, not for the belly: And they haue hearde S. Augustine say: Quid paras deniem, & ventrem? Crede, & manducasti: VVhat preparest thou thy tooth, and thy belly: Beleeue, and thou haste already eaten.

Now consider thou, god Christian Reader, with thoe selfe, whether it be better to vse this woorde, Figure, whiche woorde hath bene often vused of Tertullian, S. Augustine, and of al the rest of the Auncient Fathers, without controlment: or els these newe fangled wordes, Really, Corporally, Carnally, &c. Whiche wordes S. Hardinge is not hable to shew, that in this case of beinge Really in the Sacrament, any one of al the Olde Fathers euer vused.

M. Hardinge. The. 2. Diuision.

Againe (128) wee cannot finde, where our Lorde performed the promise, he had made in the 6. Chapter of Iohn: The Breade, whiche I wil geue, is my Eleas he, whiche I wil geue for the life of the worlde: but onely in his last Supper. VVhere, if he gaue his Eleas he to his Apostles, and that none other, but the very same, whiche he gaue for the life of the worlde: it foloweth, that in the blessed sacrament is not meere Breade, but that same his very Bodie in substance. For it was not meere Bread, but his very Bodie, that was geuen and offered vp vpon the Crosse.

The B. of Sarisburie.

This Principle is not onely false in it selfe, but also ful of dangerous Doctrine, and may soone leade to Desperation. For if noman may eate the Fleashe of Christ, but onely in y<sup>e</sup> Sacrament, as here by S. Harding it is supposed, then al Christian Childzen, and al others who so euer, that departs this life without receiuinge the Sacrament, muste needes be damned, and die the Childzen of Gods anger. For Christes wordes be plaine, & general. Onlesse ye eate the Fleashe of the Sonne of Man, ye shal haue no life in you. Whereunto wee may adde this Minor: Christian Children receiue not the sacrament, and therefore by S. Hardinges iudgement, eate not the Fleashe of the Sonne of Man: Hereof it must needes folow, That Christian Children haue no life in them, but are the Children of Damnation. This is the Conclusion of S. Hardinges Doctrine. But little care these men, who, or how many perishe: so their fantasies may stande byt. But our Doctrine grounded vpon Gods holy Woorde, is this, That as certainly as Christe gaue his Bodie vpon the Crosse, so certainly he geueth now the selfe same Bodie vnto the Faithful: & that, not onely in the Ministration of the Sacrament, as S. Hardinge vntrely imagineth, but also at al times, when so euer we be hable to say with S. Paule, I thinke, I know nothing, but Iesus Christe, and the same Christe Crucified vpon the Crosse. Therefore S. Ambrose wylteth thus: Quid petis O Iudae: vt tribuat tibi Panem, quē dat omnibus, dat quotidie, dat semper: O thou Jew, what desirest thou? That Christe should geue thee Bread? He geueth it to al me: he geueth it daily: he geueth it at al times. If it be true that S. Ambrose saith, that Christe geueth that Breade, whiche is his Bodie, at al times, then is it false y<sup>e</sup> S. Harding saith, that Christe performeth his promise, & geueth his Bodie onely at the Ministration of the Sacrament. And therefore S. Augustine saith, Non tantum in Sacramento, sed etiam re ipsa comedunt Corpus Christi: They eate Christes Body, not onely in the sacrament, but also in very deede. Here S. Augustine saith, contrary to S. Hardinges Doctrine, that we eate Christes Bodie, not onely in the Sacrament, but also otherwise: yea, and so farre he forceth this difference, that he maketh the eatinge of Christes Bodie in the Sacramente, to be one thinge,

The. 128. vnto  
truth, ioined  
with dangerous  
Doctrine.

Iohn. 6.

1. Corin. 2.

Ambrosi. in

Psalm. 118.

Sermo. 18.

Augustin. de Ci.

uita. li. 21. ca. 22.

Non solum.



Augustin. de  
Vtilitate poeni-  
tentie. ca. 1.  
Manducauerunt  
eiusdem cibum  
quem nos.  
Augustin. in  
sermone ad in-  
fantes. Citatur  
a Beda. 1. Cor. 10.

Quando ipse  
hoc, quod illud  
sacramentum  
significat, in-  
uenit.

The. 129. vn-  
truth, ioyned  
with vntue re-  
porte. For wee  
vnderstande these  
woordes of  
Christes very  
Fleashe and  
Bloude.

thinge, and the very true eatinge thereof in dede to be an other thinge. Againe, touchinge the Fathers of the Olde law, he saithe, that Abraham, Moses, Aaron, and others receiued the Bodie of Christe truely, and effectually, longe time before that Christe, either had receiued Fleashe of the Blessed Virgin, or had ordeined the Sacrament: and that euen the selfe same Bodie, that is receiued now of the Faithful. To be shorte, of Christian Children, and other Faithful, that neuer receiued the Sacrament, he writeth thus: Nulli est aliquatenus ambigendū, tunc vnumqueng; Fidelium Corporis Sanguinisq; Domini participem fieri, quando in Baptismo efficiuntur Membra Christi &c. No man may in any wise doubt, but that every faithfull man is then made partaker of the Body, and Bloud of Christe, when in Baptisme he is made a Member of Christe: and that he is not without the fellowship of that Breaðe, and of that Cuppe, although before he eate of that Bread, and drinke of that Cuppe, he departe this worlde, beinge in the Vnitie of Christes Bodie. For he is not made frustrate of the Communion, and benefite of that Sacrament, while he findeth that thinge, whiche is signified by the Sacrament. So farre S. Augustine. By these we may see, It is not al true, that S. Hardinge so constantly accoucheth. If it might haue pleased him to take aduise of Beda, S. Augustine, S. Ambrose, and other goodly Fathers, he should some haue founde, that the Faithful may otherwise eate Christes Bodie, and that verily, and in dede: and not onely in the Sacrament.

M. Hardinge. The. 3. Diuision.

If the woordes spoken by Christe in S. Iohn of promise, that he performed in his holy supper, The Breaðe that I wil geue is my Fleashe had bene to be taken, not as they seeme to meane, plainly, and truely, but Metaphorically, Tropically, Symbolically, and Figuratiuely, so as the truth of our Lordes Fleashe be excluded, (129) as our Adversaries doo vnderstande them: then the Capernaïtes had not any occasion at al of their greate offence. Then should not they haue had cause to murmure against Christe, as the Euangelists he weth: The Iewes (saith S. Iohn) stroue amonge them selues, saieinge, Can he geue vs his Fleashe to eate? And muche lesse his deere Disciples, to whom he had shewed so many, and so greate miracles, to whom he had before declared so many parables, and so high secretes, should haue had any occasion of offence. And doubtlesse if Christe had meante they should eate but the signe, or figure of his Bodie, they would not haue saide, Durus est hic Sermo, This is a harde saieinge, and who can abide to heare it? For then should they haue doone no greater thinge, then they had doone oftentimes before in eatinge the Easter Lambe. And how could it seeme a harde woorde, or saieinge, if Christe had meante nothing els, but this, The Breaðe that I wil geue, is a Figure of my Bodie, that I shal cause you to remember mee?

The B. of Sarisburie.

This reason holdeth onely of the ignorance of the Capernaïtes, and hangeth thus: The Capernaïtes mystooke Christes woordes, and vnderstoode not what he meante:

Ergo, Christes Bodie is Really, and Carnally in the Sacrament. And thus M. Hardinge, as his manner is, buildeth one erreour vpon an other.

For vnderstanding hereof, it shalbe necessary, first, to open the very sense, and meaning of Christes woordes: Next, to shewe how perversely, and grossely the Capernaïtes were deceiued: and last of al, to consider M. Hardinges Conclusion.

First of al, the Jewes desired Christe to geue them Breað in the Wildernesse, as Moses had geuen before vnto their Fathers. Christe, to pulle them from the grosse, and material cogitations of their bellies, promised them an other kinde of Breaðe, that should be spiritual, and last for euer. Thus he saide vnto them: My Father geueth you true Breaðe from Heauen. Who so eateth of this Breað shal liue for euer. And that they might vnderstande, what he meante, he saide further: I am the Breað, that came from Heauen. The Breaðe, that I wil geue you, is my Fleashe, whiche I shal geue for the life of the worlde. Thus he spake of the spiritual eatinge, and digesting of his Fleashe

Iohn. 6.



Fleashe in the hartes of Faithful. And so immediatly after he opened his owne minde. For, when he saw, The Jewes, for that they vnderstode him not, were offended, he saide further vnto them, It is the Spirite, that geueth life: the Fleashe profiteth nothinge. The wordes, that I speake, are Spirite and life. Whiche wordes S. Augustine in plainer sorte expoundeth thus. Spiritualiter intelligite, quod locutus sum. Non hoc Corpus, quod videtis, manducaturi estis, & bibaturi illum Sanguinem, quem faturi sunt, qui me Crucifigent. Sacramentum aliquod vobis commendaui: Spiritualiter intellectum viuificat vos. Vnderstande ye spiritually, that I haue spoken. Ye shal not eate (with your bodily mouth) this Bodie that you see: nor shal ye (with your bodily mouth) drinke that Blood, whiche they shal shedde, that shal Crucifie me. I geue you a certaine Sacrament. The same beinge spiritually vnderstanded geueth you life. So saith S. Basile, Gustate, & videte, quoniam suavis est Dominus. Taste ye, and see, that the Lorde is gracious. And further he saith: We haue oftentimes marked (in the Scriptures) that the inward powers of the minde, haue their names of the outward members of the Body. Therefore, for as muche as our Lorde is the true Breade, and his Fleashe the true foode, It must needes bee, that the delectation, and pleasure of the same, be moued and caused within vs, by a spiritual kinde of taste. Againe he saith, Further wee say, that there is a certaine spiritual mouth of the inner man, where-with he is feedde, receiuinge the Wordes of life, which is the Breade that came from Heauen. Likewise saith S. Augustine, Fides habet oculos suos. Faith hath eies of her owne, to see with al. Againe, Inus bibendo felix sum. Happy am I, when I drinke (in my harte) within. And againe, Panis iste interioris hominis querit esuriam. This Breade seeketh the hunger of the inner man. So saith Leo, Circa hoc Corpus Aquila sunt, quae alis circumuolant spiritualibus. Aboute this Bodie be Eagles, that flee aboute it with spiritual winges. So likewise Origen: Idcirco & verum lumen dicitur, ut habeant oculi animar, quo illuminentur: idcirco & verbum, ut habeant aures, quod audiant: & idcirco Panis vitæ, ut habeat gustus animar, quod degustet. Therefore is Chryste called the Light, that the eies of the Soule may haue whereby they may be lightened: Therefore he is called the Wordes, that the eares of the soule may haue, what to heare: and therefore he is called the Breade of life, that the sense of the soule may haue, what to taste. So Tertullian, Auditum deuorandus est, intellectu ruminandus, & Fide digerendus. Chryste by hearinge must be deuoured: by vnderstandinge must be chewed: and by Faith must be digested. In like sorte Chrysostome, Magnus iste Panis, qui replet mentem, non ventrem. This is that greete Breade, that feedeth, not the bellie, but the minde. Therefore S. Augustine saith, Christus dixit, se esse Panem, qui de Cælo descendit, hortans ut credamus in ipsum. Credere enim in eum, hoc est manducare Panem viuum. Chryste named him selfe the Breade, that came from Heauen, exhortinge vs to beleeue in him. For beleeuinge in him, is the eatinge of the Breade of life.

Hereby it is plaine, that Chrystes meaninge is spiritual, as Chryste him selfe, and al the Olde Fathers, and Doctours of the Church haue expounded it: not Real, Carnal, Crosse, and Fleashe, as M. Hardinge imagineth. M. Hardinge will say, That the Eatinge with the mouth, and the grindinge with the teeth, is a Worke spiritual. By this sense, he is a good Proctour for the Capernattes, and must needs say, that they had a spiritual vnderstandinge. Now be it, Chrysostome will not wel suffer this euasion. His words be plaine, Quid est Carnaliter intelligere? Simpliter, ut res dicuntur: neque aliud quippiam cogitare. What is it to vnderstand Carnally? It is to vnderstande plainely, euen as the thinges be vttered: and to thinke vpon nothinge els. Therefore S. Augustine saith, Figura est, præcipiens Passioni Domini communicandum esse, & suauiter, atque vtiliter recondendum in memoria, quod Christus pro nobis mortuus sit. The sayinge of Chryste, touching the Eatinge of his Fleashe, is a Figure, or manner of speache, commaunding vs to be partakers of Chrystes Passion, and with conforte, and profit to lay vp in our memorie, that Chryste hath suffered Death for vs. This therefore was Chrystes meaninge, and this is the very Eatinge of his Fleashe.

Augustin. in  
Psalm. 98.

Basilus in Psal.  
33.

ἀνάγκη τὴν  
ἡδονὴν τῆς  
ἀρετῆς ἀλλὰ  
γεύσεως ἡμῶν  
νοῦτος ἐγγύ  
νερδαλ.

ἐστὶ μὲν τὴ καὶ  
νοῦτον σῶμα  
τῆς ἐδον ἄν  
δρῶν.

August. Epist. 95.  
August. in Ioan.  
tract. 26.

Ibidem.

De consecrat.  
one Dist. 2. In  
quibus.

Origen. in  
Canti. Cantico.  
hom. 2.

Tertull. De Re-  
surrecti. carnis.  
Chrysost. ex va-  
rijs locis in

Matthe. hom. 9.  
Augustin. in

Ioan. tract. 26.

Chrysostom. in  
Ioan. hom. 47.

Augustin. De  
doctrina Chri-  
stiana. li. 3. ca. 16.



Origen. in Pro-  
logo in Cantica  
Canticorum.

Hieronym. li. 3.  
in Matthe. cap.  
17.

Augustin. in Io-  
han. tracta. II.

Tertull. De re-  
surrectione  
Carnis.

Nico. Lyra in  
Psalm. 112.

Origen. in Pro-  
logo in Cantica  
Canticorum.

Raban. Maurus.  
li. 1. ca. 31.

August. in Io-  
han. tracta. 26.

Shoulde let vs see, what sense the Capernaïtes gathered hereof. Origen saith, *Accidit, ut simplices nescientes distinguere, quæ sint, quæ in Scripturis Diuinis interiori homini, quæ exteriori depuranda sint, vocabulorum similitudinibus falsi, ad ineptas quasdam fabulas, & figmenta inania se contulerint.* It happeneth sometime, that simple men beinge not able to put difference betwene those thinges in the Scriptures that pertaine to the inner man, and those thinges that pertaine to the viter man, are deceiued by the likenesse of woordes, and so fall into foolish fables, and vaine fantasies. So saith the S. Hierome, *Cum Seniores putentur in Ecclesia, & Principes Sacerdotum, Simplicem sequendo Literam, occidunt Filium Dei.* Where as they are taken for the Elders in the Church, and the Chiefe of the Priests, by followinge the Plaine Letter, they kill the Sonne of God. Euen thus it happened vnto the Capernaïtes: that Christe spake Spiritually of eatinge with Faith, they vnderstode grossely of eatinge with the teeth: as though they shoulde swallowe downe his Fleashe into their bodies, as other meates: euen in such grosse sorte, as M. Hardinge woulde now teache the people to eate Christes Bodie.

Tertullian openeth their error in this wise, *Durum, & intolerabilem existimant sermonem eius: quasi verè Carnem suam illis edendam determinasset.* They thought, his speache was harde, and intolerable: as though he had determined to geue them his Fleashe verily, and in deede to be eaten (with their mouthes.) Therin, saith Tertullian, lieth their error. Now, to consider M. Hardinges gheasse: first he saith, *The Capernaïtes were offended with Christes woordes: Ergo, it is likely, Christe meante, he woulde geue his Bodie Really, and Carnally in the sacrament.* Firste, Nicolas Lyra, M. Hardinges owne Doctor, saith, *That these woordes of Christe in the sixthe of John, pertaine not vnto the Sacrament: Againe, it is but a simple gheasse, to build Religion vpon an Error.* He mighte rather say thus: *The Capernaïtes thought they shoulde eate Christes Fleashe Really, and Fleashe with their mouthes: But that was not Christes meaninge, as it wel appeareth: for they were deceiued: Ergo, Christe meante not, they shoulde eate his Fleashe Really, and Fleashe, with their mouthes.*

He addeth further, *If Christe had meante, He woulde geue them onely a Figure of his Bodie in his remembrance, there had bene no cause, why either the Capernaïtes, or any other shoulde be offended.* Neither doe we saye, *That Christe in the sixthe Chapter of John, speakinge of the Spiritual Eatinge by Faith, made mention of any Figure: but onely of his very Fleashe, and very Bloude, in deede, and verily to be eaten, and dronken.* Notwithstandinge we saye, that Christe afterwarde in his Last Supper, vnto the same Spiritual Eatinge added also an outward Sacrament, whiche of the Olde Fathers is oftentimes, and commonly called a Figure. But hereof groweth M. Hardinges error, for that, as Origen saith, *He putteth no difference betwene the Bodie, and the Sprite: and thinges seuerally pertaininge to them bothe.* The Breade is a Figure: but Christes Bodie is the thinge it selfe, and no Figure. The Breade is in the Earthe: Christes Bodie is in Heauen. The breade is subiecte to Corruption: Christes Bodie is Immortal, and Glorious, & subiecte to no Corruption.

Therefore Rabanus Maurus saith, *Sacramentum ore percipitur: virtute Sacramenti interior homo satiatur. Sacramentum in alimentum Corporis redigitur: virtute Sacramenti æternam vitam adipiscimur.* The Sacrament is receiued with the mouth: by the Vertue of the sacrament the Inner Man is repaired. The Sacrament is turned into the nourishinge of the Bodie: by the Vertue of the Sacrament we geate everlastinge life. And S. Augustine saith, *Sacramentum de Mensa Domini sumitur, quibusdam ad vitam, quibusdam ad exitium: Res verò ipsa, cuius Sacramentum est, omni homini ad vitam, nulli ad exitium, quicumque eius particeps fuerit.* The Sacrament is receiued from the Lordes Table, of some vnto life, of some vnto destruction. But the thinge it selfe whereof it is a Sacrament, (that is, the Bodie of Christe) is receiued of euery man vnto life, and of noman vnto Destruction, who so euer be partaker of it.



M. Hardinge. The 4. Division.

To conclude shortly: If Christe woulde so haue bene vnderstanded, as though he had meante to geue but a Figure onely of his Bodie, it had bene no neede for him to haue alleged his Omnipotence, and almighty power to his Disciples, thereby the rather to bringe them to beleefe of his True Bodie to be geuen them to eate. Hoc vos scandalizat? Doorb this offende you? saith he. VVhat if you see the sonne of man ascende, where he was before? it is the spirite that geueth life &c. As though he had saide: ye consider onely my humanitie, that seemeth weake, and fraile, neither doo you esteeme my diuine power by the greates miracles I haue wrought: but when as ye shal se me by power of my God-head ascende into Heauen, from whence I came vnto you, wil you then also stande in doubte, whether ye may beleue, that I geue you my very Bodie to be eaten? Thus by signifying his diuine power, Christe confounded their vnbeleefe, touching the veritie, and substance of his Bodie, that he promised to geue them in meate.

The B. of Sarisburie.

M. Hardinge wandreth stil aboute his Figures, and out of Goddes Omnipotent Power, diuileth a very feeble argument. For thus he reasoneth:

Christe maketh mention of his Ascension into Heauen:

Ergo, His Bodie is Really in the Sacrament.

He hath no iust cause to be offended, so that I lay his Logique thus abroad. It behoueth the Reader to see, by what force eche thinge is proued. Clearly, if he Conclude not thus, he renneth at riotte, and Concludeth nothinge.

As touching Christes Ascension into Heauen, S. Augustine, & other Ancient Fathers seeme to vse the same, to proue, That there is no such grosse presence in the Sacrament. S. Augustine thereof writeth thus: Si ergo videritis Filium hominis Ascendentem &c. If you shal see the Sonne of man ascendinge vp, where he was before &c. And what is this? Hereby he openeth that thinge, where with they were offended. For they thought, he woulde geue them his Bodie: But he tolde them, that he would Ascende into Heauen, and that whole as he was. When ye shal see the sonne of man Ascende thither, where he was before, then shal you see, that he giueth not his Bodie in such sorte, as you imagine: then shal you perceiue, that his Grace is not consumed, or wasted by morsels.

S. Chrysostome saith, as it is before alleged: Ad alia oportet eum contendere, qui ad hoc Corpus accedit, Aquilatum, non graculorum, est hanc Mensa: He muste moue on high, that wil come to this Bodie. For this Table serueth for Eagles, and not for Jayes. So saith S. Hierome: Ascendamus cum Domino in Cœnaculum magnum, stratum, & iudicium: & accipiamus ab eo Sursum Calicem Noui Testamenti: Let vs goe vp with the Lord (into Heauen) into that greates Passar spredde, and cleane: and let vs receiue of him as lowe the Cuppe of the New Testament. The like might be alleged of other moe Catholique, and Ancient Fathers. For Cyrillus saith in most plaine wordes: Sacramentum nostrum Hominis manducationem non asserit, mentes credentium ad crassas cogitationes irreligiose inducens: Our Sacrament auoucheth not the Eatinge of a man, leauing the mindes of the Faithful in vngodly manner to grosse (or fleshly) cogitations.

Doubtlesse it seemeth to make very simple proues of M. Hardinges side, to say thus: Christes Bodie is Ascended into Heauen: Ergo, The same Bodie is Really, and fleshly in the Sacrament. But M. Hardinge wil say, Christe speaking to the Capernaïtes, made mention of his Omnipotent Power, Therefore in the Sacrament there must needs be a fleshly Presence. First, as it is before alleged, Nicolas Lyra saith: Christes wordes to the Capernaïtes pertaine nothinge to the Sacrament, but onely vnto the spiritual Eatinge of Christes Bodie, whichin deede is the Omnipotent Worke of the spirite of God.

And againe, woulde M. Hardinge make al the worlde belue, if Christes Bodie be not fleshly, and grossely in the Sacrament, according to his fantasie, that then God therefore is not Omnipotent: Clearly, the olde Catholique Fathers acknowlege Gods Omnipotence in the Water of Baptisme: yet is not Christe therefore

A simple proufe  
For Christe like  
wise sheweth  
his Omnipotent  
power in the  
water of Baptisme.

Augustin. in  
Ioan. tractat. 27  
illi enim putabant eum erogatum corpus suum.  
Certe vel in hoc intelligitur, quod Gratia eius non consumitur morsibus.  
Chrysost. in 1. Corin. 10. ho. 24.  
Hieronym. ad Hedibia que 2.  
Cyrillus ad obelion. Theod. 11.  
Anathematiz. 11.  
Ardeat opus ysa.

Nico. Lyra in  
Psalm. 110.



*Chrysostom in  
Matthe. hom. 51.*

*August. in Iohā.  
Tract. 5.*

*August. contra  
Iulian. Periliani  
li. 3. ca. 49.*

*Leo de Natiuit.  
sa. Sermon. 4.*

*Leo de Natiuit.  
sa. Sermon. 4.*

*Leo de Natiuit.  
sa. Sermon. 4.*

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*Leo de Natiuit.  
sa. Sermon. 4.*

*Leo de Natiuit.  
sa. Sermon. 4.*

**Really Present in the water.** *S. Chrysostome saith: Cum Baptizaris, Sacerdos te non Baptizat: Sed Deus est, qui Caput tuum Inuisibili Potentia continet: & nec Angelus, nec Archangelus, nec ullus alius audeat accedere, & agere: Vhen thou arte Baptized, it is not the Priest that dippeeth thee: but it is God, that by his Inuisible Power holdeth thy head: and neither Angel, nor Archangel, nor any other power dareth to approche, and touche thee.*  
*S. Augustine saith: Paulus Baptizauit tanquam Minister: Dominus Baptizauit tanquam potestas: Poulz Baptized as a seruante: The Lorde Baptized, as the power it selfe. Againe, Nec iam Baptizare cessauit Dominus: sed adhuc id agit: Non ministerio Corporis, sed Inuisibili opere Maiestatis: The Lorde letteth not yet to Baptize: but continueth Baptizing stil: not by the Ministerie of his Body, but by the Inuisible worke of his Maiestie. So likewise saith Leo the Bishop of Rome: Christus dedit Aquam, quod dedit Marii. Virum enim Altissimi, & obumbratio Spiritus Sancti, quæ fecit ut Maria pareret Saluatorem, eadem facit, ut Regeneret Vnda Credentem: Christe gaue vnto the Water, the same, that he gaue vnto his Mother. For the power of the Highest, and the oner shadowing of the holy Ghost, that caused Marie to beare the Saneour, the same causeth that Water dooth Regenerate the Belouer. It appeareth by these authorities, that Christe in the Water of Baptisme sheweth his Inuisible, and Omnipotent power. Yet wil not M. Harding say, that Christe is therefore Really, and Fleashly Present in the Water of Baptisme.*

Therefore it was but vaine labour to allege Christes Omnipotent power, to p:one this Fleashly Presence in the Sacrament.

#### M. Hardinge. The 5. Division.

These places of the scripture and many other reportinge plainly, that Christe at his Supper gaue to his Disciples his very Body, euen that same, which the day folow he suffered Death on the Crosse, haue ministred iust cause to the (130) godly and learned Fathers of the Church, to say, that Christes Bodie is Present in this Sacrament Really, Substantially, Corporally, Carnally, and Naturally. By vse of which Aduerbes they haue mente onely a truth of beinge, and not a way, or meane of beinge. And though this manner of speaking be not thus expressed in the scripture, yet is it deduced out of the scripture. For if Christ spake plainely, (131) and vsed no Tropes, Figure, nor Metaphore, as the scripture it selfe sufficiently declareth to an humble beleuer, and woulde his Disciples to vnderstande him, so as he spake in manifest termes, when he saide, This is my Body, whiche is geuen for you: Then may wee say, that in the Sacrament his very Body is Present yea Really, that is to say in dedde, Substantially, that is, in Substance, and Corporally, Carnally, and Naturally: by whiche woordes is mente, that his very Bodie, his very Fleas he, and his very humaine Nature is there, not after Corporal, Carnal, or Natural wise, but Inuisibly, vnspakeably, miraculously, supernaturally, spiriually, diuinely, and by way to him onely known.

#### The B. of Sarisburie.

By these woordes that Christe at his last Supper spake vnto his Disciples, This is my Body, it is plaine (saith M. Hardinge) that he gaue vnto them the very same Bodie, that was Crucified the next day vpon the Crosse: and vpon occasion thereof the learned Fathers had iust cause to say, that Christes Bodie is Really, and Carnally in the Sacrament. This argument is called Petitio Principij, which is, when a thinge is taken to make proufe, that is doubtful, and standeth in question, and ought it selfe to be proued. This Fallax may wel beguile Childzen: but emonge the Learned, it is counted in reasoninge a greate folie. The Order, or forme hercol is naught: the Antecedent vnprooued: the Consequent false, as shal appeare.

M. Harding saith, These woordes, This is my Body, must nedes be taken without Metaphore, Trope, or Figure, euen as the plaine letter lieth, and none other wise. So saith M. Hardinge onely vpon his owne credite. But the olde Catholique Doctours of the Church, of whom (he saith) he hath sutch store, say not so. S. Augustine, S. Ambrose, S. Hierome, S. Chrysostome, S. Basile, Tertullian, and others cal the Sacrament a Figure, a Token, a Signe, an Example, an

Image,

The. 130. vn-  
truth, For not  
one of the An-  
cient Fathers  
euer vsed any of  
these termes,  
touching Chri-  
stes presence in  
the Sacrament.  
The. 131. vn-  
truth, For M.  
Harding him  
selfe is forced in  
the same woordes  
to acknow-  
ledge a greate  
many figures.



Accor-  
dinge to  
the letter.

Image, a Similitude, a Remembrance: as hereafter, God willinge, shalbe shewed moze at large vpon better occasion, in an Article specially touchinge the same. Euen Duns him selfe, with sundrie others of that side, saue, that folowinge the very bare Letter, we must needs saie, That the Breade it selfe is Christes Bodie. For so the wordes stande. This (Breade) is my Bodie: whiche were a great inconuenience, and a repugnance in Nature. For saluinge whereof, they are driuen to say, That Christ, when he pointed to the Breade, & said, This, meante not, This Breade, but, as they cal it, Individuum vagum, whiche is one certaine thinge in general: but what one thinge, they cannot tel: but sure they be, it was no Breade. Est, they expounde, Erit, that is to saie, This shalbe: Againe, Erit, hoc est, transubstantiabitur, that is, The Substance of this vncertaine General one thinge, that noman knoweth, shalbe changed into the Substance of my Bodie. Is geuen, They expounde, shalbe geuen: Is broake, they expounde, shalbe broaken: Do ye this, they expounde, sacrifice ye this, This Breade, they expounde thus, This, that was Breade. And, where as these Verbes stande together in order, and Construction, and rule al one Case, Accepit, Benedixit, Fregit, Dedit: He tooke, He Blissed, He Brake, He gaue: They are saie to misse it thus: He tooke the Breade: He blissed it a waie, and in place of it put an other substance: He Brake the Accidentes, or Shewes of Breade: He Gaue his Bodie. vpon these fewe wordes of Christ, thus many Figures haue they imagined: and besides these, a great many moe: as in place moze conuenient it shalbe declared: Yet saith M. Harding, These wordes of Christ must of fine force be taken euen accordinge to the order & Nature of the bare letter. And this, he saith, is sufficient to the humble beleuer. Howbeit, Christian humilitie standeth not in error, but in trueth: And S. Augustine saith, as it is before alleged: Ea demum est miserabilis animæ Seruitus, Signa pro Rebus accipere: To take the Signes in steede of the thinges, that thereby be signified, (is not the Humilitie of a Christian Faith, but) the miserable Seruitude of the Soule. And Digen that olde learned Father saith: Si secundum Literam sequaris id, quod dictum est (Nisi manducaueritis Carnem Filij Hominis, non habebitis vitam in vobis) Litera illa occidit: If you follow these wordes of Christe accordinge to the Letter (Onlesse ye eate the Fleashe of the Sonne of Man, ye shal haue no lyfe in you) this Letter killeth.

vpon these groundes of his owne, M. Hardinge reareth by this Conclusion: Then, saith he, maie we saie, that Christe is in the sacrament Really, &c. In dedde a man may say much, that hath no regarde, what he say. But if he wil say, as the Olde Godly Fathers saide, then must he saie: Hoc est corpus meum: hoc est, Figura Corporis mei: This is my Bodie: that is to saie, a Figure of my Bodie: For so the Olde learned Father Tertullian saith. Then must he saie: Christus Corporis sui Figuram Discipulis suis commendauit: Christe deliuered vnto his Disciples a Figure of his Bodie: For so the Olde learned Father S. Augustine saith. Then must he saie: Sacramentum Corporis Christi secundum quendam modum Corpus Christi est: The sacrament of Christes Bodie after a certaine phrase, or manner, or Trope, or Figure of speache, is the Bodie of Christe: For so againe S. Augustine saith.

Here M. Hardinge seinge the inconueniences, and absurdities of his Doctrine, thought good to heale it by with some plaister. By these wordes, Really, Carnally, &c. The Godly learned Fathers (saith he) meane that Christes very Bodie, and fleashe is there, but not in any Natural, or Carnal wise. And thus M. Hardinges Doctours wote one thinge, and meante an other. For M. Hardinge knoweth, that al Aduerbes, taken of Powres, signifie euermoze a qualitie, and neuer the Substance: whiche thinge Children are taught to knowe in the Grammar Schole: and may be resolued thus: Viriliter, virili modo: muliebriter, muliebri modo. And therefore his very Canonistes saie in their manner of Eloquence: Deus non est remunerator Nominū, sed Aduerborum: God rewardeth not Names, but Aduerbes: That is to say, God rewardeth

Hoc.

Est.

Erit.

Traditur.

Frangitur.

Facit.

Panis.

Accepit.

Benedixit.

Fregit.

Dedit.

August. de Doctrina Christiana li. 3. ca. 5.

Orig. Hom. 7. in Genesim.

Tertull. contra Marcio. li. 4. cap. 10.

Augustin. in psalm. 137.

Augustin. Ad Bonifacium Episc.

Episc. 23.



gardeth not the Doyng of any thinge, but the Manner of the Doyng. But *M. Hardinge* thinketh he may take upon him to overlook, and to maister the Grammar Rules. For; onlesse we make *Powres*, *Adverbes*, and *Adverbes*, *Powres*; these mens Divinitie cannot stande. Therefore, as they have devised a newe Divinitie: so must our Children learne for their pleasure a newe Grammar.

But what are these Olde Learned Fathers, that saie, *Chylikes* Bodie is thus Really, and fleshly in the Sacrament: Where be their *Wordes*: What be their *Names*: If they have neither *Names*, nor *Wordes*, howe can they be allowed for sufficient witnesses: *M. Hardinge* wel knoweth, that the Olde learned Fathers never saide so: yet must he needs imagine both causes, that moued them so to say: and also *Expositions*, what they meante by so sayinge. So *Pontanus* the blinde Senatur, beinge at supper with the Emperour *Liberius*, highly commended the great *Pullet*, that, he hearde saie, was set on the table before them: and the wed, how rounde, how faire, how fatte it was: how it filled the Charger, and howe it laie: and euermore turned his face, and pointed with his finger, to the higher ende of the table: and yet was not the *Pullet* there, but larde beneath at the lower ende. Reason would, that *M. Hardinge* had firste bene sure of the *Effecte*, before he had thus gonne aboute to greasse the causes.

*M. Hardinge. The 6. Division.*

(132) And the Fathers have bene driven to use these termes, for the more ample and full declaration of the Truth, and also for withstandinge and stoppinge objections made by Heretiques. And because the Catholike faith touching the veritie of *Chylikes* bodie in the sacrament, was not impugn'd by any man, for the space of a thousand yeres after *Christe* beinge in earth, and about that time (133) *herengarius* firste beganne openly to sow the wicked seede of the sacramentarie heresie, which then came confuted by learned men, and by the same firste and our aboured and recanted, now is with no lesse wickednesse, but more busily, and more earnestly set forth againe: the Doctours that subseque have written in the defence of the true and Catholike faith herein, have (134) more often used the termes before mentioned, then the Olde and ancient Fathers, that wrote within M. iiii. six hundred yeres after *Christe*. Who doubtlesse would no lesse have used them, if that matter had been in question, or doubte in their time. And albeit these termes were strange, and new, as used within these five hundred yeres onely, and that the people were neuer taught for six hundred yeres after *Christe*, as M. iiii. saith more boldly, then truly, and therefore more rashely, then wisely: yet the Faith by them opened and declared, is vniuersal, and olde: verily no lesse olde, then is our Lordes Supper, where this Sacrament was firste instituted.

*The 2. of Cardurie.*

*M. Hardinge* thinketh he may leade alonge his simple Reader, and easily carrie away the mater vnder the bare Titles, and Names of the Learned Fathers. But what priuie mysterie is this: As I saide before, haue *M. Hardinges* Doctors no names: *M.* is not he hable to name his owne Fathers: He shoulde haue sette them out, as his woonte is, with all their Circumstances, what they were, when, and where they liued, what they wrote, and how they haue bene euert, & are now esteemed amonge the learned. But he wel knowe, that these Good Fathers liued all within the compasse of two hundred, or thre hundred yeres paste, as *Thomas*, *Duns*, *Ockam*, *Henricus de Gandauo*, *Robertus de cello torio*, and *luche* others. These be *M. Hardinges* greate Fathers, by whome he claimeth his newe Doctrine: in respect of *S. Augustine*, *S. Hierome*, *S. Chylokome*, *S. Ambrose*, and others, not woorthie to haue the name of Children.

But the Catholike faith touching the sacrament, saith *M. Hardinge*, for the space of a thousand yeres stood vpright. *herengarius* was the firste that beganne to sow the seede of the

SACRAMENTARIE

The 131. vn-  
truth. For the  
Fathers neuer  
used these  
termes.  
The 133. vn-  
truth. For be-  
side *S. Augu-  
stine*, *S. Hierom*,  
*S. Ambrose*, and  
others, *Iohan*.  
*Scotus*, and *Ber-  
tramus* wrote  
hereof. 200.  
yeres before  
*herengarius*.  
The 134. vn-  
truth. For the  
Olde writers in  
this case used the  
senet.



*sacramentarie Heresie.* It is likely, *M.* Hardinge hath no greate regarde, howe his tales hange togeather. For before in the First Article, to serue his turne, he saide, The *Opellians* were the first Fathers of this Heresie. Nowe he seemeth to be otherwise aduised: and saith, This Heresie was neuer hearde of within fye hundred yeeres, after the *Opellians* were repressed: and that the first founder of it was *Berengarius*. Yet *M.* Hardinge might soone haue knowen, that one *Iohannes Scotus*, a famous learned man, and Scholar vnto *Beda*, and one *Bertramus*, as appeareth by his booke, helde and mainteined the same Doctrine in the time of the Emperoure *Lotharius*, two hundred yeeres and more before *Berengarius*. Wherefore, it seemeth not to be so true, as *M.* Hardinge assuereth it, That *Berengarius* was the first Authour of this Doctrine.

*Iohannes Scotus.*

*Bertramus.*

But, for further declaration hereof, it shalbe necessary to open *Berengarius* whole iudgement in this mater: and afterwarde to consider the Confutation of the same. Thus therefore *Berengarius* wrote, as his greatest aduersarie *Lanfrancus* reporteth of him. *Per Consecrationem Alaris, Panis, & Vinum fiunt Sacramentum religionis: non ut definant esse, quae erant, &c.* By the Consecration of the Altar, the Breade, and the Wine are made a Sacrament of Religion, not that they leaue to be the same, they were before: but that they be altered into an other thinge, and become that, they were not before, as *S. Ambrose* writeth. And the Sacrifice of the Church standeth of two thinges, the one Visible, the other Inuisible: that is to saie, the Sacrament, and the mater, or Substance of the Sacramente. Whiche Substance notwithstandinge, that is to saie, the Bodie of Christe, if it were before our eyes, it shoulde be Visible. But beinge taken up into Heauen, and sittinge at the Right hande of the Father, vntil al thinges be restored, accordinge to the wordes of the Apostle *S. Peter*, it cannot be called thence. Therefore *S. Augustine* saythe, When Christe is eaten, life is eaten: and when we eat him, we make no partes of him. And againe *S. Augustine* saith, *Sacramentum est sacrum signum*: A Sacrament is a holy token. And what this worde, *Signum*, meaneth, he declareth in his booke *De doctrina Christiana*. *Signum est res, praeter speciem, quam ingerit sensibus, aliud quiddam faciens in cogitationem venire.* A Signe is a thinge, that bisesides the sight, that it offreth vnto the eyes, causeth an other thinge to come into our minde. Againe, vnto *Bonifacius*, Onlesse Sacramentes had some likenes of the thinges, whereof they be Sacramentes, then were they no Sacramentes at al. And againe, Sacramentes be Visible signes of heauenly thinges: but the thinges them selues beinge inuisible, are honoured in them: neither is that elemēt beinge Consecrate by the blessinge, so to be taken, at it is in other vses. This is the iudgement of *Berengarius*, agreeing throughly with the wordes, and sense of the Holy Fathers: and confirmed, and auouched by the same.

*Lanfrancus De Sacramen. Eucharistiae.*

*Ambros. De Sacramentis. li. 4. ca. 4. Sacramentum est res sacramenti.*

*Acta Apost. c. 3. Augustin. De Civ. Dei. 2. Quod Manducas.*

*Augustin. De Doctrina Christiana.*

*Augustin. ad Bonifacium. Epist. 23. Augustin. De catechizandis Rudibus.*

Now let vs see the Confutation hereof. In a Councel holden at Rome vnder Pope *Nicolas* the. 2. *Berengarius* was forced to recante in this wise, *Credo Corpus Domini nostri Iesu Christi Sensualiter, & in veritate, manibus Sacerdotum tractari, & frangi, & fidelium denubus ateri.* I beleue, that the Bodie of our Lorde *Iesus Christe* sensibly, and in very deede, is touched with the handes of the Priestes, and broaken, and rente, and grounde with the teethe of the Faithful. This was the consente, and iudgement of that Councel. And what thinketh *M.* Hardinge of the same? Certainly the very rude Close findeth faulte herewithal, and geueth this warninge thereof vnto the Reader, *Nisi sane intelligas verba Berengarii &c.* Onlesse youe warily vnderstande these wordes of *Berengarius*, you wil fall into a greater Heresie, then euer he healde any. Thus these Fathers by their owne frendes Confession, redresse the lesse erreure by the greater: and in plaine wordes, in General Councel, by solemne waie of Recantation, professe a greater Heresie, then, by their owne iudgement, euer was defended by *Berengarius*.

*De Consec. Dist. 2. Ego Berengarius.*

*This is an horrible blasphemie.*

*Glosa. ibidem.*

Further, if this be in deede the Catholique Faith, as *M.* Hardinge would so faine



so faine haue al the woꝛlde to beleue, and Bertramus and Iohannes Scotus, bothe very famous, and greate learned men, wrote openly against it, with the good contentation of the woꝛlde, and without the apparent controlment of any man, two hundred yeres, or moze befoze Berengarius was boꝛne: let him better aduise him selfe, whether these woꝛdes were truly, or boldly, or rashely, or wisely, with such affiance vttered, and auouched of his hōe, That this his faith was neuer impugned by anyman before the time of Berengarius.

But, that M. Hardinge calleth the Catholique faith, is in deede a Catholique Errore, the contrary whereof hath euermoze bene taught, and defended by al the olde learned Catholique Fathers, as maye wel appere, by that is already, and hereafter shalbe alleged of their wꝛyttings. Certainly, they, that nowe condemne Berengarius for blunge the plaine woꝛds, and Expositions of the Olde Fathers, woulde as wel condemne S. Augustine, S. Iherome, S. Ambrose, and the reaste, were it not for the Credite, and Authoritie of their Names.

The Doctours, that haue bene substance the time of Berengarius, (saith M. Hardinge) haue more often vsed these termes, Really, Carnally, &c. then other Olde Doctours within sixe hundred yeres after Christe. In these fewe woꝛdes, M. Hardinge hath handsomely conueied in a greate vntueth. For this Comparatiue (More often) presupposeth the Positiue. Therefore the sense hereof must be this, The Olde Doctours often vsed these termes, Really, Fleashly, &c. albeit not so often, as others of the later yeres. But M. Hardinge knoweth, this is vntueth. For neither hath he here yet shewed, nor is he hable to shewe, that in this case of the Sacrament, any of these termes was euer vsed by any one of al the Olde Ancient wꝛytters. Whereof we may wel reason thus, The Olde Catholique Fathers intreatinge of the Substance of the Sacrament, neuer vsed any of these woꝛdes, Really, Carnally, &c. Therefore it is likely, they neuer taught the people to beleue, that Christes Bodie is presente Really, and Fleashly in the Sacrament. Contrary wise, they in their Sermons called the Sacrament a Figure, a Signe, a Remembrance of Christes Bodie: therefore it is likely, they woulde haue the Catholique people so to iudge, and beleue of the Sacrament.

M. Hardinge. The. 7. Diuision.

Here, before that I bringe in places of auncient Fathers, reportinge the same Doctrīne, and in like termes, as the Catholike Church dooth holde, concerninge this Article: least our opinion herein might happily appeare ouer Carnal, and Grosse: I thinke it necessarie briesely to declare, what manner a true Bodie, and Bloude is in the Sacrament. Christe in him selfe, hath but one Fleashe, and Bloud in Substance, whiche his Godhead tooke of the Virgīn Marie once, and neuer afterwarde leaste it of. But this one Fleashe, and bloude in respecte of double qualitie, hath a double consideration. For at what time Christe liued here in earthe amonge men in the shape of man, his fleashe was thrall, and subiecte to the frailtie of mannes nature, sinne, and ignorance excepted. That fleashe beinge possible vnto death, the souldiours at the procurement of the Iewes crucified. And suche manner Bloude was at his passion sheadde forth of his Bodie, in sight of them, whiche were then present. But after that Christe rose againe from the dead, his Bodie from that time forwarde euer remaineth immortal, and liuely, in danger no more of any infirmitie, or sufferinge, muche lesse of death: but is become by diuine giftes and endowementes, a spiritual, and a diuine Bodie, as to whom the Godhead hath communicated Diuine, and Godly properties, and excellencies: that beene aboue al mannes capacitie of vnderstandinge. This Fleashe, and Bodie thus considered: whiche sundrie Doctours calle Corpus Spirituale, & Deificatū, A spiritual, and a Deified Bodie, is geuen to vs in the blessed Sacrament. This is the doctrine of the Church, vttered by S. Iherome in his Commentaries vpon the Epistle to the Ephesians: where he hath these woꝛds, Dupliciter verū Sanguis & Caro intelligitur, vel Spiritus illa atque Diuina, de qua ipse dixit, Caro mea verū est cibus, & Sanguis meus verū est potus: Et, Nisi manducaueritis Carnem meam, & Sanguinem meū biberitis, non habebitis



habebitis vitam æternam: Vel Caro, quæ Crucifixa est, & Sanguis, qui militis effusus est lancea. That is, The Bloude, and Eleas he of Christ is vnderstanded two waies: either that it is that spiritual, and diuine Eleas he, of whiche he spake him selfe, My Eleas he is verily meate, and my Bloude is verily drinke: and, Excepte ye eate my Eleas he, and drinke my Bloude, ye shal not haue life in you: Or, that Eleas he, whiche was crucified, and that Bloude, whiche was shedde by pearcinge of the souldiers speare. And to the intent a man should not take this difference accordinge to the substance of Christs Eleas he and Bloude, but accordinge to the qualitie onely, S. Hierome bringeth a similitude of our Eleas he, as of whiche it hath ben in double respecte saide: Iuxta hanc diuisionem, & in Sanctis etiam diuersitas Sanguinis, & Carnis accipitur: vt alia sit Caro, quæ visura est salutare Dei, alia Caro, & Sanguis, quæ Regnum Dei non queant possidere. According to this diuision, diuersitie of Bloude, and Eleas he is to be vnderstanded in saintes also, so as there is one Eleas he, whiche shal see the saluation of God, and an other Eleas he, and Bloude, which may not possesse the Kingedome of God. VVhiche two states of Eleas he, and Bloud seeme (as it appeareth to the vnlearned) quite contrary.

But S. Paule dissolues this doubte, in the fiftenth Chapter of his first Epistle to the Corinthians, saieinge, that Eleas he of such sorte, as wee beare aboute vs in this life earthly, mortal, fraile, and boarthenous to the soules, can not possesse the Kingedome of God, because corruption shal not possesse incorruption. But after Resurrection, we shal haue a spiritual, glorious, incorruptible, and immortal Eleas he, and like in figure to the Glorious Bodie of Christ, as S. Paule saith: This corruptible Bodie must put on incorruption: and this mortal, immortalitie. Then suche Eleas he, or our Eleas he of that manner and sorte, shal possesse the Kingedome of God, and shal beholde God him selfe. And yet our Eleas he now corruptible, and then incorruptible, is but one Eleas he in substance, but diuerse in qualitie and propertie. Euen so it is to be thought of our Lordes Eleas he, as is afore saide. The deu weighing of this difference geueth muche light to this matter, and ought to stae many horrible blasphemies, wickedly vtred against this most blessed sacrament.

The B. of Sarisburie.

Here M. Hardinge mutche troubleth his heade with a needles laboure, and in the ende concludeth against him selfe. For that the Sonne of God was made man, euen like vnto one of vs, thral, and subiecte to the infirmities, and miseries of this mortal life: and that, as he him selfe complaineth in the Psalme, He seemed a vile woo; me, and no man: the shame of the worlde, and the outcaste of the people: and that God the Father afterwarde auanced him with Glozie, and sette him at his right hande, aboue al Powers, and Principallities, and gaue him a name aboue al names, and endewed him with a Spiritual, and a glorious Bodie: and vnted the same vnto the Godheade, and crowned him with Honoure, and Glozie: Al these thinges are knowne euen vnto babes, & Childzen, that haue beene Godly brought vp, and haue learned the principles of their Faith: And are so farre from al doubt amongst vs, that wee beleene, Christ shal transfoyme our mortal bodies, and make them like vnto the Bodie of his Glozie. And therefore S. Augustine saith: Corpus Domini pro ipsa celesti habitatione, celestem accepit mutationem: & hoc nos sperare in die vltimo iussi sumus. Ideo dicit Apostolus, qualis Cælestis, tales & Cælestes: id est, immortales, non solum animis, sed etiam corporibus: The Bodie of our Lorde, accordinge to that Heauenly habitation, hath receiued a heauenly change: and wee our selues are commanded, at the last day to hope for the same. Therefore the Apolse saith, As he is, that is Heauenly, so are they, that are Heauenly: that is to say, Immortal: and that, not onely in Soule, but also in Bodie. This is the comfortabest Article of our belife, and therefore with vs, and with al other faithful, it is out of al doubte, and question.

Onely Steenen Gardiner, who for his Constancie, & fastenes in his Religion, woulde needes be called Constantius, hath genen the worlde to vnderstande by publique wittinge, that Christe is not yet fully possessed in this Glozie. These be his woozdes. Tempus humilitatis Christi in conuersatione visibili, & terrena præstanda plane

Psalm. 22

Ephes. 1  
Philippen. 2

Philippen. 3.  
August. contra  
Adimantum.  
ca. 13.

1. Corinth. 15.

Marcus Anto-  
nius Constantius  
Ad obiectum.



Christes  
Bodie  
Deified.

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THE FIFTHE ARTICLE

Augusti. contra  
Faust. Mani-  
cheum. li. II. ca. 2.

Eutyches in  
Concilio  
Chalcedon.

August. Retra-  
cta. lib. 1. cap. 22.  
Augustin. Epist.  
57. ad Darda-  
num.

Augustin. in  
Psalm. 49.  
Dionysius De  
Eccle. Hierar.  
cap. 1.  
ἐπεὶ θεὸς ὁ ἀνθρώπου  
Cyprian. de zelo,  
& amore. Et li.  
2. Epist. 8.  
Clemens in Pro-  
treptico.  
Dionys. De Ec-  
clesiast. Hierar.  
cap. 1.

plane præterijt: Sed humilis Dispensationis tempus eo vsque manet, donec tradiderit Re-  
gnum Deo, & Patri: The time of Christes humilitie in visible, and earthly conuersation is vns  
doubtedly past. But the time of the dispensation, or seruice of his humilitie remaineth stil, vntil  
he deliuer vp the Kingdome vnto God his Father. Thus one of them saith, Christes Bodie  
is Deified, and become God: An other saith, it is yet stil in the dispensation, and Ser-  
uice of humilitie, and therefore is not yet Deified. It seemeth they be not yet wel  
resolved of Christes Gloze, how mutche, or how little they may allow him.  
Neither in deede haue they any certaine direction to guide them selues herein: But  
onely, as occasion is offered, to shifte of objections, they are faine to take holde in  
any thinge, true, or false, to serue their turne. A man may wel say vnto them, as  
S. Augustine sometime saide vnto the Heretique Faustus Manicheus: Dices, Hoc  
pro me facit: illud contra me. Tu es ergo Regula Veritatis. Quicquid contra te fuerit, non  
est verum: Thou wilt saie, This thinge is for mee: That thinge is against mee. Then art thou  
the rule of truth. VVhat so euery is against thee, is not true.

But to what ende allegeth M. Hardinge the Spiritual state of Christes  
Glorious Bodie: dooth he not remember that the Olde Heretique Abbate Euty-  
ches mainteined his fantasies by the same, and was deceived: Christes Bodie, saide  
he, is glorious: Therefore it is changed into the very substance, and nature of God, and hath  
now no shape, or proportion of a Bodie. This is an olde Heresie, longe sithence reproo-  
ued by Leo, Celasius, and other Olde Fathers, and condemned by the Council of  
Chalcedon, very mutche like vnto this of M. Hardinges. If it be not fully the same.  
We beleene, The Bodie of Christe is endewed with Immortalitie, Brightnesse, Light, and  
Glorie: Yet is it neuerthelesse the same Bodie, it was before. And therefore S. Au-  
gustine saith: Corpus Domini secundum substantiam, etiam post Resurrectionem Caro  
appellata est: The Bodie of our Lorde in respecte of the substance of it, yea after it is risen  
again, is called Fleashe. And againe, Dominus Corpori suo immortalitatem dedit: Nau-  
ram non abstulit: The Lorde gave to his Bodie immortalitie: But he tooke not away the Na-  
ture, or Substance of it.

And, notwithstanding certaine of the Olde Fathers cal the Bodie of Christe,  
Corpus Deificum, as M. Hardinge allegeth, yet it is not their meaninge, that the  
same Bodie, accordinge to the natural signification, and sounde of that worde, is  
changed, and transformed into a Diuine Nature, and made God: and so is no lon-  
ger a natural Bodie. For, as it is true, That God was made man, euen so, and in  
like sense, it is also true, that Man was made God, without any change of Sub-  
stance of either Nature. And therefore the Fathers saie, Christes Bodie is Deified,  
or made God, for that it is vniited in persone, and Glozied with the Nature of God.  
To this purpose, although not altogether in like sense, S. Augustine seemeth to  
say, that menne are Deified, and made Goddes. Thus he writeth: Homines dixit  
Deos, & Gratia sua Deificatos, non de Substantia sua natos: He called menne Goddes, as  
beinge Deified, and so made by his Grace: but not as borne so of his Substance. So saith Dio-  
nysius: Pontifex ipse muratur in Deum: The Bishop him self is turned into God. Likewise  
S. Cyprian calleth the Scriptures, Scripturas Deificas: The Scriptures, that make men  
Goddes. And Clemens Alexandrinus saith, Sacra litera nos Deificat: The holy Scrip-  
tures make vs Goddes. By these, and other like wordes is meante, not that menne  
are changed from their owne Natural Substance, and in deede become Goddes,  
as the letter seemeth to importe, but onely, that men are endewed with Godly  
vertues, and qualities, and so made the Children of God. And so Dionysius him  
self also saith: Hæc mutatio nostri in Deum, est Dei in nobis similitudo, quam capere  
natura potest: This changeing of vs into God, is the Likenesse, & Image of God within vs, as  
furre, as nature can receiue.

But S. Hierome saith, Christes Fleashe hath double vnderstanding, and may be taken,  
either



either for his Spiritual, or Diuine Fleashe, or els for his Mortal Fleashe, as it was Crucified: and is thought to make much for *M. Hardinge*. For answere hereunto, first of al, this one thinge I praye the, good Reader, to consider, that *S. Hierome* in that whole place speaketh not one worde, neither of the Sacrament, nor of any Real, or fleashe presence. Therefore *M. Hardinge* can haue but very poore healpe hereof, to proue his purpose. Onely he expoundeth, what *S. Paule* meante by these wordes, *Vve haue Redemption by his Bloude*: and his meaninge, as it appeareth by the whole diste of his wordes, is this, That the Saluation, which we haue in *Christe*, standeth not in that, he was a more natural man, as were *Codrus*, *Decius*, *Curtius*, or suche others, that died for the safetie and deliuerie of their Countreies: but in that his Humantie was vnited, and ioyned in one persone with the Nature of God. His wordes be these, *Quis iste, aiunt, tantus, ac talis, qui possit pretio suo Torum Orbem redimere? Iesus Christus Filius Dei proprium Sanguinem dedit, & nos de Seruitute eripiens libertate donauit. Et re vera, si historijs Gentilium credimus, quod Codrus, & Curtius, & Decij Mures pestilentias virium, & fames, & bella suis moribus represserint: quanto magis hoc in Dei Filio possibile iudicandum est, quod cruore suo, non Urbem vniam purgauerit, sed Torum Orbem?* Thei say, what was he, such a one, and so mighty, that by his price was able to redeeme the whole worlde? *Iesus Christ* the Sonne of God gae his owne Bloude, and deliueringe vs from bondage, hath made vs free. And in deede, if we beleue the Heathen storie, that *Codrus*, *Curtius*, and *Decij Mures* removed Pestilences, Famines, and warres from their Citties by their death: howe muche more may we iudge the same possible in the Sonne of God, that he by his Bloude hath purged, not onely one Cittie, but also the whole worlde. Immediately after this folowe the wordes that *M. Hardinge* hath here alleged: *Dupliciter vero, &c. For the Bloude, and Fleashe of Christe* hath double vnderstandinge. By the whole course of these wordes thus goinge before, it is easie to perceiue *S. Hieromes* meaninge: that is, That we haue our Saluation in *Christe*, and doo Eate him, and Drinke him, and liue by him, not for that his Fleashe was mortal onely, and Crucified vpon the Crosse: but for that it was Spiritual, and Diuine, that is to saye, the Fleashe of the Sonne of God. And herein stode that greate contention, that *Cypillus*, and other Cooely Fathers had against *Pestolus*: as it is wel knowne vnto the learned. And therefore *S. Paule* saith, That I liue nowe, I liue in the Fleashe of the Sonne of God.

Therefore notwithstandinge *S. Augustine* say, *Christus Crucifixus est Lac sugentibus, & Cibus proficientibus*: *Christe* Crucified is Milke vnto the sucklinges, and harder meate vnto the stronge: and notwithstandinge *Angelomus* saie, *Christes Bodie* is haye, whereby the Gentiles are feedde, yet muste bothe these, and also al other like places be taken, not of bare mortal Fleashe alone, but of the Fleashe of the Sonne of God: which *S. Hierome* calleth Diuine, and Spiritual, for that it is personally, and inseparably ioyned with the Godheade.

Againe, *S. Hieromes* meaninge is, that the same Fleashe of *Christe*, bringe thus Diuine, and Spiritual, muste also Spiritually be receiued, and not in any suche Carnal, or Fleashe wise, as it is here imagined by *M. Hardinge*. For notwithstandinge *Christes Bodie* be Spiritual, yet is that no sufficient warrant, to proue, that therefore *M. Hardinges* Opinion is not, as he saith, ouer Crosse, and Carnal. For the *Manichæes*, and the *Pessalian* Heretiques had Crosse, & Carnal imaginations of God him selfe, notwithstandinge God be onely Sprite, and moste Spiritual. And therefore *S. Augustine* saith of them, *Ecce ego derideo Carnales homines, qui nondum possunt Spiritualia cogitare. Beholde, I laugh to scorne these Carnal, and Fleashe men, that are not yet able to conceiue things* Spiritual.

Ad Ephes. 1.

Hieronym. ad  
ephes. c. 1.

Galat. 2.

Augustin. in Io.  
han. tractat. 88.  
Angelomus in 1.  
Regum. c. 1.Augustin. con.  
tra epistolam  
Fundament.

For Cap. 23.



# THE FIFTH ARTICLE

De cons. Dis. 2.  
De hac.

Chrysostom. in  
Iohan. hom. 47.  
Augustin. de  
Doctrina Chri-  
stiana. li. 3. ca. 16  
Clemens Alex-  
and. in. in pe-  
dagogo li. 2. ca. 2

August. Contra  
Iul. Perilian.  
li. 2. ca. 8

Athanasius de  
Peccato in spi-  
ritum sanctum.

For prouise hereof S. Hierome him selfe saith, De hac quidem hostia, quæ in Christi Commemoratione mirabiliter fit, edere licet: De illa vero, quam Christus in Ara Crucis obrulit, secundum se nulli edere licet. Of this Oblation, which is marueilously made in the remembrance of Chryste, it is lawfull to eate: But of that Oblation, which Chryste offered vpon the Aulter of the Crosse, accordinge to it selfe (that is to say, in Crosse, & Fleashly manner) it is lawfull for noman to eate. By these wordes S. Hierome also sheweth a greate difference betwene the Sacrifice, that is made in the Remembrance of Chryste, and the very Sacrifice in dede, that Chryste made vpon the Crosse. So S. Chrysostome saith, Si Carnaliter quis accipiat, nihil lucratur. If a man take it Fleashly, he gaineth nothinge. So likewise S. Augustine saith, as it is alleged before, It is a Figure, or Forme of speache, willinge vs to be partakers of Chrystes Passion, and comfortably to remember, that Chryste hath died for vs. This S. Hierome calleth the Eatinge of the Diuine, and Spiritual Fleashe of Chryste. Therefore Clemens Alexandrinus saith, not onely in like sense, but also in like forme of wordes, Duplex est Sanguis Domini: alter Carnalis, quo redempti sumus: alter Spiritualis, quo vncti sumus. Et hoc est Bibere lesu Sanguinem, participem esse incorruptionis Domini. There are two sortes of Chrystes Blood: the one Fleashely, where with wee are redeemed: the other Spiritual, where with wee are anointed. And this is the drinkinge of the Blood of Chryste, to be partakers of his Immortalitie. In like sorte S. Augustine saith, Iudas Christum Carnalem tradidit, tu Spiritualem: Furens Euangelium Sanctum flammis sacrilegis tradidisti: Judas betraied Chryste Carnal: but thou hast betraied Chryste Spiritual. For in thy furie thou betraiedst the Holy Gospel, to be burnt in wicked fire. Here S. Augustine calleth Chryste Spiritual, for that the manner of the betraieing was Spiritual. Like wise that Ancient Father Clemens calleth Chrystes Blood Spiritual, not in respect of difference in it selfe, but onely in respect of Spiritual receiuing. And I thinke, M. Harding will not dente, but these wordes of Clemens, & Augustine, agreeing so neare bothe in sense, & phrase, with the wordes of Hierome, may stande for sufficient exposition to the same. Certainly, as Chrystes Blood is not Really, or Bloudily Present to annoynte vs, so is it not Really, or Bloudily present to nourishe vs. For this nourishing, and this Annoynte are bothe Spiritual. And therefore the Olde learned Father Athanasius writeth thus: Quomodo vnum vnus hominis Corpus Vniuerso Mundo sufficeret: Quodd, tanquam in illorum cogitationibus versatum, Christus commemorat. A quibus cogitationibus vt eos auocaret, quemadmodum paulo ante sui Descensus e Cælis, ita nunc Reditus sui in Cælum mentionem facit. The Coperuantes demaunded, how one Bodie of one man might suffice the whole worlde: whiche thinge, as beinge in their cogitations, Chryste calleth to remembrance. To remoue them from whiche cogitations (of grosse and fleashely eatinge) as he before made mention of his cominge downe from Heauen, so now likewise he maketh mention of his repaire againe into Heauen.

To conclude, once againe, gentle Reader, I must bid thee to remember, that S. Hierome in this whole place neuer spake one worde, neither of any Real, or Fleashely Presence, nor of the Sacrament. Yet notwithstanding, M. Harding, as though S. Hierome had plainly, and vndoubtedly spoken of bothe, hereof gathereth his reason thus: S. Hierome saith, Wee eate not the Fleashe of Chryste, that was Crucified: Ergo, Chrystes Fleashe is Really, and Fleashely in the Sacrament. This Argument is euident to the eye, and needeth no answer.

His Reason woulde better haue framed thus: S. Hierome saith, Wee can not eate the Fleashe of Chryste, that was Crucified: Ergo, Wee cannot Really, and Carnally eate the Fleashe of Chryste. Whereof it must necessarily followe, uen by the authoritie, that M. Harding hath here alleged, that Chrystes Bodie is not Really, and Fleashely in the Sacrament. Suche reliefe hath M. Hardinge founde in these wordes of S. Hierome.

M. Harding



## M. Hardinge. The 3. Diuision.

Now, whereas M. Iuel denieth, that Christian people were of olde time taught to beleue, that Christes Bodie is Really, Substantially, Corporally, Carnally, or Naturally in the Sacrament, I doo plainly affirme the contrary. Yet I acknowledge, that the learned Fathers (135) whiche haue so taught, would not thereby seeme to make it here outwardly sensible, or perceptible. For they confesse al with S. Chrysostome, that the thinge, whiche is here geuen vs, is not sensible, but that vnder visible signes, inuisible thinges be deliuered vnto vs. But they thought good to vse the aforesaide termes, to put away al doubte of the beinge of his very Bodie in these holy Mysteries, and to exclude the onely imagination, phantasie, figure, signe, token, vertue, or signification thereof. For in such wise the Sacramentaries haue vttered their Doctrine in this pointe, as they may seeme by their manner of speakinge, and writinge, here to represent our Lordes bodie onely, in deede beinge absent, as Kinges oftentimes are represented in a Tragedie, or meane persons in a Comedie. Verily, the manner, and way, by whiche it is here present, and geuen to vs, and receiued of vs, is secreete, not humane, ne natural: true for al that. And wee doo not atteine it by sense, reason, or nature, but by faith. For whiche cause wee doo not ouer basely consider, and attende the visible elementes, but as wee are taught by the Councell of Nice, liftinge vp our minde and spirite, wee beholde by Faith on that holy Table put, and laide (so for the better signification of the Real presence their terme soundeth) the Lambe of God that taketh away the sinnes of the worlde. And here (say they) wee receiue his Pretious Bodie, and blood, & such, that is to say, verily, and in deede: whiche is no other wise, nor lesse, then this terme, Really, importeth.

## The B. of Sarisburie.

Here M. Harding once againe, as before, will teache vs, what the olde Fathers meante by those wordes, that they neuer vttered. I trow, he hath some priuie distinction, that thus taketh vpon him, to know what men meane, before they speake. Cicero saith: Peritum esse necesse est eum, qui, Silentium quid sit, intelligat: It must needs be some cunning fellow, that vnderstandeth, what Silence meaneth, and knoweth what they speake, that speake nothinge. He saith, The Fathers thought good, to vse the aforesaide terme, to put away al doubte of the beinge of Christes very Bodie in these holy Mysteries. Verily, this is a meruelous boldnesse, so often, and with such confidence, and countenance to say, The Olde Fathers vied these termes, & yet not once to shew any one of them al, that ever vied them. It may be thought, that he hath, either too greate affiance in him selfe, or too litle regarde vnto his Reader. As for this vaine muster of names of Chrysostome, Hilarie, Gregorie Nyssene, and Cyrill, as it shal appeare by the dietwe, it healeth him nothinge.

The Sacramentaries (saith M. Harding) vtter their Doctrine by these termes, Figure, Signe, Token, Signification, and Vertue. I may not answere this discourtesie of talke with like discourtesie. Whely I will say of these men, as S. Augustine sometime saide of the Ariens: Cum se tanta voragine impietatis immergant, nos, tanquam opprobrio noui Nominis, Homousianos vocant: quia contra illorum errorem Homousion defendimus: Where as they haue drowned them selues in such a Dungeon of wickednesse, now they call vs Homousians, to reproche vs with a new name: because wee defende the Vnitie of the Holy Trinitie against their error. But if they be al Sacramentaries, that vse these termes, then must S. Augustine, S. Hierome, S. Chrysostome, S. Ambrose, and al other the holy Fathers, that vied the same, needes be condemned for Sacramentaries. But if they be Sacramentaries, that shamefully abuse, and corrupte the holy Sacramentes, then may M. Hardinge, and his frendes rightly be called Sacramentaries. M. Harding adoeeth, Chrysostome saith, In visible signes shinges Inuisible be deliuered: Ergo, The Bodie of Christe is Really, and Really hel in the Sacrament. Firste, if M. Harding had wel considered that whole Homille, happily he woulde haue charged Chrysostome him selfe with his Sacramentarie quarel, as now he dothe others.

The 135. vo-  
truth. For the  
olde Fathers ne-  
uer taught vs  
so.

\*An other vn-  
truth, as afore.

Lifting vp the  
minde.  
Beholde by  
Faith.

Cicero de Diul-  
natione. 2.

August. contra  
sermon Ari-  
norum. CA. 36.



De conse. Dis.  
De hac.

Chrysostom. in  
Iohan. hom. 47.  
Augustin. de  
Doctrina Chri-  
stiana. li. 3. ca. 16  
Clemens Alex-  
andrin. in pe-  
dagogo li. 2. ca. 2

August. Contra  
litter. Petilian.  
li. 2. ca. 8

Athanasius de  
Peccato in spi-  
ritum sanctum.

For prouise hereof S. Hierome him selfe saith, De hac quidem hostia, quæ in Christi Commemoratione mirabiliter fit, edere licet: De illa vero, quam Christus in Ara Crucis obtulit, secundum se nulli edere licet. Of this Oblation, which is maruailously made in the remembrance of Christe, it is lawfull to eate: But of that Oblation, which Christe offered vpon the Altar of the Crosse, accordinge to it selfe (that is to say, in Crosse, & Fleashly manner) it is lawfull for no man to eate. By these wordes S. Hierome also sheweth a greate difference betwene the Sacrifice, that is made in the Remembrance of Christe, and the very Sacrifice in dede, that Christe made vpon the Crosse. So S. Chrysostome saith, Si Carnaliter quis accipiat, nihil lucratur. If a man take it Fleashly, he gaineth nothinge. So like wise S. Augustine saith, as it is alleged before, It is a Figure, or Forme of speache, willinge vs to be partakers of Christes Passion, and comfortably to remember, that Christe hath died for vs. This S. Hierome calleth the Eatinge of the Diuine, and Spiritual Fleashe of Christe. Therefore Clemens Alexandrinus saith, not onely in like sense, but also in like forme of wordes, Duplex est Sanguis Domini: aliter Carnalis, quo redempti sumus: aliter Spiritualis, quo vincti sumus. Et hoc est Bibere Iesu Sanguinem, participem esse incorruptionis Domini. There are two sortes of Christes Blood: the one Fleashly, where with wee are redeemed: the other Spiritual, where with wee are annointed. And this is the drinkinge of the Blood of Christe, to be partakers of his Immortalitie. In like sorte S. Augustine saith, Iudas Christum Carnalem tradidit, tu Spiritualem: Furens Euangelium Sanctum flammis, Sacrilegis tradidisti: Iudas betraied Christe Carnal: but thou hast betraied Christe Spiritual. For in thy furie thou betraiedst the Holy Gospel, to be burnt in wicked fire. Here S. Augustine calleth Christe Spiritual, for that the manner of the betraieing was Spiritual. Like wise that Ancient Father Clemens calleth Christes Blood Spiritual, not in respect of difference in it selfe, but onely in respect of Spiritual receiuing. And I thinke, M. Harding will not denie, but these wordes of Clemens, & Augustine agræing so neare bothe in sense, & phrase, with the wordes of Hierome, may stande for sufficient exposition to the same. Certainly, as Christes Blood is not Really, or Bloudily present to annoynte vs, so is it not Really, or Bloudily present to nourishe vs. For this nourishing, and this Annoynte are bothe Spiritual. And therefore the Olde learned Father Athanasius writeth thus: Quomodo vnum vnus hominis Corpus vniuerso Mundo sufficeret? Quodd, tanquam in illorum cogitationibus versatum, Christus commemorat. A quibus cogitationibus ut eos auocaret, quemadmodum paulo ante sui Descensus e Cælis, ita nunc Reditus sui in Cælum mentionem facit. The Capernaïtes demaunded, how one Bodie of one man might suffice the whole worlde: whiche thinge, as beinge in their cogitations, Christe calleth to remembrance. To remove them from whiche cogitations (of grosse and fleashly eatinge) as he before made mention of his comming downe from Heauen, so now likewise he maketh mention of his repaire againe into Heauen.

To conclude, once againe, gentle Reader, I must doe thee to remember, that S. Hierome in this whole place neuer spake one worde, neither of any Real, or Fleashly presence, nor of the Sacrament. Yet notwithstanding, M. Harding, as though S. Hierome had plainly, and vndoubtedly spoken of bothe, hereof geathereth his reason thus: S. Hierome saith, Wee eate not the Fleashe of Christe, that was Crucified: Ergo, Christes Fleashe is Really, and Fleashly in the Sacrament. This Argument is euident to the cle, and needeth no answer.

His Reason woulde better haue framed thus: S. Hierome saith, Wee can not eate the Fleashe of Christe, that was Crucified: Ergo, Wee cannot Really, and Carnally eate the Fleashe of Christe. Whereof it must necessarily folowe, uen by the authoritie, that M. Hardinge hath here alleged, that Christes Bodie is not Really, and Fleashly in the Sacrament. Suche reliefe hath M. Hardinge founde in these wordes of S. Hierome.

M. Harding

M. Hardinge. The 3. Diuision.

Now, whereas M. Iuel denieth, that Christian people were of olde time taught to beleue, that Christes Bodie is Really, Substantially, Corporally, Carnally, or Naturally in the Sacrament, I doo plainly affirme the contrary. Yet I acknowledge, that the learned Fathers (135) whiche haue so taught, would not thereby seeme to make it here outwardly sensible, or perceptible. For they confesse al with S. Chrysostome, that the thinge, whiche is here geuen vs, is not sensible, but that vnder visible signes, inuisible thinges be deliuered vnto vs. But they thought good to vse the aforesaide termes, to put away al doubte of the beinge of his very Bodie in these holy Mysteries, and to exclude the onely imagination, phantasie, figure, signe, token, vertue, or signification thereof. For in such wise the Sacramentaries haue vttered their Doctrine in this point, as they may seeme by their manner of speakinge, and writinge, here to represent our Lordes Bodie onely, in deede beinge absent, as Kinges oftentimes are represented in a Tragedie, or meane persons in a Comedie. Verily, the manner, and way, by whiche it is here present, and geuen to vs, and receiued of vs, is secrete, not humane, ne natural: true for al that. And wee doo not attaine it by sense, reason, or nature, but by faith. For whiche cause wee doo not ouer basely consider, and attende the visible elementes, but as wee are taught by the Councel of Nice, liftinge vp our minde and spirite, wee beholde by Faith on that holy Table put, and laide (so for the better signification of the Real presence their terme soundeth) the Lambe of God that taketh away the sinnes of the worlde. And here (say they) wee receiue his Pretious Bodie, and Bloud. *αὐτὸς*, that is to say, verily, and in deede: whiche is no other wise, nor lesse, then this terme, Really, importeth.

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Beholde by  
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Cicero de Diui-  
natione. 2.

August. contra  
Sermon Arian-  
orum. ca. 36.



Chrysostom. in  
Matthæ. hom. 83.

Dionys. Eccle-  
siast. hierar. ca. 1  
Concil. Nicen.  
πλῆκτ' ὁ θεὸς  
πυρός νόητα  
ὕδατα.

Chrysostom. in  
I. Corin. ca. 2.  
hom. 7.

Ego non simpli-  
ter video, quod  
video.

Nazianzen. De  
sancto Baptis-  
mate.

μεῖζον τὰρ  
ὁραμένῳ  
ἐστὶ τὸ μυστή-  
ριον.

Ambrosi. de spi-  
ritu sancto. li. 3  
ca. 11.

Ambrosi. de his  
qui in baptismo  
myst. ca. 3.

Ter. de Baptis.  
Basil. de sancto  
Baptismo.

Chrysostom. in  
Matthæ. hom. 51.

Ambr. De sacr.  
li. 1 ca. 5.

Bernard. super  
Missus est Ga-  
briel. Sermo. 3.

Κεῖθαι,  
ἀλθῶς.

For, touching the Sacrament, Chrysostome even there writeth thus: Quando dicunt, unde patet, Christum fuisse immolatum, hæc afferentes Mystera, ora ipsorum con-  
solimus. Si enim mortuus Iesus non est, cuius Symbolum, ac Signum hoc Sacrificium est:  
When they say, How may we know, that Christ was offered, bringinge forth these Mys-  
teries, we stoppe their mouthes. For if Christ died not, whose Signe, and Token is this Sacri-  
fice? But to returne to the matter, How light occasions these men take to de-  
ceive the simple? M. Hardinge knoweth, that Chrysostome speaketh not these  
wordes onely of the Sacrament of Christes Bodie, but also generally of al other  
Mysteries. For he addeth immediatly, Sic & in Baptismo, per Aquam, quæ res Sen-  
sibilis est, donum illud conceditur. Quod autem in ea conficitur, Regeneratio, scilicet, &  
Renouatio, Intelligibile quiddam est: Even so in Baptisme, the gifte is granted by water,  
whiche is a thinge sensible. But the Regeneration, and Renouation, that therein is wrought,  
is a thinge Spiritual. Wherefore, if M. Hardinge, upon occasion of these wordes,  
will force his Real and Fleashly p[re]sence in the one Sacrament, he must likewise  
force the same in the other.

And so, as much, as these two Sacramentes, being both of force like, these men  
to auance their Fantasies in the one, by comparison so much abate the other: & spe-  
cially for y<sup>e</sup> better opening of Chrysostomes minde, I thinke it good, by the  
way, somewhat to touche what y<sup>e</sup> olde Catholique Fathers haue written of Gods  
Inuisible working in the Sacrament of Baptisme. Dionysius generally of al Mys-  
teries writeth thus: Angeli Deum, &c. The Angels being creatures Spiritual, so farre  
foorth, as it is lawfull for them, beholde God, and his godly power. But we are leade as we  
may, by sensible outwarde tokens (which he calleth Images) vnto y<sup>e</sup> Contemplation of Hea-  
uently thinges. The Fathers in y<sup>e</sup> Council of Nice say thus: Baptisme must be considered,  
not with our bodily eies, but with the eies of our minde. Thou seest the Water: Thinke thou  
of the power of God, that in the Water is hidden. Thinke thou, that the water is ful of Hea-  
uently fier, and of the sanctification of the holy Ghost. Chrysostome speakinge like-  
wise of Baptisme saith thus: Ego non aspectu iudico ea, quæ videntur, sed mentis oculo,  
&c. The thinges that I see, I iudge not by sight, but by the eies of my minde. The Heauen,  
when he heareth the Water of Baptisme, taketh it onely for pure Water: But I see not sim-  
ply, or barely, that I see: I see the cleanse of the soule by the spirit of God. So like-  
wise saith Nazianzenus: Mysterium (Baptismi) maius est, quam ea quæ videntur: The  
Mysterie of Baptisme is greater, then it appeareth to the eie. So S. Ambrose: Aliud est,  
quod Visibiliter agitur: aliud quod Inuisibiliter celebratur: In Baptisme there is one thinge  
doone Visibly to the eie: an other thinge is wrought Inuisibly to the minde. Againe he saith:  
Ne Solis Corporis tui oculis credas: magis videtur, quod non videretur, &c. Beleeue not  
onely thy bodily eies (in this Sacrament of Baptisme) the thinge that is not seene, is  
better seene: The thinge, that thou seest, is corruptible: The thinge, that thou seest not, is  
for euer. To be shorte, in consideration of these Inuisible effectes, Tertullian  
saith, The holy Ghost commeth downe, and halloweth the water. S. Basile saith, The  
Kingedome of Heauen is there set open. Chrysostome saith, God him selfe in Baptisme,  
by his Inuisible Power holdeth thy head. S. Ambrose saith, The Water hath the Grace  
of Christe: in it is the Presence of the Trinitie. S. Bernarde saith, Lauemur in Sanguine  
eius: Let vs be washed in his Blood.

By the authorities of thus many Ancient Fathers it is plaine, that in the Sa-  
crament of Baptisme by the sensible signe of Water, the Inuisible Grace of  
God is gotten vnto vs. Wherefore, as M. Hardinge, by force of Chrysostomes  
wordes, proueth his Fleashly p[re]sence in the one Sacrament, so may he by the  
force of the same wordes as wel proue, that y<sup>e</sup> Power of God, the Heauenly Fier,  
the Grace, and the Blood of Christe is Really, and Fleashly p[re]sent in the other.  
At this notwithstandinge, he hoopeth to finde some healepe in two wordes,  
uttered, as he saith, in the Council of Nice: Κεῖθαι, and, Ἀλθῶς: One of which  
wordes,

wordes,



woordes, either of forgetfulness, or of purpose, he hath disguised, & set to of him selfe. For as this whole Greeke Authozitie, alleged here by M. Harding was neuer founde in the Olde allowed Sicene Council, but onely hath bene sought out, & published of late yeres: euen so this worde, *Κεῖσθαι*, was neuer founde in the Greeke, neither as it is commonly set abroad, nor, as it is alleged by D. Cuthbert Constal.

But let it be lawful for M. Hardinge to vse some corruption, and to doo in this place, as he commonly doth in other, the better to furnish out the mater. Yet must this worde, *Κεῖσθαι*, which signifieth to be sette, or placed, needes founde a Real Presence: For when S. Paule saith: *Christus habitat in cordibus nostris per Fide*. Christe dwelleth in our hartes by Faith, must he needes meane, that Christ is Really, and fleshely placed within our hartes? Verily, S. Hierome writinge vnto Marcella of the holy Graue, wherein Christes Bodie sometime was laied, hath these wordes: *Quoties ingredimur in Sepulchrum Domini, toties iacere in sinu cernimus Saluatorem*: As often as wee enter into the Sepulchre of our Lorde, so often we see our Saviour Lyinge in his shrowle. And in the Council of Chalcedon it is written thus: *In qua Scriptura duæ naturæ iacent*? In what Scripture Lye these two Natures of Christ? Here is the same selfe worde, that M. Harding hath added of his owne to the Council of Nice. Yet, I thinke, he will not therefore say, that either the two Natures of Christe are Really contained in the Scriptures: or the very Bodie of Christe lieth still shrowdly fleshely, & Really in the Graue. Againe, this worde, *Κεῖσθαι*, which signifieth to be Laied, or Placed, in the natural signification requirith bothe situation of place, & also a bodily Description, and order of partes. But M. Hardinge him selfe in the next Article folowing saith: *Christes Bodie is not here by Local Presence, either by fillinge, or by changeinge of place*: Therefore it foloweth, that Christes Bodie is not laide on the Table by any Natural, or fleshely presence.

The wordes of the Council of Nice, onely withdraw vs from the Natural, & Visible Elementes of Bread, and the Wine, and require our Inner Spiritual sight, and the Contemplation of the minde. The wordes be plaine: *Ne propositis Pani, & Poculo humiliter intuenti simus*: That wee consider not basely the Breade, and the Wine, that are sette before vs. And therefore S. Augustine saith: *In Sacramentis Fidelium dicitur, Sursum corda*: In the sacramentes of the Faithful it is saide, Liffe vp your hartes. By whiche wordes wee are put in remembrance, that there is nothing in þe action to be considered, but only Christ the Lambe of God, that hath taken away the sinnes of the worlde. And therefore Chrysostome saith: *Wee must become Eagles, and soare aboue, if we list to come neare to that Bodie*. Thus with the Spiritual eyes of our hartes wee see þe Lambe of God. And as S. Ambrose saith, *Magis videtur quod non videretur*: The thinge is better seene, that (with our bodily eyes) is not seene. For the same cause S. Augustine saith: *In Sacramentis videndum est, non, quid sint, sed, quid ostendant*. Signa enim rerum sunt, aliud existentia, & aliud Significantia: In Sacramentes we must consider, not what they be in deede, but what they represent. For they are Tokens of thinges, beinge one thing in them selfe, and significinge an other. And as touching our beholding of Christe in the Sacrament, in moste plaine wise he writeth thus: *Sic nos facit moueri, tanquam videamus Presentem Dominum in Cruce*: It woorketh such motions in vs, as if wee saw our Lorde him selfe Present vpon the Crosse. And this is it þe Celsibus Celsissimus writeth, as he is alleged of Gratian: *Vt coleretur iugiter per Mysterium: & petennis illa Victima viueret in Memoria, & Semper præsens esset in Gratia*: That the Bodie (that was once offered for our Price) shoulde euermore be worshipped by a Myserie: and that, that Euerlastinge Sacrifice shoulde liue in Remembrance, and be Present in Grace for euer. In this spiritual sorte is Christe Layde Presente vpon the Table: but not in M. Hardinges Crosse, and fleshely manner.

And therefore S. Augustine saith in like sense vnto the Faithful Communicantes:

¶ 3

Vos

De Eucharistia  
li. 1.

Ephes. 3.

Hieronym. ad  
Marcellam.  
Concil. Chalcedon. Actio. 1.  
κεῖνται.

In the nexte  
Article, Division. 1.

τὸ πρὸς τὴν  
ἐκ τῶν, καὶ  
τὸ πρὸς τὴν  
Augustin. de  
Bono perseuerantia.

Chrysost. 1.  
Cor. bom. 24.  
Ambros. de his  
qui inuicem  
myster. ca. 3.  
Augustin. contra Maximin.  
li. 3. ca. 22.

De Cōsec. dist. 2.  
semel Christus.  
Et in Psalm. 20.  
De Cōsec. dist. 2.  
Quia Corpus.



# Truely.

37

## THE FIFTH ARTICLE

Augustin. in  
sermone ad In-  
fantes Citatur  
a Beda in 1. Co-  
rinth. 10.  
Αληθώς.

Vos estis in mensa, vos estis in Calice: You are vpon the Table, you are in the Cuppe. As  
S. Augustine saith, The people is laide vpon the Table, euen so, and none o-  
therwise, the Council of Nice saith, The Lambe of God is Laide vpon the Table.

The other Greeke worde, that M. Hardinge holdeth by, is αληθώς, whiche is,  
Verily, or Truely: and that, in his iudgement, soundeth no lesse, then Really, or  
Fleashely. And thus, although he bunte like a wanton Spaniel, and range at riot,  
and beate by Butterflies, yet at the laste he thinketh, he hath founde somewhat.

How be it, I maruel, he seeth no better his owne errour. For he might soone  
haue knowen, that these two wordes, Truely, and Fleashely, haue sundrie mea-  
nings: and that in the sense, that Christe spake vnto the Jewes, the one of them  
doth utterly exclude the other. For neither doth he, that eateth grossely, and  
sensibly with his teethe, eate Truely, and Verily, as Christe meante: nor doth he,  
that eateth Spiritually with his Faith, eate Grossely, and Fleashely, as the  
Capernaïtes meante. Therefore it is greates folie to say, Verily, and Fleashely,  
are al one thinge. In dedde, the Spiritual Eatinge of Christes Bodie by Faith,  
is the true Eatinge: And he that Eateth the same most Spiritually, Eateth most  
truely.

Otherwise Christe saith: Ego sum vnus vasa: I am the true Vine. S.  
Hierome calleth the Faithful people, Vitem Veram: The True Vine. Cyrillus  
calleth Christe, Verum Manna: The True Manna. S. Hierome saith: Nos verē su-  
mus vnus Panis: Wee are Verily one Breaide: Origen saith, Apostoli verē erant Cali:  
The Apostles verily were the Heauens. And to be hoyle, they were wonte to singe  
at the blissinge of the Paschal Taper, Hæc sunt festa Paschalia, in quibus verē Agnus  
occiditur: This is the Paschal Feaste, wherein verily, and indeede the Lambe is slaine. By  
these fewe examles, bothe the difference bitwene these two wordes, Truely,  
and Fleashely, and also the sclendernes of M. Hardinges Collocation may soone ap-  
peare. For, notwithstandinge we doe verily Eate Christe, yet it folloiweth not,  
that we doe Grossely, and Naturally Eate him with our bodily mouthes: and al-  
though Christe be verily meate, yet it foloweth not, that he is therefore Really,  
and Fleashely in the Sacrament. And therefore S. Augustine in this respecte  
utterly remoueth the natural office of the Bodie. His wordes be plaine: Quid paras  
dentem, aut ventrem? Crede, & manducasti: What prepest thou thy toothe, or thy vels  
lie? Peleue, and thou hast Eaten. Againe, Crede in eum, hoc est manducare Panem  
Viuum: Beleueinge in him, is the Eatinge of the Breaide of life.

Iohan. 15.  
Hieronym. in. 2.  
ca. Hieremi. li. 1.  
Cyrill. li. 3. ca. 24  
in Iohan.  
Hieronym. ad  
Galat. ca. 4.  
Origen. in Ge-  
nes. ca. 1. homi. 1.  
in Manuali.

Augustin. in Io-  
hann. tractat. 26.

### M. Hardinge. The 9. Diuision.

The 136. vn-  
truth, For these  
termes are not  
al one.

And touchinge these termes, first, Verily, or (136) whiche is al one, Really, and substantially,  
mee thinketh M. Luell should beare the more with vs for vse of the same sube that Bucer him selfe one  
of the greatest learned men of that side, hath allowed them: yea, and that after muche writinge  
against Luther in Defence of Zwingleus, and Oecolampadius by him sente forth, and after that he  
had assured him selfe of the truth in this Article by Diuine Inspiration: as moste constantly he as-  
firmeth with these wordes: Hæc non Dubitamus diuinitus nobis, & per Scripturā reuelata  
de hoc Sacramento: VVee doubt not (saith he) but these thinges concerninge the Sacrament,  
be reueled vnto vs from God, and by the Scripture. If you demaunde, Where this may be founde: in  
the Actes of a Council holden betwene the Lutheranes, and Zwingleus, for this very purpose in Mar-  
tine Luthers house at Wittenberge, in the yeere of our Lorde. 1536. you shal finde these wordes:  
Audiuimus D Bucerum explicantem suam sententiam de Sacramento Corporis & San-  
guinis Domini, hoc modo. Cum Pane, & Vino verē, & Substantialiter adest, exhibe-  
tur, & Sumitur Corpus Christi, & Sanguis. Et Sacramentali Vnione Panis est Corpus  
Christi: & porrecto Pane, verē adest, & verē exhibetur Corpus Christi: VVe haue heard M.  
Bucer declaring his minde touchinge the Sacramēt of the Bodie and Bloud of our Lorde, in this sorte.  
VVith the Breaide and VVine, the Bodie of Christe, and his Bloud is present, exhibited, and receiued  
verily, and Substantially. And by Sacramental Vnion, the Breaide is the Bodie of Christe: and the  
Breaide beinge geuen, the Bodie of Christe is verely present, and verely deliuered.

In respon-  
dence al  
Lutheran

Though



Though this opinion of Bucer, by which he recanted his former Zwinglian Heresie, be in sundrie points false, and Heretical, yet in this he agreeth with the Catholique Church against M. Iuels negative assertion, that the Bodie and Bloude of Christe is present in the Sacrament. Verily, that is, Truly, and Really, or in Deede, and Substantially: (137) wherein he speaketh as the Ancient Fathers spake longe before a thousande yeres past.

The 1. of Sarisburie.

Hitherto P. Hardinge hath alleged neither Ancient Doctour, nor Olde Counsell, to serue his purpose. The first, that he canne finde, is Doctour Bucer, that died in Cambridge the fourth yere of Kinge Edward the Sixth; in the yeres of our Lorde. 1551. Of his iudgement herein I wil saie nothinge. What reasons leade him to yelde to the other side for quietnes sake, I remitte it wholly vnto God. But thus muche I may wel, and iustly saie, If P. Hardinge coulde haue founde any other Doctour, he woulde not thus haue made his entrie with P. Bucer.

Touchinge that brotherly, and sobe Conference, that was bptwene M. Luther, and D. Bucer, Phillip Melancthon, and other Godly learned men of Germanie in the Vniuersitie of Wittenberge, I see no greate cause, why P. Hardinge shoulde thus spoote him selfe with it, and calle it a Councel. He might rather, and more iustly haue scofte at the vaine Councel of the Eight Special Chosen Cardinallies holden in Rome vnder Pope Paulus the thirde, Anno D. 1538. two yeres after that Conference at Wittenberge.

For, if he wil compare voices, they of Wittenberge were more in number: If knowledge, they were better learned: If purposes, they sought Peace in Trueth, and the Cloze of God: If Issue, God hath blessed their doinges, and geuen force, & increase vnto his Word, as it appeareth this day. His holy name be praised therefore for ever. But these eight piked Cardinallies, after great studie, and longe debatinge of the mater, espyed out onely suche faultes, as euery Childe might haue sone founde without studie: and yet neuer redressed any of the same. If P. Hardinge had bene in the Apostles times, perhaps he woulde haue made some spoote at their Councelles. For, where, or in what house assembled they together: What Bishoppe, or Pharisee was emonge them? Certainly S. Augustine had Conference, and Disputation with Valentinus the Arian at Hippo in the private house of one Anitius: and yet was neuer scoft at for his doinge. Thus there be ever some, that laugh, & scoone at the repairinge of Hierusalem. Digen saith: Inimici Veritatis videntes, sine Philosophia confutere multos Euangelij, cum inrisione dicunt, Hoc facile posse destrui calliditate Sermonum, & per astutas fallacias: The enemies of the Trueth seeinge the wiles of the Gospel rise without worldly Policie, saie scornfully emonge themselves, As this by our craftie speache, and falscheade, wil soone be overthrowen. But he that sitteth in Heauen, wil laugh them to scoone.

M. Hardinge. The 10. Diuision.

Let Chrysostome for proufe of this be in steede of many that might be alleged. His wordes be these.

Not secum in vna (vri ita dicam) Massam reducit, neque id fide solum, sed & ipsa Corpus suum efficit. By this sacrament (saith he) Christe reduceth vs (as it were) into one lounpe with him selfe, and that not by Faith onely: but he maketh vs his owne Bodie in verie deede. Re ipsa: Which is no other to saie, then Really. \* The other Aduerbes, Corporally, Carnally, Naturally, be founde in the Fathers: not seldome: specially, where they dispute against the Arianes. And therefore it had been more conuenient for M. Iuel, to haue modestly interpreted them, then vnto to haue denied them. The olde Fathers of the Greeke, and Latine Church, denie that faithfull people haue an habitude, or disposition, vniou, or Coniunction, with Christe onely by Faith, and Charitie, or that we are spirittually ioined, and vnited to him onely by hope, loue, religion, obedience, and wil: Yea sur-

The 137. vnto-  
truth, For the  
Ancient Fathers  
in this mater of  
the Sacrament  
spake not so.

Concilium selecto-  
rum Cardina-  
lium Romae. An-  
no 1538.

Augustin. Epist.  
178. in Domo A-  
nitiana.  
Origen in Cate-  
ca Causi homi-  
ni.

Christe ma-  
keth him selfe  
one vwith vs:  
not vwith the  
Sacrament.  
\* Vnto, As  
afore.



For they  
prooued  
the same by  
the Sacrament  
of Baptisme,  
by faith, by  
the Birthe of  
Christe &c.

ther they affirme, that by the vertue and efficacie of this Sacrament duely, and worthily receiued, Christe is Really, and in deede communicated by true Communication, and participation of the Nature and Substance of his Bodie and Bloude, and that he is, and dwelleth in vs truly, because of our receiving the same in this Sacrament. The benefite whereof is such, as we be in Christe, and Christe in vs, accordinge to that he saith, Qui manducat meam carnem, manet in me, & ego in illo. Iohn. 6. who eateth my Fleas he, he dwelleth in me, and I in him. The whiche dwellinge, vnion, and ioyninge together of him with vs, and of vs with him, that it might the better be expressed, and recommended vnto vs: they thought good in their writings to vse the aforesaide Aduerbes.

Hilarus writinge against the Arianes, alleginge the wordes of Christe, 17. Iohn. Vtrum vnus sint, sicut tu Pater in me, & ego in te, vt & ipsi in nobis vnus sint: That al maye be one, as thou Father art in mee, and I in thee, they also maie be one in vs: goeing aboute by those wordes to shewe, that the Sonne and the Father were not one in Nature, and Substance, but onely in Concorde and vnitie of wil: amonge other many and longe sentences for proufe of vnitie in substance, bothe by weene Christe and the Father, and also by weene Christe and vs, he vse the wordes. Si enim verè verbum caro factum est, & nos verè verbum carnem. Ibiq. Dominico sumimus, quomodo non Naturaliter manere in nobis existimandus est, qui & Naturam Carnis nostre iam inseparabilem sibi homo natus assumpsit, & Naturam Carnis suæ ad Naturam eternitatis sub Sacramento nobis Communicanð Carnis admiscuit. If the woorde be made flesh verily, and we receiue the woorde being flesh he in our Lordes meate verily: howe is it to be thought

S. Hilarie saith  
Christ dwel-  
leth Natural-  
ly in vs: But  
not in the Sa-  
cramente.

\* Not in the  
Sacramente:  
but in vs.

not to dwell in vs naturally, who both hath taken the nature of our flesh he nowe inseparable to him selfe, in that he is borne man, and also hath mingled the nature of his owne flesh to the nature of his euerlastingness vnder the Sacrament of his flesh he to be receiued of vs in the Communion: There after warde this woorde, naturaliter, in this sense that by the Sacrament worthily receiued, Christe is in vs, and we in Christe naturally, that is in truth of nature, is sundrie times put, and rehearsed: who so listeth to reade further his eights booke De Trinitate, he shal finde him againe, Manentem in nobis carnaliter filium, That the Sonne of God (through the Sacrament) dwelleth in vs Carnally, that is, in truth of flesh he, and that by the same Sacrament, we with him, and he with vs are vnited and knitte together, Corporaliter, & inseparabiliter, Corporally and inseparably: for they be his very wordes. Gregorie Nyse speakinge to this purpose, saith, Panis qui de Carlo descendit, nõ incorporea quædã res est. Quo enim pacto res incorporea corpori cibus fiet: res verò quæ incorporea non est, corpus omnino est. Huius corporis panem non aratro, non satio, non agriculturalum opus efficit, sed terra intacta permanfit: & tamen panis plenus fuit, quo famelicities, Mysterium virginis perdocti, facile saturantur.

The. 138. vñ-  
truth. For Gre-  
gorie Nyseus  
in this place  
speaketh not  
one woorde of  
the Sacrament.

(138) whiche wordes reporte so plainly the truth of Christes bodie in the Sacrament, as al manner of figure, and signification muste be excluded. And thus they may be englisht. The breade that came downe from Heauen, is not a bodilesse thinge. For by what meane shal a bodilesse thinge be made meate to a bodie? And the thinge whiche is not bodilesse is a bodie, without doubt. It is not earinge, nor sowinge, nor the worke of tillers, that hath brought forth the breade of this bodie: but the earthe whiche remained vntouched, and yet was full of the breade, whereof they that were hungrie, being thoroughly taught the Myserie of the Virgine, soone haue their fille. Of these wordes maye easely be inferred a Conclusion, that in the Sacrament is Christe, and that in the same wee receiue him Corporally, that is, in veritie, and substance of his Bodie. For as muche as, that is there, and that is of vs receiued, whiche was brought forth and borne of the virgine Marie.

Cyrrillus that auncient Father and worthie Bisshop of Alexandria, for confirmation of the Catholique Faith in this point, saith thus, Non negamus recta nos Fide, Charitately syncrea Christo Spiritualiter coniungi: Sed nullam nobis Coniunctionis rationem secundum Carnem cum illo esse, id profecto pernegamus, idq. a Diuinis Scripturis omnino alienum dicimus. VVe denie not, but that we are ioyned Spiritually with Christe, by right Faith, and pure Chritie: but that we haue no manner of joininge with him accordinge to the flesh he (whiche is one as to saie Carnaliter, Carnally) that we verily denie, and saie, that it is not agreeable with the Scriptures. Againe, leasse any man shoulde thinke this ioyninge of vs and Christe together to be (139) by other meanes, then by the participation of his Bodie in the Sacrament, in the same place afterwarde he saith further. An fortassis putat ignoram nobis Mystice Benedictionis virtutem esse.

Quæ



Quæ cum in nobis fiat, nonne Corporaliter quoque facit Communicatione Corporis Christi, Christum in nobis habitare? VVhat, troueth this Ariane Heretique perhaps, that we knowe not the vertue of the Mystical blessing? (whereby is meante this Sacrament) whiche when it is become to be in vs, doth it not cause Christe to dwell in vs Corporally by receiuinge of Christes Bodie in the Communion? And after this he saith as plainly, that Christe is in vs, Non habitudine solùm, quæ per Charitatem intelligitur, verumetiam, & Participacione Naturali: not by Charitie onely, but also by Natural participation.

In vs:

The same Cyril saith in an other place, that through the holy Communion of Christes Bodie, we are ioyned to him in Natural Vnion. Quis enim eos, qui vnus Sancti Corporis vnione in vno Christo vniti sunt, ab hac Naturali Vnione alienos putabit? VVho vvil thinke (saith he) that they whiche be vnited together by the Vnion of that one holy Bodie in one Christe, be not of this Natural Vnion? He calleth this also a Corporal Vnion in the same Booke: and at length after large discussion, howe we be vnited vnto Christe, not onely by Charitie, and obedience of Religion, but also in Substance, concludeth thus: Sed de Vnione Corporali satis. But we haue treated inough of the Corporal Vnion. Yet afterwarde in diuerso sentences he useth these aduerbes (140) (for declaration of the veritie of Christes Bodie in the sacrament) Naturaliter, Substantialiter, secundum carnem, Or Carnaliter, Corporaliter, as most manifestly in the 27. Chapter of the same booke. Corporaliter filius per benedictionem mysticam nobis, vt homo vnitur, Spiritualiter autem, vt Deus. The Sonne of God is vnited vnto vs Corporally, as man: and Spiritually, as God.

Against where as he saith there: Filium Dei natura Patri vnium Corporaliter, Substantialiter accipientes, clarificamur, glorificamurq; &c. VVe receiuinge the Sonne of God, vnited to the Father by nature Corporally, and Substantially, are clarified, and Glorified, or made Glorious, beinge made partakers of the Supreme Nature. The like sayinge he hath Lib. 12. cap. 58. Nowe this beinge, and remaininge of Christe in vs, and of vs in Christe Naturally, and Carnally, and this vniuinge of vs and Christe together Corporally, presupposeth a participation of his very Bodie, (141) whiche Bodie we cannot truly participate, but in this Blessed Sacrament. And therefore Christe is in the Sacrament, Naturally, Carnally, Corporally, that is to saie, accordinge to the trueth of his Nature, of his Fleashe, and of his Bodie. (142) For were not he so in the Sacrament, wee could not be ioyned vnto him, nor he and wee could not be ioyned and vnited together Corporally.

Diuers other Auncient Fathers haue vsed the like manner of speache: but none so muche as Hilarius, and Cyrillus: (143) whereby they vnderstande, that Christe is present in the Sacrament, as wee haue saide, accordinge to the trueth of his Substance, of his Nature, of his Fleashe, of his Bodie and Blood.

## The B. of Sarisburie.

Nowe at the laste M<sup>r</sup>. Hardinge draweth nere the mater, and bringeth forth the Olde Fathers with these very termes, Really, Substantially, Corporally, Carnally, &c. and allegeth these fewe, as he saith, in freede of many, hauinge in dede no moe to bringe. And although these Fathers speake not any one woorde, that is either denied by vs, or any wise serueth to this purpose, yet he cunningely leadeth away the eyes of the ignorant, with the shewe of Olde Names, and like a jugglar, changeth the natural countenance of thinges, and maketh them appeare, what him listeth.

For, where as he hath taken in hande to proue, That Christes Bodie is Really, and Fleashefly in the Sacrament, he findinge his weakenes, and wante therein, altereth the whole case, and proueth that Christes Bodie is Really, Fleashefly, and Naturally within vs. But this mater was not in question: and therefore needed no proue at al. Herein standeth the whole gulle: and thus the simple is deceiued. To this ende M<sup>r</sup>. Hardinge so vseth the wordes, and witnesse of these Holy Fathers, as Carus the Outlawe sometime vsed Hercules keene: Because he cannot handesomely dylue them forwarde, he taketh them by the tailes, and pulleth them backward.

The. 140. vn-truth. For here is not one woorde of presence in the Sacramente.

The. 141. vn-truth, ioyned with pernicious and daungerous doctrine.

The. 142. vn-truth. For Christe is likewise ioyned Corporally to vs by the Sacrament of Baptisme.

The. 143. vn-truth. For they neither vnderstande so, nor write so.

But



**Christe  
dwelleth  
in vs.**

341

**THE FIFTH ARTICLE**

**But,** because **M. Hardinge** will hercof reason thus, *If Christes Bodie by means of the sacrament be Really, and Carnally in vs: it is likely the same Bodie is also Really, and Carnally in the sacrament.* For answere hereunto, it shalbe necessary, firste to vnderstande, how many waies Christes Bodie dwelleth in our Bodies, and thereby afterwarde to vewe **M. Hardinges** reason. Foure special meanes there be, whereby Christe dwelleth in vs, and we in him: His **Patritie**, whereby he embraced vs: Our **Faith**, whereby we embrace him: The **Sacrament of Baptisme**: and the **Sacrament of his Bodie**. By euery of these meanes, Christes Bodie dwelleth in our Bodies: and that not by way of **Imagination**, or by **Figure**, or **Fantasie**: but **Really**, **Naturally**, **Substantially**, **Fleashely**, and in **uede**.

**Bernard.** De E-  
piphani. sermo. 1.  
**Basilus** in A-  
pologia ad Ca-  
sarienses.

σάρκα γὰρ  
καὶ αἷμα πα-  
σαν τὴν μου-  
σὴν ἐπιδήμι-  
ον ἀνθρώπου.  
\* In dictu Apo-  
stoli, Tunc etiam  
ipse filius subi-  
cietur ei.

**Ephes.** 5.  
**Iohan.** 1.  
**Iohan.** 15.  
**Ephes.** 4.  
**Colossen.** 2.  
**Ephes.** 3.  
**2 Petri.** 1.

**Ignatius** ad  
Trallian.  
**Ephes.** 4.  
**Rom.** 6.  
**Galat.** 3.

**1 Corinth.** 12.  
**De Consec. Dist.**  
4. Ad hoc.  
**De Ecclesiast.**  
**Hierar.** cap. 1.  
**Pachymeres** in  
Dionys. ca. 4.

ὁμοῦτοι  
γενόμενοι  
αὐτῷ διὰ τῆς  
θεῆς βαπτί-  
σματος.  
**Bonauent.** in 4.  
**semen.** Dist. 1.  
**quæ.** 3.

And touching **Christes Patritie**, **S. Bernard** saith: **Corpus Christi de meo est, & meum est: Parvulus enim natus est nobis, & Filius datus est nobis:** The Bodie of Christe is of my Bodie, and is now become mine: For a Babe is borne vnto vs: and a Sonne is geuen vnto vs. So saith **S. Basile:** **Participes facti sumus Verbi, & Sapientia per incarnationem, & Sensibilem vitam.** Carnem enim, & sanguinem appellauit omnem illam **Mysticam Conuersationem:** We are partakers of the worde, and of the wisdom (whiche is Christe) by his Incarnation, and by his Sensible life. For Fleashe, and Bloude be called at his **Mystical Conuersation.** \* So saith **Gregorius Nyssenus:** **Corpus Christi est omnis humana Natura, cui admixtus est:** His Bodie is of mankinde, wherunto he is mingled. And thus, Christe beinge in the wombe of the **Blissed virgin**, became **Fleashe** of our Fleashe, & **Boane** of our Boanes: And in that sense **S. Iohn** saith: **Verbum Caro factum est, & habitauit in nobis:** The worde was made Fleashe, and dwelt in vs. And therefore Christe calleth him selfe the **Vine**, and vs the **Branches:** **S. Paule** calleth Christe the **Heade**, & vs the **Bodie:** whiche be names of most neare, and **Natural Coniunction.**

**Touchinge Faith**, **S. Paule** saith: **Christus habitat in Cordibus nostris per Fide:** Christ by Faith dwelleth in our Hartes: And **S. Peter** saith: **Hereby we are made partakers of the Divine Nature.** So saith **Ignatius:** By his **Pasion**, and **Resurrection**, (that is, by our Faith in the same) we are made the **Members** of his Bodie.

And notwithstandinge by these meanes Christe be in vs, and we in him, yet for as mutche as, bothe our life, and Faith is **imperfect**, as we daily desire God to amende our Life, and to augment our Faith, euen so we daily praise, that this **Coniunction** bytwene Christe, and vs may be increased, that Christe may come neare, and neare into vs, and that we may growe into a **Perfecte Man** in him. And to this ende God hath specially appointed vs his holy **Sacramentes**. And therefore **S. Paule** saith, concerninge the **Sacrament of Baptisme**, They, that are **Baptized**, are planted into Christe: they haue put Christe vpon them: by one Spirit they are **Baptized** into one Bodie. **S. Augustine** saith: **Ad hoc Baptismus valet, vt Baptizati Christo incorporentur:** This is the vse of Baptisme, that they, that be Baptized, may be incorporated into Christe. Whiche worde, **Incorporari**, he vseth also in sundrie other places, speakinge of Baptisme. In this respect **Dionysius** saith: **Baptizati transimus in Deum:** Beinge Baptized, we are turned into God. And **Pachymeres** saith: **VVe are grafte into Christe, and made one nature with him by Holy Baptisme.**

Thus mutche may suffice to discerne **M. Hardinges** slender argument. For notwithstandinge by the **Sacrament of Baptisme** Christe be **Naturally** in vs, yet may not be therefore conclude, that Christe is **Naturally** in the **Sacrament of Baptisme**. **Bonauentura** saith wel: **Non est aliquo modo dicendum, quod Gratia continetur in Sacramentis essentialiter, tanquam aqua in vase.** Hoc enim dicere, est erroneum. Sed dicuntur continere Gratiā, quia eam significant. VVe may not in any wise say, that the Grace of God is contained in the Sacramentes, as **VVe** are in a vessel. For so to say, it were an error. But they are saide to containe **Goddess Grace**, because they signifie **Goddess Grace.**

But

Christe  
mingled  
vvith vs.

But Chrysostome saith, Christe minglcth his Bodie with our Bodies, and drineth vs, as it were, into one lumpe of dough with him selfe. This place would haue grande Hardinge in better steepe, if Chrysostome had saide, Christe minglcth his Bodie with the Sacrament, and drineth him selfe and it into one lumpe. For this is it, that shoulde be proued. Neither wil P. Hardinge say, That, either Christe minglcth him selfe with vs, or we are made one lumpe of dough with him Simply, and accordinge to the letter, and without Figure. Whereof he saith, It muste needes folowe, that muche lesse is Christes Bodie in the Sacrament, accordinge to that, he would haue the letter to sounde, Plainely, Simply, or, as he saith, Really, and Fleashely, and without Figure. It is a vehement, and a boate kinde of speache, such as Chrysostome was most delited with, farre passinge the common sense, and course of trueth: and therefore he him selfe thought it necessarie, to correcte, & to qualifie the rigour of the same, by these wordes, *Vina dicam: inuicbe is, As it were, or, If I may be bolde so to saye.* In suche phrase of talke Anacletus saith, *In oleo virtus Spiritus Sancti inuisibilis permista est:* The inuisible power of the Holy Ghost is Mingled with the Oyle. And Alexander saith, *In Sacramentorum Oblationibus Passio Domini miscenda est.* The Passion of Christe muste be Mingled with the Oblations of the Sacramentes. So saith Gregorius Nyssenus of S. Steuen, *Gratia Sancti Spiritus permixtus, & contemperatus, per illum sublatius, & euectus est ad contemplationem Dei.* S. Steuen bringe Mingled, and Tempered with the Grace of the Holy Ghost, was by him auanced, and taken vp to the sight of God. These, and other suche like sayings of holy Fathers, may not be hardly presse accordinge to the sounde of the letter: but rather must be gently expounded, and qualified, accordinge to the sense, and meaninge of the writer.

Chrysostomes purpose was, by this woorde, *Massa*, which in this place signifieth a lumpe of dough, to make resemblance vnto these wordes of S. Paule, we are one Loafe, and one Bodie: And by suche Metaphor of speache, the more to quicken, and lifte vp our spirites, and to cause vs therby the better to consider that wonderful Coniunction, and knittinge, that is bitweene Christ and vs, whereby either is in other, he in vs, and we in him: and that euen in one persone: in suche sorte, as he is neither in the Angelles, nor in the Archangelles, nor in any other power in Heauen. And therefore S. Paule saith, *The Angelles he took not: but he tooke the seede of Abraham.* But this wonderful Coniunction, and, as Chrysostome calleth it, this mixture is wrought, not onely in the holy Mysteries, but also in the Sacrament of Baptisme. And in that sense Leo saith, *Suscipiens a Christo, Christumq; suscipiens, non est idem post Lauacrum, qui ante Baptismum fuit: Sed Corpus Regeneratum in Caro Crucifixi.* A man receiued of Christe, and receiuinge Christe, (in Baptisme) is not the same after Baptisme, that he was before: But the Bodie of him, that is Regenerate, is made the Fleashe of him, that was Crucified. Likewise S. Augustine saith, *Ergo gratulamur, & agamus gratias, non solum nos Christianos factos esse, sed etiam Christum. Intelligitis, Fratres, Gratiā Dei super nos: Capitis: Admiramini: gaudete. Christus facti sumus. Si enim ille Caput est, & nos membra, totus ille homo, & nos.* Let vs reioice, and geue thanks, that we are not onely made Christian menne, but also made Christe. Brethren ye vnderstande the Grace of God, that is vpon vs. Ye vnderstande it: Ye wonder at it: Reioice yet we are made Christe. For if he be the Heade, and we the members, both he and we are one whole man.

Nowe gentle Reader, as Leo saith, our bodies by Baptisme are made Christes Fleashe: as S. Augustine saith, we are made Christe him self: and as Gregorie Nyssene saith, S. steuen was Tempered, and Mingled with the Grace of the Holy Ghost: euen so, in the same sense Chrysostome saith, We are made one Lumpe of dough with Christe, and Christe hath tempered, and mingled him self with vs. These thinges

Anaclet. Epist. 2.

Inter decret. Alexandri.

Gregor. Nissen.  
De S. Stephano.

Corinth. 12.

Ad Hebr. cor. 2.

Leo Sermone. 14.  
De passione.

Augustin. in Io-  
han. tractatu. 21.

conside.



Primasius in 1.  
Corinth. 11.

considered, the force of M. Hardinges reason must needs faile. Certainly Primasius saith, As the Breaking of this breade is the Partakinge of the Bodie of Our Lorde, euen so the Breade of Idoles is the Partakinge of Diuelis. And addeth further, Si de eodem pane manducamus, quo Idololatra, vnum cum illis Corpus efficiuntur. If we eate of one Breade with Idolaters, we are made one Bodie with them.

Gregorius Nis-  
senus.

These other three authorities, of Hilarie, Gregorie Nyssene, and Cyrill, may wel be discharged with one answer: sauinge that Gregorie Nyssene an olde writer, newly set abroad with sundrie corruptiōs, is brought in onely to make a shew, not speakinge any one woorde, neither of Christes Natural dwellinge in vs, nor of the Sacrament. His purpose was onely to speake of Christes Birth, and of that Bodie, whiche he receiued of the Blessed Virgin: whiche was not a shadowe, or a fantasie, but Real, Fleashe, and in deede. And in like manner of speache S. Hierome saith, Triticum, de quo Panis Cælestis efficitur, illud est, de quo loquitur Dominus, Caro mea verè est cibus: The wheate whereof the Heavenly Breade is made, is that, of whiche Our Lorde saith, My Fleashe is meate in deede. And to this purpose Amphilo- chius saith, as he is alleged by Cyrillus, Nisi Christus datus fuisset Carnaliter, tu natus non fuisses Spiritualiter. Onlesse Christe had benne borne Carnally, thou haddest not benne borne Spiritually. Touching Gregorius Nyssenus, as he saith, Christ is made our Bread, So he saith likewise in the same place, Quicquid assument conueniens sit, in id mutatur. Fit perfectioribus solidus cibus, inferioribus olus, infirmis lac. What so euer thinge is conuenient for the receiuer, into the same thinge Christe turneth him self. He becometh stronge meate vnto the perfite: Hearbes vnto the weaker: and Milke vnto Children. And as Christ is Hearbes, or Milke, euen so, and none other wise, he is Breade, or Fleashe. Neither wil this Ancient Father agree vnto M. Hardinges erroure, That we cannot receiue Christes Bodie, but onely in the Sacrament. For euen in the same place he holdeth the contrarie. His wordes be these, Qui abundanter ex Apostolicis fontibus biberit, is iam totum recepit Christum. Who so hath abundantly dronken of the Apostles springes, hath already receiued whole Christe. The argument, that M. Hardinge gathereth hereof, must needs stande thus: Christe was borne of the Virgin, Ergo, his Bodie is Really, and Fleashe in the Sacrament. This Conclusion is but childishe: Yet if he conclude not thus, he concludeth nothinge.

Hieronym. in E-  
sai. cap. 62.

Cyrillus in Apo-  
logetica.

Gregori. Nyss-  
enus in vita Mo-  
sis.

Isidorus.

Hilarius de  
Trinitate li. 2.

The greatest weight of this mater lieth vpon two Olde Fathers, Cyrill, and Hilarie. For Hilarie saith, We receiue Christe, verè sub mysterio, verily vnder a my- sterie: And either of them vseth theses termes, Carnally, Corporally, Naturally: and that not once or twise, but in sundrie places. The authorities be greates: the wordes be plaine. But God be thanked, these places be common, and not vn- knownen. And so; and weare of the same, once againe remember, good Christian Reader, that notwithstandinge M. Hardinge haue founde in these two Fathers, that Christes Bodie is Corporally, and Naturally in vs, yet hath he not hitherto founde that thinge, that he sought for, neither in these Fathers, nor in any other: that is, that Christes Bodie is Naturally, or Corporally in the Sacrament. Where- fore I muche maruel, that either he woulde auoyche this mater so strongly, fin- dinge him self so weake: or elles thus vainely dally, and shewe one thinge for an other, and deceiue his Reader.

Augustin. in  
Psalm. 103.

Bernard super  
Missus est Ca-  
briel. sermo. 3.

That we verily, and vndoubtedly receiue Christes Bodie in the Sacrament, it is neither denied, nor in question. S. Augustine saith, Panis est Cordis: Intus esuri: intus siti. It is the Breade of the harte: Hunger thou within: Thirste thou within. And the thinge, that is inwardly receiued in faith, and in spirite, is receiued verily, and in deede. S. Bernarde meante no falseheade when he saide, Lauemur in Sanguine eius. Let vs be washte in the Bloude of Christe: Notwithstandinge he meante not, that our bodies Really, and in deede shoulde be washte with the Bloude of Christ.

And



And whereas S. Augustine saith, Quid paras dētem, & ventrē? Crede, & māducasti: What preparest thou thy toothe, and thy belly? Beleeue, and thou hast eaten: Wee may not thinke, y<sup>e</sup> he meante any fantastical, or false eating: notwithstanding he utterly refuseth in this behalfe, bothe the teethe, & the belly, and al other office of y<sup>e</sup> Bodie. And therefore Cyrillus saith, Sacramentū nostrum hominis manducationem non asserit, mentes credentiu ad crassas cogitationes irreligiōse introducens. Our Sacrament teacheth vs not to eate a man (with the material mouthe of our Bodie) in vngodly sorte leading the mindes of the Faithful vnto grosse cogitations. It is a holy Mysterie, and a Heauenly action, forcing our mindes vp into Heauen, & there teaching vs to eate the Bodie of Christe, & to drinke his Blood: not outwardly by the seruice of our Bodies: but inwardly by our Faith, and that verily, & in deede. The trueth hereof standeth not in any Real, or Corporal Presence, but, as Hilarius saith, in a Mysterie, which is, in a Sacrament: where by outwardly, & vnto our senses, we expresse y<sup>e</sup> thing in our Bodies, y<sup>e</sup> must be wrought inwardly in our mindes. For this cause Dionysius saith, Regeneratio naturalis illa purgatione, quæ fit per aquam, Corporali quodam modo denuntiat animæ purgationem. Our Regeneration, which wee haue in Baptisme, by that Natural Purgation, that is wrought by Water, in a certaine Bodily sorte teacheth vs the purgation of the minde. Thus are we truly washt with Christes Blood in y<sup>e</sup> Holy Mysterie of Baptisme: thus are we truly, & in deede leade with Christes Bodie in the Holy Mysterie of his Supper. And albeit Christe be in neither of these Mysteries in Bodily, & fleshyly Presence, yet doth not y<sup>e</sup> thing any wise hinder, either the Substance of y<sup>e</sup> holy Mysterie, or the Truthe of our receiuing. And for y<sup>e</sup> cause S. Augustine saith, Nō fallit nos Apostolus, qui dicit, Christū habitare in cordibus nostris per Fidem. In te est, quia ipsa fides in te est. The Apostle deceiveth vs not, in saieing, that Christ dwelleth in our hartes by Faith. He is in thee (not Really, or Bodily, but) because his Faith is within thee. P. Hardinge wil Replie, This cannot suffice. For Cyril, & Hilarie say, That Christe, not onely by Faith, but also Corporally, Carnally, and Naturaly is within vs. These wordes in their owne rigoure, without some gentle Construction, seeme very harde. Euen so Hilarius in y<sup>e</sup> same Booke of the Trinitie saith, That wee are one with God the Father, and the Sonne, not onely by Adoption, or Consent of minde, but also by Nature: Which saieing, according to the sounde of y<sup>e</sup> letter, cannot be true. Wherefore the Fathers haue bene faine to expounde, & to mollifie suche violent & excessive kindes of Speache. Chrysostome, where he saith, We are made one sumpe with Christe, addeth, as it is said before, his correction withal, Vi ita dicam, As it were, or, If I may vse suche manner of Speache. In like manner saith S. Augustine, Qui in Christum credit, credendo in Christum venit, & in eum Christus, & quodammodo vnitur in eum, & membrū in Corpore eius efficitur. He that beleeueth in Christ, by beleeuing cometh into Christe, and Christe into him, and, after a certaine manner, is vnited vnto him, and made a member in his Bodie. In a manner, he saith, but not according to the force of the letter. Againe he expoundeth this worde, Corporaliter, in this wise, Non vmbrialiter, sed verē, & solide. Not, as in a shadow, but truly, and perfectly. So Cyrillus expoundeth his owne meaning. Naturalis vnio non aliud est, quā vera. Natura sumus filij iræ, id est, verē. Natural Union is nothing els, but a true Union, we are by Nature the Children of Anger, that is, we are in deede, and truly the Children of Anger. In which sense S. Paule saith, Genes factæ sunt Cohæredes, & Concorporales, & Complices promissionis in Christo Iesu: The Heathens are become Coheiretours, Concorporal, and partakers of the promise in Christe Iesu. Thus much of these wordes Corporally, Naturally &c. Whereby is meante a full perfect spiritual Coniunction, excludinge al manner of Imagination, or Fantasie: not a Crosse, and fleshy being of Christes Bodie in our Bodies, according to the appearance of the letter. Otherwise there must needes folow this great Inconueniente, y<sup>e</sup> our Bodies must be in like manner Corporally, Naturally, and fleshyly in Christes Bodie. For Hilarius saith, Nos quoq; in eo sumus Naturaliter: VVe also are Naturally in him: and Cyrillus, as he saith, Christe is Corporally in vs: so he saith, We are Corporally in Christe.

rally, Naturally.

Augustin. in  
Iohan. ca. 6.  
tracta. 26.  
Cyrillus ad ob-  
iectiones Theod-  
oreti.

Dionys. Eccle-  
siast. hierar.  
ca. 2.

σωματικὰς  
τερον αὐτῶ  
διὰ τὴν ἐν-  
δοξίαν.

Augustin. de  
verbis Apostoli  
sermon. 16.

Hilarius li. 8. de  
Trinitate.

Non tantum ad-  
optione, aut  
consensu, sed et  
tiam natura.

Chrysostom. in  
Matthæ. hom. 83.

Augustin. De  
Verbis Domini

Secundum Iohan.  
sermon. 60.

Augustin. in  
Psalm. 67.

Cyrillus in An-  
thol. 3.

ephesi. 2.  
συσσωματόν.

Hil. De Tri. li. 8.  
Cyril. in Iohan.

Further, li. 10. ca. 13.



**Corpo-  
rally, Na-  
turally.**

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**THE FIFTH ARTICLE**

*August de Tri-  
nit. li. 6.*

*Basilus de  
Sancto Baptis-  
mate.*

*ἐν αὐτῷ Χριστῷ  
ἐν ὑμῖν, ἀντὶ  
τῆς λέγειν, ἐν  
αὐτῷ πνεύματι  
ἐν ὑμῖν.*

*August. Sermo  
de Tempore. 153.*

*August. in Io-  
han. tractat. 25.  
1 Corinth. 13.*

*Cyprian. De  
Cena Domini.*

*Chrysost. in  
Epist. ad Ephes.  
hom. 20.*

Further, that we be thus in Christe, and Christe in vs, requirerh not any Corporal, or Local Being, as in thinges Natural. We are in Christe sittinge in Heauen: and Christe sittinge in Heauen is here in vs, not by a Natural, but by a Spiritual meane of Being. S. Augustine saith, Postquam ex mortuis Resurrexit, & Ascendit ad Patrem, est in nobis per Spiritum. After that Christe is Risen from the dead, and Ascended vnto his Father, he is in vs by his Sprite. Whiche saieing agreeth wel with these wordes of S. Basile, Paulus ait, Si quis Spiritum Christi non habet, hic non est eius. Deinde addit, Si tamen Christus sit in vobis: ac si diceret, Si Spiritus Christi sit in vobis. S. Paule saith, If any man haue not the Sprite of Christe, he is not of him. He addeth further these wordes, If Christe be in you: whiche is as muche, as if he had saide, If the Sprite of Christe be within you. So likewise S. Augustine imagineth Christe to say vnto Marie Maudlen, Ascendam ad Patrem meum: cum tange me. I wil Ascende vp vnto my Father: then touche thou mee: Meaninge thereby, that distance of place cannot hinder Spiritual touchinge. Againe S. Augustine imagineth, Christe thus to say vnto the people, Qui venit ad me, incorporatur mihi. He that cometh vnto me, is Incorporated into mee. He addeth of his owne, Veniamus ad eum: Iniremus ad eum: Incorporare into mee. Let vs goe vnto him: let vs entre vnto him: let vs be Incorporated into him. Thus, notwithstanding Christe were in Heauen, and distant in place, yet was he present in S. Paule: for so S. Paule him selfe saith, Wil ye haue a trial of Christ, that speaketh within me: This Coniunction is Spiritual, and therefore needeth not, nei- ther Circumstance of Place, nor Corporal Presence. Likewise S. Cyprian saith, Nostra & Christi Coniunctio, nec miscet Personas, nec vnite Substantias: sed affectus con- sociat, & confederat voluntates. The Coniunction, that is betweene Christe and vs, nei- ther dooth mingle Persons, nor vnite Substances: but it dooth knitte our affectes together, and ioine our willes. Yet notwithstanding, the same Coniunction, because it is Spi- ritual, true, full, and persite, therefore is expessed of these Holy Fathers by this terme, Corporal: whiche remooueth al manner light, and Accidental ioininge: and Natural, whereby al manner Imagination, or Fantasie, and Coniunction onely of Will, and Consent is excluded: not that Christes Bodie is Corporally, or Naturally in our Bodie, as is before saide: no moze then our Bodies are Corpo- rally, or Naturally in Christes Bodie: but that we haue Lyfe in vs, & are become Immortal, because by Faith, and Sprite, we are partakers of the Natural Bodie of Christe. M. Hardinge saith, We are thus ioined vnto Christe, and haue him Corporally within vs, onely by receiuing y Sacrament, & by none other meanes. This is vtterly vnture, as it is already proued, by y Authorities of S. Augustine S. Basile, Gregorie Nazianzene, Leo, Ignatius, Bernarde, and other holy Fa- thers: neither dothe either Cyrillus, or Hilarie so auouch it. Certainly, neither haue they al Christe dwelling in them, that receiue the Sacrament: nor are they al bodye of Christe, that neuer receiued the Sacrament. Besides the vntureth hereof, this Doctrine were also many waies very vncomfortable. For what may the godly father thinke of his Childe, that beinge Baptized, departeth this life, without receiuinge the Sacrament of Christes Bodie? By M. Hardinges Con- struction, he must needs thinke, His childe is damned: for that it had no Natural Participation of Christes Fleashe, without whiche there is no Saluation: whiche Participation, as M. Harding assereth vs, is had by none other meanes, but onely by receiuing of the Sacrament. Yet S. Chrysostome saith, In the Sacrament of Bap- tisme we are made Fleashe of Christes Fleashe, and Boane of his Boanes.

For better trial hereof, vnderstande thou, gentle Reader, that bothe Cyrillus, and Hilarius, in those places dispute against the Arians, whose errour was this, that God the Father, and the Sonne are one, not by Nature, but onely by Will, and Consent. Against them Hilarius reasoned thus,

*Christe*

Naturally  
Corporal-  
ly.

Hilari. de Tri-  
nitat. lib. 8. c.  
Per Naturam  
vnius fidei. id  
est naturaliter.  
Eiusdem Rege-  
nerationis Na-  
ture.  
Per Naturam e-  
iusde Baptismi.

Christe is as really ioyned vnto the Father, as vnto vs. But Christe is ioyned vnto vs by Nature. Therefore Christe is ioyned to God the Father by Nature. The Minor, that is, That Christe is ioyned vnto vs by nature, he proueth thus. We are ioyned vnto Christe by Faith, that is, by the nature of one Faith, and that is to say, Nat-  
urally: Likewise he saith, We are ioyned vnto Christe by the Regeneration of one Nature: And againe, We are ioyned to Christe by the Nature of one Baptisme: Where-  
of he concludeth: Therefore are we Naturally ioyned vnto him. Thus it appereth by  
S. Hilari, we may haue Christe Naturally within vs, by that other sundrie  
meanes: and therefore not onely, as M. Hardinge holdeth, by receiuinge of the Sa-  
crament. And like as Christe is Naturally, Corporally, and Carnally in vs by  
Faith, by Regeneration, and by Baptisme: euen so, and none other wise, he is in  
vs by the Sacrament of his Bodie. In which Holy Sacrament Christe is ioyned in  
to vs Corporally, as beinge man, because we are seadde in deede, and verily with  
his fleashe: and Spiritually is ioyned to vs as God.

Thus mutche vnto Cyrillus, and Hilarius: in whome M. Hardinge is not yet  
hable to finde, that Christes Bodie is either Corporally receiued into our Bodies:  
or Corporally present in the Sacrament: in which was the onely thinge, that M.  
Hardinge hath here taken in hande, and shoulde haue proued: and nowe not ha-  
vinge proued that, notwithstandinge al this great adu, hath proued nothinge.

But he saith, It had bene more comenient rather modestly to haue interpreted these  
wordes thus vterly to haue denied them: Verily, perhaps it were so for him, that canne  
make somewhat of nothinge: and diuise a Commentarie without a Texte: and  
imagine Constructions, as M. Harding doth, of wordes, that were neuer spoken.  
Hereof M. Hardinge ghesseth thus:

These Fathers saie, That Christe is Naturally, and Corporally in vs: Ergo, it is likely their  
meaninge was, that Christe is Naturally, and Corporally present in the Sacrament. This reason  
is very simple: For notwithstandinge Christe were Naturally within our bodies,  
yet the like Beinge in the Sacrament woulde not followe. But this argument  
woulde conclude the contrary, and holde better, in this wise.

Christes Bodie is not Naturally, or Corporally present within vs:  
Therefore mutche lesse it is Corporally present in the Sacrament.

M. Hardinge. The II. Diuision.

And the Catholike Fathers, that sithence the time of Borengarius haue written in defence of  
the truth in this point, vsinge these termes sometimes for excludinge of Metaphores, Allegories, Fi-  
gures, and significations onely, whereby the sacramentaries woulde defraude faithfull people of the  
truth of Christes pretious Bodie in this Sacrament: doo not thereby meane, that the maner, meane,  
or waie, of Christes presence, dwellinge, vniou, and coniunction with vs, and of vs with him, is  
therefore Natural, Substantial, Corporal, or Carnal: but they, and al other Catholike men confesse  
the contrarie, that it is farre higher, and woorthier, supernatural, supersubstantial, inuisible, vn-  
speakeable, special, and proper to this Sacrament, True, Real, and in deede notwithstandinge: and  
not onely Tropical, Symbolical, Metaphorical, Allegorical: not spiritual onely, and yet spiritual: not  
figuratiue, or significatiue onely. And likewise concerninge the maner of the presence, and beinge of  
that Bodie and Bloude in the Sacrament they and we acknowledge and confesse, that it is not Local,  
Circumscripitiue, Diffinitiu, or Subiectiue, or Natural, but such, as is knowne to God onely.

The B. of Sarisburie.

These Doctours liued within these two, or thre hundred yeres, and are sutch,  
as M. Hardinge thought not worthe the naminge. Their Doctrine in these cases  
is very vsauerie, and without comfozte. Generally they holde, that Christes  
Bodie



De Confe. dist. 2.  
Tribus gradi-  
bus. In Gloſa.  
The abſurdities  
of M. Hardinge's  
Doctrine.

Bodie remaineth no longer in our Bodies, but onely until the formes of the Breade, and Wine beginne to alter. Some others ſay, that aſſone as our teeth touche the Breade, ſtreight waies Chriſtes Bodie is taken up into Heauen. The wordes be theſe: Cernunt eſt, quod quamend Species Ventibus retinunt, iam etiam in celum rapiunt Corpus Chriſti. This Doctrine notwithſtandinge, they ſay, That Chriſte is Naturally, and Corporally within vs. Here may a man ſay unto M. Hardinge, as he did before to the Arian Heretique: What, troweſt M. Hardinge, or his New Doctors, that Chriſte cometh to vs from Heauen, and by and by forſaketh vs? Or, that we eate Chriſte, and yet receiue him not? Or, that we receiue Chriſte, and yet haue him not? Or, that Chriſte is Corporally within vs, and yet enueth not? Is this Chriſtes natural Beinge in vs? Is this the Vertue of the Myſtical Benediction? Is this the meaninge of theſe holy Fathers? Or troweſt M. Hardinge, that holdinge, and maintaininge ſuch the abſurdities, his Reader, be he neuer ſo ſimple, will beleeue him?

Laſt of al, to declare the manner of Chriſtes Preſence in the Sacramente, he ſaith, it is not Local, not Circuſcriptiue, not Diſtinctiue, not Subiectiue. By theſe termes his Reader may rather wonder at his ſtrange Diuinitie, and Eloquence, then wel conſecture, what he meaneth. And as it appeareth, he him ſelfe is not yet hable to conceiue his owne meaninge. For thus he ſaith, This Preſence is knowne to God onely. When it ſoloweth, M. Hardinge knoweth it not. And ſo this Article at laſt is concluded with an Ignoramus. Now be it the Olde learned Fathers neuer leaſte be in ſuch doubtes. Cuius ſaith, as it is before alleged: Preſens eſt in Gratia: Chriſte is Preſent by his Grace: S. Auguſtine ſaith, Eſt in nobis per Spiritum: Chriſte is in vs by his Spite. Likewiſe againe he ſaith: Non hoc Corpus, quod videtis, manducatur eſtis: Sacramentum aliquod vobis trado: Ye ſhal not eate this Bodie, that ye ſee. It is a certaine Sacrament, that I deliuer you. Thus the Holy Fathers ſaie, Chriſte is Preſent, not Corporally, Carnally, Naturally: but, as in a Sacrament, by his Spite, and by his Grace.

De Confe. diſt. 2.  
Quia Corpus.  
Auguſtin. de  
Trinita.  
Auguſtin. in  
Iſalm. 98.

FINIS.



## THE SIXTH ARTICLE OF BEINGE IN MANY PLACES

The B. of Sarisburie.

**Or, that Christes Bodie is, or maye be in a  
thousande places, or moe at one time.**

M. Hardinge. The .I. Division.

(144) Amonge the miracles of this blessed Sacrament, one is, that one, and the same bodie, maie be in many places at once, to witte, vnder al consecrated Hostes. As for God, it is agreable to his Godhed to be euerie where, Simpliciter, & propriè. But as for a creature, to be but in one place onely. But as for the bodie of Christe, (145) it is after a manner betwene both. For where as it is a creature, It ought not to be made equal vwith the creator in this behalfe, that it be euerie where. But, whereas it is vnited to the Godhead, herein it ought to excel other bodies, so as it maie in one (146) time be in moe places vnder this holie Sacrament. For the vnitinge of Christes natural bodie vnto the almightie Godhed, duely considered, bringeth a true Christian man in respect of the same, to forsake reason, and to leane to Faith, to put aparte al doubtes, and discourset of humane vnderstandinge, and to reast in reuerent simplicitie of beleeve.

Thereby through the holy Ghost perswaded, he knoweth, that although the Bodie of Christe be natural, and humane in deede, yet, through the vnion and coniunction, many thinges be possible to the same noyve, that to al other bodies be impossible: as to walke vpon Waters, to vanishe awaye out of sight, to be transfigured, and made bright as the Sonne, to ascende vp through the Cloudes: and after it became immortal, death beinge conquered, to rise vp againe out of the graue, and to entre through doores fast shutte. Through the same Faith, he beleueth, and acknowledgeth that (147) accordinge vnto his woorde, by his power it is made present in the blessed Sacrament of the Altare, vnder the forme of Breade and Wine, where so euer the same is duely consecrated, accordinge vnto his institution in his holie supper: and that not after a grosse, or carnal manner, but spirituallly, and supernaturallly, and yet substantially: not by local, but by substantial presence: not by manner of quantitie, or fillinge of a place, or by changinge of place, or by leauinge his sittinge on the right hande of the Father, but in such a manner, as God onely knoweth, and yet do he vs to vnderstande by faith the trueth of his verie presence, farre passinge al mannes capacitie, to comprehend the manner howe.

Vwhere as some against this point of beleeve doo allege the article of Christes ascension, and of his Beinge in heauen at the right hande of God the Father, bringinge certaine textes of the scriptures pertaininge to the same, and testimonies of auncient Doctours signifyinge Christes absence from the Earth: it maie be rightly vnderstanded, that he is verily both in heauen at the right hande of his Father, in his visible and corporal forme, very God and man, after whiche manner he is there, and not here, and also in the Sacrament inuisibly, and spirituallly, both God and man in a mystrie: so as the grantinge of the one maie stande without denial of the other, no contradiction founde in these Beinges, but onely a distinction in the waie, and manner of Beinge.

The B. of Sarisburie.

Hauinge somewhat largely answered the five first Articles, wherein seemed to lie the greatest waight, I trust, I maie nowe the more sleightly passe ouer the rest. Herein M. Hardinge saimeth in woordes throughtly to yelde vnto vs, without exception. For where as the question is moued of the Beinge of Christes Bodie in a thousande places, or moe, his answer is, that Christes Bodie is Local onely in one place, and so cannot be in a thousande places, but onely in one place at one time. Howe be it, thus saicinge, he swarveth mutche from the olde Fathers, whose woordes, as it shal appeare, sounde farre otherwise.

Gg 3

Further

The. 144. Vn-  
trueth. For  
none of the  
auncient Fa-  
thers euer  
knew this mi-  
racle.

The. 145. Vn-  
trueth. And a  
Doctrin hither  
to seldom heard  
of.

The. 146. Vn-  
trueth. For, no  
withstandinge  
the Bodie of  
Christe be ioi-  
ned vwith the  
Godhead, yet it  
remaineth stil a  
creature.

The. 147. Vn-  
trueth. For  
Christe vttereth  
no such  
woorde: and  
Faith without  
Goddess woordes  
is no Faith,



**Errours  
touching  
Christes  
Bodie.**

*Augustin. ad  
Quodam Deu.  
Leo Epist. 95.  
Epistola Elauia-  
ni ad Leonem.  
Hilarium de  
Trinitate li. 10.  
Theodoret. De  
Fabulis Hereti-  
corum lib. 2.*

*Augustin de  
Mirabilibus  
sacre scriptu-  
re tom. 3.  
Nax. Loxen.*

*Augustin. de  
Trinit. li. 3. c. 10.*

*Gerson contra  
Florentin.*

*Augustinus ad  
Dardanum  
Epist. 57.*

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THE SIXTHE ARTICLE

Further, for the better understandinge hercof, it shal behoune this gentle Rea-  
der, to vnderstande, that touching the Bodie of Chryste, there haue benne sundrie  
greate errours raised, and mainteined in the Church of olde time, and that not  
onely by Heretiques, but also by holy learned Fathers. The Spanichers healde,  
that Chryste had onely a fantastical Bodie, without any material Fleashe, Bloude  
or boane, in appearance, and in sight somewhat, but in very dede, & in substance,  
nothinge. Eutyches healde, that Chrystes Bodie after his Incarnation, was made  
equal with his Diuinitie: an erreure mutche like vnto this, that is now main-  
teined by M. Hardinge. S. Hilarie healde, that Chryste receiued no Fleashe of the  
Blissed Virgin, but brought the same from Heauen: and, that his Bodie was im-  
passible, and fealte no more griefe, when it was stricken, then water, fire, or ayre,  
when it is diuided with a knife. Theodoretus saith, that y Heretiques called Hel-  
cesai healde, that there be sundrie Chrystes, two at the least: the one dwellinge in  
Heauen aboue, the other in the worlde here beneath. Al these, and other sutch like  
errours, and Heresies greiue onely of admiration, and reuerence towardes Chrystes  
Diuine Nature: and the Authours, and Painters of the same, leauinge reason,  
acordinge to M. Hardinges counsell, and cleauinge wholly to their imagination,  
whiche they called Faith, were farre deceiued.

But M. Hardinge laicth the fundation hereof vpon a Miracle: whereof not,  
withstandinge, touching this grosse, and fleshely presence, he hath no manner  
warrant, neither in the Scriptures, nor in any of the Holy Fathers. As for that,  
is alleged of Chrysostome, and Basile, it is to a farre other purpose, as shal appeare,  
and maie soone be answered. S. Augustine wrote thre special Bookes, namely  
of the Miracles of the Olde, and New Testament: Gregorie Pastanzene wrote  
in like sorte of the same: yet did neither of them both euer make mention of this  
Miracle. And albeit this kinde of reasoninge, Ab authoritate negatiue, in sutch  
cases implie no greate necessitie, yet must it nedes be thought either greate negli-  
gence, or greate forgetfulness, writinge purposely, and namely of Miracles, to  
leauie out vntouched the greatest Miracle. Certainly, S. Augustine hereof writ-  
teth thus: Quia hæc hominibus nota sunt, quia per homines fiunt, honorem, tanquam re-  
ligiosa, habere possunt: stuporem, tanquam mira, non possunt: These thinges, (speaking  
of the Sacrament of Chrystes Bodie) because they are knowen vnto menne, and by menne  
are wrought, maie haue honoure, as thinges appointed to Religion: but woonder, as thinges  
marueilous, they cannot haue. Thus S. Augustine ouerthroweth M. Hardinges whole  
fundation: & saith, that in his great Miracle, there is no woonder, or Miracle at al.

He saith further, It is agreeable to the Godheade, to be euery where, Simpliciter, and  
Proprie: For a Creature, it is agreeable to be in one place. But as for the Bodie of Chryste,  
he saith, it is after a manner betwene bothe. This is the whole countenance of this  
mater. And this whole place M. Hardinge hath borrowed euen woordes by woordes  
out of Gerson. But where as he addeth, That the Bodie of Chryste, as it is vni-  
ted vnto the Godheade, maie be at one time in sundrie places, he shoulde haue re-  
membred, that this is an olde errour, longe since reprobued, and condemned by  
S. Augustine, and other learned Fathers. S. Augustine saith thus: Cauendum  
est, ne ita Diuinitatem astruamus Hominis, vt veritatem Corporis auferamus. Non est au-  
tem consequens, vt, quod in Deo est, ita sit vbique, vt Deus: We must be ware, that we doo  
not so mainteine the Diuine Nature of Chryste beinge man, that we take awaye the Trueth of  
his Bodie. Neither dooth it follow, that the thinge, that is in God, is therefore euery where, as  
God is. S. Augustines woordes be plaine, that who, so saith, The Bodie of Chryste  
is euery where (or in infinite places at one time, whiche is at one thinge, the rea-  
son, and miracle beinge like) utterly denieth the veritie of Chrystes Bodie.

But what a fantasie is this, That Chrystes Bodie is, neither the Creator, nor a Crea-  
ture



ture, but, as it is here touched, after a manner bitweene both? Who euer woulde warrant this Doctrine, but that olde Heretique Abbate Cypres? Terily S. Augustine saith: Omnis substantia, quæ Deus non est, Creatura est: & quæ Creatura non est, Deus est. Et quod Deo minus est, Deus non est: Every substance, that is not God, is a Creature: and that is not a Creature, is God: and, what so euer is lesse then God, is not God. Here S. Augustine knoweth a Creator, and a Creature: but M. Hardinges meane by twene both, he knoweth not. Leo writinge against Cypres, of whome M. Hardinge saimeth to haue receiued this learninge, writeth thus: Emergunt alij, qui Camem Domini, & Diuinitatem dicunt vnius esse Nature. Quæ tantum sacrilegium inferna vomere? Tolerabilius sunt Arianis, &c. Up there starte others, that saie, The Fleashe of Christ, and his Diuinitie are both of one Nature. What Helle hath poured vs out such a wicked sacrilege? The very Arians are more to be borne withal, then these menne. S. Augustine saith: Quod ad Hominem attinet, Creatura est Christus: Christe, as concerninge his Manhoode, is (not a meane bitweene both, but) a Creature. Againe he saith: Duas Substantias, id est, Naturas esse fatemur: Diuinitatis, scilicet, & Humanitatis: Creatricis, & Creatæ: quæ tamen substantiæ, non confusæ, sed vnitæ, atque in vna, eademq; Persona inseparabiles, & in sua semper proprietate manentes: We confesse, there are in Christ two Substances, or Natures: The one, of the Godhead, the other of the Manhead: The one of the Creator, the other of the Creature: Which Substances not withstandinge, are not Confused, but Vnited, and in one selfe some Person inseparable, and remaininge euer more in their owne Properties. The like writeth Leo, Cypillus, Gelasius, and al the reast of the olde Learned Fathers. Therefore M. Hardinge was muche ouersene, either to teache the people, that Christes Bodie is neither the Creator; nor the Creature, but a meane bitweene both: or els to saie, that the same Bodie, beinge vnited vnto the Godhead, maie therefore be in sundrie places at one time. Herein rested the olde Heresie of Cypres. For thus Flavianus writeth of him: Corpus Domini Humanum quidem vocatur: tamen negat esse nobis Consubstantialis. He calleth the Bodie of our Lorde, a Mannes Bodie: but yet he saith, it is not one in substance with our Bodies.

But M. Hardinge replieth, Christes Bodie is now become Immortal, and Glorious. This is most true, and without al question. Vnto be it, it may please him to remember, that, when Christe ministred the holy Communion to his Disciples, his Bodie was then Mortal, and subiecte to Death, and other infirmities, and not Glorious. Therefore if Christes Bodie in the Sacrament be Immortal, and Glorious, it must folowe, that, for that present, Christe had two manner Bodies: the one Mortal, the other Immortal: the one Glorious, the other not Glorious. Thus M. Hardinges Rules, and Examples matche not together.

He addeth further, Christes Bodie walkt vpon the Waters: many shod out of sight: ascended through the Cloudes: and entred through the doores beinge fast shut. These were the reasons, that deceiued the olde Panthees. I maruel, that M. Hardinge, beinge, as he saith, lately become a professor of the Catholique Faith, woulde founde the whole substance of his Doctrine vpon Heretiques. Touching the speciall trust, that the Panthees reposed in this argumēt, S. Hierome writeth thus: Cum dicit Manichæus, & similis Manichæorum, Dominus non Resurrexit in Corporis Veritate, & viciat, non fuisse verum Corpus, clausis ingressus est ostijs, non quid dicemus? Domine libera animam meam a labijs iniquis, & a lingua dolosa: When the Manichee, or any of the like the Manichees, saith, The Lorde arose not againe in the Tweth of his Bodie, and for proufe thereof, saith thus, He entred in, when the doores were shutte, what then shal we say? Euen thus, O Lorde, deliuer my soule from wicked lippes, and deceitful tongues. Here we see, M. Hardinge is giuen to leake vpon olde condemned Heretiques, and to borrow their weapons: wherefore it shal be good to folow S. Hieromes counsel, and to say, O Lorde, deliuer my soule from wicked lippes, and deceitful tongues.

Likewise S. Ambrose saith, The Apostles of Christe, by the same manner of

A meane  
bitweene  
Bothe.

In libro Sententiarum  
Prosperi.

Leo Epist. 95. ad  
Leonem August.

Augustin. E.  
pist. 57.

De verbis Domini  
in Evangelio secundum  
Iohann. ca. 8.

Flavianus ad  
Leonem.

Hieronym. in  
Psalm. 119.

Ambrosi. in  
canti. 10. ca. 24.



reasoninge, were deceived. For vpon that, Christe entered, the gates being shutte, he writeth thus: Denique conturbati Discipuli aestimabant, se Spiritum videre. Et ideo Dominus, vi speciem nobis Resurrectionis ostenderet, Palpare, inquit, & videre: quia spiritus Carnē, & Ossa nō habet, sicut me videtis habere: The Disciples being assayed, thought they saw a Spirit, or a Fantasie. Therefore the Lorde, to shew a token of his Resurrection, saide vnto them, Feele, and see: for a Spirit, or Fantasie, hath not Fleashe and Bone, as you see, that I haue. Now, if these argumentes were liable to deceiue the Apostles of Christe, it is not impossible, but they may likewise deceiue M. Hardinge. Chrysostome saith: Clausa erant ostia, & ingressus est Iesus. Non erat phantasma: Non erat Spiritus: Vere Corpus erat: habebat Carnes, & Ossa: The doores were shutte, and Iesus entered: it was no Fantasie: it was no Spite: it was verily a Bodie: it had Fleashe and Bonnes. Thus, notwithstandinge these Paruellous effectes, yet the Ancient godly Fathers saide, Christes Bodie neuerthelesse is, and continueth still a Creature: not a meane betwene bothe: as M. Hardinge here strangely hath imagined.

Now let vs consider M. Hardinges argumentes:

Christes Bodie walkte vpon the waters:

It entered through the doores beinge shutte:

It ascended through the Cloudes:

Ergo, it may be at one time in sundrie places.

Although this argument may some be espied, hauinge utterly no manner sequel in reason, yet the folie thereof may the better appeare by the like:

S. Peter walkte vpon the water:

Elas was taken vp into the Cloudes:

S. Bartholomeu entered through the doores being shutte:

Ergo, S. Peter, Elias, and S. Bartholomeu may be at one time in sundrie places.

And that I allege here of S. Bartholomeu, although it be but a vaine fable, yet it may not easily be denied. For it is recorded by Abdias, the Bishop of Babylon, who, as M. Hardinge supposeth, saw Christe in the fleashe, and was one of the Apostles felowes.

ouer al this M. Hardinge throweth a sweete misse, to carie away the simple in the darke. Christes Bodie (saith he) is in the sacrament, not by Local but by substantiall presence: Carnally, but not in Carnal manner: placed in the Pyxe, in the hande, in the mouthe: and yet in no place at al: a very Natural Bodie, even as it was vpon the Crosse: yet without al manner Quantitie, and Dimensions, or Proportions, of a Bodie, that is, neither thicke, nor broad, nor short, nor longe: there now, where before it was not: and yet without any shiftinge, or change of place. Unless this man were fast asleepe, he coulde neuer fall into so deepe a Dreame.

In these Fantasies he seemeth wel to agree with the olde Heretiques, Cutpries, and Panichee. For euen such a Bodie they imagined, that Christe receiued of the Blisfed Virgin: and yet were they Heretiques notwithstandinge. For whiche of al the olde learned fathers euer taught vs this strange Doctrine? Who euer burst to spoile Christe of his place, of his Quantitie, and of the natural Proportions of his Bodie? If the Doctours of the Church say thus, why are they not alleged? If they say not thus, why is this matter caried away with such countenance of Antiquitie? Why dothe M. Hardinge thus auouche this vsensible and vsauerie learninge, onely vpon his owne credite, without the Authoritie of any Doctour? The Panichees in olde times, y better to mainteine their error, and to auoide absurdities, were dynten to say, there were two Gods: The one God, the other J. Euen so M. Hardinge, to mainteine his errors, & to auoide infinite absurdities, is dynten to say, There are two Christes: The one Local, the other not Local: The one a bone, the other vncashe: the one with proportion of Bodie, the other without proportion.

Now be it, he seemeth to publishe this principle vniawares against him selfe.

For if Christes Bodie in the Sacrament be not Local, as he saith, then is it no Natural,

Matth. 14.

2. Regum 2.

Abdias in

Bartholomeo.

Epiphanius.

Augustin. ad

Quodvult deum.



**Natural, or Real Bodie.** This rule *S. Augustine* taketh to be infallible. His wordes be these: *Tolle loca Corporibus, & nusquam erunt: & quia nusquam erunt, nec erunt.* Take away the places from the Bodies, and the Bodies shalbe no where: and because they shalbe nowhere, they shal haue no Beinge: and so shal be no Bodies at al. And he speaketh not thus onely of other natural Bodies, but specially, and namely of the Bodie of *Christe*.

Certainely, the more spiritual a thinge is, the more it is boide from the circumstance, and necessitie of place. Wherefore, when *M. Hardinge* saith, The Bodie of *Christe* is in *Heauen* as in a place, and in the sacrament without place: he seemeth secretly to say, that *Christes* Bodie in the Sacrament is more Glorious, more Spiritual, and Divine, then is the very Bodie of *Christe* in dede, that is in *Heauen*, in the Gloire of God the Father. Whiche conclusion, how wel it may stande, either with the rest of his owne Doctrine, or with the truth of our Christian Religion, I leave it in consideration to the Reader.

But what needeth this new diuised difference, of *Christes* Bodie Local, and *Christes* Bodie not Local? Or what forceth these men to say, that onely the bare Substance of *Christes* Bodie is in the Sacrament, without length, breadth, or any other respect of Quantitie? Will *M. Hardinge* now at the last forsake the Reuerent Simplicite of his beleefe, and leane to Reason? Or will he in Goddes secreete Mysteries geue credite to his eyes, andarken to the course of Nature? Verily God, as he is hable by his Omnipotent Power, to make *Christes* Bodie present without Place, & Quantitie: so he likewise hable, to make the same Bodie present in Place, and with quantitie, and al other natural Dimensions. If *M. Hardinge* wil say nay, Duns himselfe, his owne Doctor wil reprove him. His wordes be plaine: *Idem Corpus localiter, & dimensiuè potest esse in diuersis locis. Et Deus potest quodcumq; Corpus vniuersi couertere in Corpus Christi, sicut Panem: & facere Corpus Christi ubiq; esse, non solum Sacramentaliter, sed etiam Localiter, & Dimensionaliter: One Bodie both Locally, and with the natural Dimensions of a Bodie, may be in sundrie places. And God is hable to turne any Bodie in the worlde, into the Bodie of *Christe*, as wel as Breaide: and to cause *Christes* Bodie to be euerywhere, not onely by way of Sacrament, but also by way of place, and Dimensions. Whiche saying seemeth also to be wel liked, and allowed of *Durandus*.*

Wherefore *M. Hardinge* should not thus nicely thinke backe, and so disagree in darke speeches: but should rather boldly, and plainly saye: *Christes* Bodie is in the Sacrament, not onely Substantially, but also Locally, and by way of place: as hauing as god warrant for the one, as for the other. For it is a Catholique mans parte, to be holde of Goddes Omnipotent Power: and what so euer God, beinge Omnipotent, is hable to do, to beleue, it is already doone, without any regarde had to his wil, or promise. If he thinke it lawfull for him, without cause to denie this manner of *Christes* Presence, let him not be offended, if wee vpon god, and iuste cause, denie the other. Verily, *Alexander de Hales*, a greate Doctor of that age, reckoneth *M. Hardinge* to be in a greate error in this behalfe. This is his Resolution, *Quidam ponebant Corpus Christi esse sub Sacramento, non secundum quantitatem &c. Sed hæc positio est erronea.* Some healde that *Christes* Bodie is vnder the sacrament, not accordinge vnto Quantitie: But this Opinion is erroneous. Thus muche I thought good onely to touche: not so muche for any greate credite of the Authour, but that it may appeare, That, notwithstandinge al these men would so sayne haue *Christe* Really, and fleshly Present, yet they reprove one an other of error, and ignorance, and cannot agree amonge them selues, in what sort they may haue him Present. How be it, the Ancient Fathers of the Church haue written farre otherwise in this behalfe. For like as *Athanasius* saith: *Aequalis patri secundum*

*August. Epist. 57.*

*Christes Bodie more Glorious in the Sacrament, then in Heauen.*

*Scotus. 4. Sen. Dist. 10. q. 2.*

*Lib. 4. de. 6. parte Canonis.*

*Alexander de Hales. 4. q. 40. m. 3.*



Gregor. Nazian.  
arguens contra  
Apollinarium.  
περιγραπτος  
εωματι, ας  
περιγραπτος  
πνευματι.  
χωρητος, και  
αχωρητος.

cundum Diuinitatem: Minor pars secundum Humanitatem: Christe accordinge to his Diuine Nature is equal vnto the Father: and accordinge to his Manheade, is inferior vnto the Father: Euen so saith Gregorie Nazianzene, Christe according to his Bodie, is with in the limitation of place: accordinge to his Spirite, and Godhead, he is without the limites of any place: But, that any one of al the Olde Fathers euer saide, Christs Bodie is sometime in one place, and sometime in many: sometime limited, and sometime not limited: I thinke it not easie for M. Hardinge wel to pzooue.

As for the difference, that he hath diuised, of Visible, and Inuisible: Local, and not Local: whiche is bothe Trencher, and Bulwerke to mainteine this peere, it is a very tope, onely meete to beguile Childzen: as neither hauinge fundation in the Scriptures, or holy Fathers, nor effectually seruinge to pzooue his purpose. For wee reason not of Respects, and Qualities: but as S. Augustine, S. Cyril, and other Catholique Doctours do, of the very Nature, and Substance of Christs Bodie. Neither can M. Hardinge wel mainteine, That, what so euer is Inuisible, is therfore of Nature Infinite, or may be at one time in a thousande places. As touchinge Christs Beinge in a Pysserie, as it requireth no Local Presence, accordinge to M. Hardinges owne confession, so like wise it requireth no Natural, or Real Bodie: as hereafter, God willing, it shalbe shewed more at large.

#### M. Hardinge. The. 2. Diuisions

And how the ancient Fathers of the Church haue confessed, and taught bothe these beinges of Christe in Heauen, and in the Sacrament together, contrary to M.uels Negative, by witnesse of their owne wordes wee may perceiue. Basile in his Liturgie, what is to saye, Service of Masse, saith thus in a prayer: Looke downe vpon vs. Lord Iesus Christe our God from thy holy Tabernacle, and from the throne of Glorie of thy Kingedome, and come to sanctifie vs; whiche sittest aboue with thy Father, and art conuersant here inuisibly: and vouchsafe to impart vnto vs thine undesired bodie, and precious bloude; and by vs, to al thy people.

#### The B. of Sarisburie.

Touchinge these Ancient Fathers, that here be alleged, notwithstandinge the credite of some of them might wel come in question, as namely that Chrysostome in his Liturgie praieth for the Emperour Alexius, whiche was not bozne within fife hundred yeeres after, that Chrysostome was dead: yet wil I spare both this, and also al other like advantages, and receiue al these Authorities, as if they were good, and perfitte without exception.

But first, for the clearer concealinge of the answer hereinto, vnderstande, god Christian Reader, that by the recorde of the Olde Fathers, Christ is present amongst vs sundry waies. By his holy Spirite, as Cyrillus saith: By his Grace, as Caelestinus Emilianus saith: by his Diuinitie, and Paiesie, as S. Augustine saith: By Faith dwellinge in our hartes, as S. Paule saith. Thus is Christe most conforably Present in his Holy Word: in the Pysserie of Baptisme: and in the Sacrament of his Bodie. Wee denie onely that Grosse, and Fleashly Presence, that M. Hardinge here defendeth: wherein wee haue the authoritie, and consent of the Olde learned Fathers. For to allege one in neede of many, S. Augustine saith: Corpus, in quo Resurrexit, in vno loco esse oportet: The Bodie, wherein Christe rose againe, must be in one place.

Here M. Harding, as his manner is, taketh one thinge in hande, and pzooueth an other. For to pzooue, that Christe is Really, and Fleashly Present in the Sacrament, he allegeth the Olde Fathers, that neuer spake one worde of this Real, or Fleashly Presence. And therfore settinge such countenance vpon the matter, with the names of Holy Fathers, and not once cominge neare that thinge, wherein

Cyril. in Iohan.  
li. 8. ca. 7.  
Emisen. De  
Con. Dist. 2.  
Quia Corpus,  
Augustin. Tra.  
Euan. in Ioh. 30  
Ephes. 3.  
Augustin. De  
Cōsecta. Dist. 2.  
Prima.

\* Not Bodily,  
but by Spirite  
and Grace,

wherein standeth the inhole question, he dallieth vaineely, and abuseth the simplicitie of the people. For touchinge Chrysostome, and Basile, we graunte, that Christe beinge in Heauen in his Humanitie, and in y<sup>e</sup> Substance of his Bodie, is neuerthelesse by his Spite, and Grace Inuisibly Present in his Sacramentes. Whiche answere, notwithstandinge it might serue generally to al these authorities here brought in, yet I haue thought it not amisse, to consider them al seuerally, as they come.

M. Hardinge. The. 3. Diuision.

S. Chrysostome prayeth with the very same wordes also in his Liturgie, or Masse. Vwhere we reade further, that the Priest, and the Deacon doo adore, and worship, saieinge three times secretly, God be merciful to me a sinner, and that the people doo al like wise deuoutely adore. Nowe sith he wil adoration to be made, he acknowlegeeth Christe present, whome he graunteth to be also at the same time in Heauen.

Et populus fl.  
militer omnis  
cum pietate ad-  
dorant.

The B. of Sarisburie.

It is likely, saith M. Hardinge, that Christe is Fleashely Present in the Sacrament, for that the Priest, and the people adoureth him. This gheasse hath very slender holde. For woulde he, that the people should neuer worship Christe, but onely when they haue him present before their face? Certainely, S. Hierome writeth thus of a Gentelwoman named Pelasia, Ad Christi pedes prouoluta est: She fel downe, and worshipped at Christs feete: notwithstandinge she had not Christ there bodily present. Likewise Chrysostome teacheth vs, to worship Christe in the Sacrament of Baptisme: For thus he saith vnto the people, Et vos, qui accipiunt Baptisma, Tenete pedes Saluatoris: Lauate lachrymis: Crine tergit. You, that wil receiue Baptisme, holde the feete of our Sauour: washe them with your teares: wipe them with your heare. Yet wil not M. Hardinge therefore say, that Christe is Bodily, and Carnally present in the water of Baptisme. Thus the Faithful then were taught to worship Christe, although they had him not Corporally in Real Presence. The Idolaters worshipped the Sunne, and the Moone: yet they pulled them not downe from Heauen, to receiue their worship. Therefore M. Hardinges argument of Adoration can stande him but in little stede. For we are taught to worship Christe sittinge in Heauen: not lyinge Bodily Present before our eyes.

Hieronym. ad  
Paulam de obli-  
tu Blesill. x.  
Chrysostom. in  
Marcum Ho. 14.

M. Hardinge. The. 4. Diuision.

Whiche he vitereth more plainly in these wordes, O Miraculum, O Dei Benignitatem, &c. O Miracle, O the goodnes of God, who sitteth aboue with the Father, at that very instant of time, is handled with the hands of al, and geueth him selfe to those, that wil receiue, and imbrace him. And that is doone by no craftie sleighnesse, but openly in the sighte of al that stande aboue. Howe saist thou, seeme these thinges no better to thee, then to be contemned, and despised? By which wordes of S. Chrysostome we may see, that Christs being in Heauen, maketh no proufe, that he is not in Earthe, sith bothe these verities may wel stande together.

Chrysost. de Sa-  
cerdotio. li. 3.

The B. of Sarisburie.

This argument woulde serue wel, if there were none other Miracle, but Carnal Presence. But if M. Hardinge had conferred with the Olde Catholique Fathers, he should haue founde Miracles in the Sacrament of Baptisme, no lesse, then in this Sacrament of Christs Bodie. Leo saith, Deus Mirabile nobis Sacramentum Regenerationis indulsit. God hath granted vs the Marueilous Sacrament of Regeneration. So saith Eusebius Emisenus: Veniant nunc, qui futura Resurrectionis gloriam siciunt: iam nunc de Remissione peccatorum digno Miraculo reficiant Fide suam. Homo

Leo Epist. 13.

Homil. sexta  
Ferie De Lap-  
sismo.



# Miracle:

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## THE SIXTHE ARTICLE

Chrysost. in Io-  
han. homi. 24.

Homo in fonte tingitur, &c. Let them draw neere, that thirst after the Glorie of the R<sup>e</sup> surrection that is to come: euen now let them refresh theire Faith with that worthy M<sup>e</sup> ale of Remission of sinne. A man is w<sup>is</sup>hte in the fonte, &c. In like sorte writeth Chrysostome touchinge the same. Nullo pacto de intellectu per Baptismum Regeneratione, & Admirabili partu rationem reddemus. Nam & Angeli, qui adfuerunt, in inenarrabilis operis modum minime possunt enarrare. Adfuerunt tantum, & viderunt: nihil autem operati sunt: Sed Pater tantum, & Filius, & Spiritus Sanctus. We are never habile to preelde a reason of the Spiritual Regeneration, and Miraculous Birth, that we haue by Baptisme. The very Angelles, that were present, are not habile to vtter the manner of that vnsp<sup>ee</sup> keable worke. They were present onely, and sawe: but they wrought nothinge: but onely the Father, the Sonne, and the Holie Ghost. Here we see a Miracle in Baptisme, and suche a Miracle, as the Angelles of God are not habile to vtter it. Yet wil not M<sup>r</sup>. Hardinge saie, that Christs Bodie is therefore Really Present in the Water of Baptisme. So weakely these proues hange together.

But Chrysostomes wordes are very vehement: That Christe is Present at the Holy Ministration: that euery man, both toucheth him with his fingers, and also seeth him with his eyes, and that clearly, and openly, without guile, or erre<sup>r</sup> roure. I graunte, these wordes be very vehement, and muche excede the common sense. But here woulde I learne of M<sup>r</sup>. Hardinge, whether he wil take these wordes plainely, and simply, as they lie, or els wil rather qualifie them with a courteous, and gentle Interpretation. If he folowe the rigoure of the wordes, then appeareth there a manifest contradiction: and Chrysostome in vtteringe one sentence, is founde cleane contrary to him selfe. For first, he saith, Christe is there inuisibly, in suche sorte as no man canne see him: And yet immediatly after, with one breath he saith, Euery man seeth him with his eyes plainely, and without guile, or erre<sup>r</sup> roure. Againe, by the rigoure of the same wordes, we must needes graunte, that the people both verily, and in deede seeth Christs very Bodie, and also handleth, and toucheth it with their fingers: whiche is not onely a manifest vntueth, but also a greater Heresie; then euer was defended by Berengarius, as it is confessed by the Doctors of M<sup>r</sup>. Hardinges owne side. In deede, the marvellous effectes that God worketh in the Faithful, in that dreadfull time of the holy Communion, wherein the whole Myserie of our Redemption, that we haue in the Bloude of Christe, is exp<sup>re</sup> ssesed, Chrysostome calleth a Miracle: and therefore the moze to sturre the peoples mindes to the consideration of the same, he inflameth his speache with rhetorical Amplifications, and heate of wordes. He saith, Christe is Crucified before our eyes: his bloude gusheth out of his side, and streameth, and floweth ouer the holie Table: and the people is there with made readde, and bloudy. This auancinge, and rauishinge of the minde, he calleth a Miracle: but of any Corporall, or fleashely Presence, he speaketh nothinge. By suche Figuratiue, and fiery speache, he meante not that we shoulde vnderstande him precisely acco<sup>r</sup> ding to the sounde of his wordes, but sought onely to lifte vp, and inkenble his hearers mindes. So S. Paule saith to the Galathians: Christ was Crucified before your eyes. So S. Hierome: Our faces are marked in Baptisme with the Bloude of Christe. So saith Tertullian, We are washed in the Passion of our Lorde. So S. Gregorie saith: Eundum Agnum Iohannes ostendendo, Esaias prouidendo, Abel offerendo locutus est: Et quem Iohannes in ostensione, quem Esaias in locutione, hunc Abel Significando in manibus tenuit. S. John the Baptist spake of the same Lambe by pointinge, Esaias by seeinge, Abel by offeringe. And the Lambe, that John beelde in his hande by pointinge, and Esaias by speakinge, the same Lambe Abel beelde in his hande by Signifyinge. These saicings, and other like are vehement, as is that of Chrysostome: and as M<sup>r</sup>. Hardinge knoweth, maie not be taken, as they lie, but must be mollified with a gentle Construction.

De Consecra.  
Dis. 2. Ego Be-  
rengarius. In  
Glosa

Galat. 3.  
Hieronym in  
Psalm 87.  
Tertul. De  
Baptismo.  
Gregori. in Job.  
lib. 29. cap. 16.

M. Hardinge



M. Hardinge. The. 5. Division.

*The same Father confesseth the Bodie of Christe to be in diuers places like wise in his Homilies*  
 Ad populum Antiochenum, most plainly alluding to Elias. Elias, saith he, Melotem quidē  
 Discipulo reliquit, Filius autem Dei ascendens suam nobis Carnem dimisit. Sed Elias qui-  
 dem exutus: Christus autem & nobis reliquit, & ipsam habens ascendit. Elias (when he was  
 carried vp in the fire Chariot) leaſte to his Disciple Eliſeus his mantel of ſheepes ſkinnes: but the  
 ſonne of God, when he ascended, leaſte to vs his Fleaſh. But Elias did put of his Mantil: and Chriſt  
 bothe leaſte his Fleaſh to vs, and alſo Ascended hauinge it with him. Nothing can be ſpoken more  
 plainly, whereby to ſherw, that wee haue the ſame fleaſh he here in Earthe, that was receiued into  
 Heauen, whiche Chriſte hath not put of, to geue it to vs. By whiche doctrine of S. Chryſoſtome,  
 (148) wee are taught to beleene, that Chriſtes Fleaſh he, or his Bodie, is bothe in Heauen, and alſo in  
 the Earthe, in how many places ſoeuer this Bleſſed Sacrament is rightlly Celebrated.

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This place wel conſidered, both openeth it ſelfe, and alſo geueth light vnto  
 other like. Chryſoſtome ſheweth, in what ſorte Chriſte hath bothe taken vp his  
 Fleaſh into Heauen, and alſo leaſte y ſame here emongſt the Faithful in y Earthe:  
 and to that ende compareth Elias, and Chriſte togethar. The ſtole is knowne,  
 that when Elias was taken vp in a fiery Chariot, he let downe his Coate vnto E-  
 liſeus, that ſtoode beneath: who toke it vp, and by the power of the ſame, diuided  
 the water of Iordane. Upon occaſion hereof, Chryſoſtome ſaith: Tanquam maxi-  
 mam hereditatem Eliſeus melotem ſuſcepit. Etenim verē maxima ſuit hereditas omni-  
 nario pretioſior. Et erat poſtea duplex Elias: Et erat ſuſum Elias, & deoſum Elias:  
 Eliſeus receiued the coate made of ſheepes ſkinnes, as a greate inheritance. And doubtleſſe  
 it was an inheritance more Pretious then any Golde. After that time, Elias was double.  
 For there was Elias aboue, and Elias beneath. Aboue was the very true Elias in the  
 Natural Subſtance, and Preſence of his Bodie: Beneathe was nothinge elles,  
 but Elias coate: whiche coate notwithstandinge, becauſe of the powers, that were  
 wrought with it, he calleth Elias. Thus Chryſoſtome compareth Elias with  
 Chriſte, and Elias coate with the Sacrament: And thus he ſaith, Chriſte is aboue,  
 and Chriſte is beneath: as he ſaith, Elias is aboue, and Elias is beneath. For  
 as Elias coate was called Elias, euen ſo the Sacrament of Chriſtes Bodie, is cal-  
 led Chriſtes Bodie. Whiche ſaſeinre agreeth wel with theſe woordes of S. Au-  
 guſtine: Sacramentum Corporis Chriſti ſecundum quendam modū Corpus Chriſti eſt.  
 The Sacrament of Chriſtes Bodie, after a certaine manner, is the Bodie of Chriſte: not Sub-  
 ſtancially, or Really, or in deede, but as Elias coate is Elias.

Hereof M. Hardinge might wel haue formed this argument:

Elias being aboue, was not verily, and in deede, preſent beneath in his Coate.

Therefore by Chryſoſtomes Compariſon, Chriſtes Bodie is not in deede Re-  
 ally, and Fleaſhly preſent in the Sacrament.

M. Hardinge. The. 6. Division.

(149) And where as many, meaſuringe al thinges by the common order, and Lawes of Nature, be-  
 leue nothinge can be doone aboue Nature, and therefore thinke, that the Bodie of Chriſte, for as  
 muche as it is of Nature finite, can not by power of God be in many places at once: of whiche opi-  
 nion M. Iuel ſeemeth to be him ſelfe: it ſhal not be biſide the purpoſe, though the places alreadie al-  
 leged proue the contrary, to recite the teſtimonies of an Olde Doctour, or two, wherein they con-  
 feſſe moſt plainly, that whiche by this Article is moſt vntrely denied.

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M. Hardinge hoſpeth to winne the Victorie by vntreue reportes. For, with

Ph

what

Chryſoſtomes  
 woordes nor  
 iuſtly, and fully  
 reported.

The. 148. vn-  
 truth. For the  
 very order of  
 the Compariſon  
 plainly conclu-  
 deth the con-  
 trary.

4. Reg. 2.

Chryſoſt. ad po-  
 pulum Antio-  
 chen. hom. 2.

Auguſtin. Epiſt.  
 23. ad Bonifa-  
 cium.

The. 149. vn-  
 truth, ioyned  
 with a ſclauder.



Cyprian. De  
Cena Domini.  
Cibus mentis  
non ventris.

Chrysost. 1. Co-  
rinth. hom. 24.

Tertullian. ad-  
uersus Praxeū.

S. Ambrose  
speakech onely  
of the Spiritual  
ficht, and frui-  
tion of the  
minde, and re-  
quireth no mā-  
ner Grosse, or  
Corporal Pre-  
sence.  
The. 130. vn-  
trueth. For S.  
Augustine cal-  
leth it the Sa-  
crifice of Praise,  
and Thankes  
geuinge.

Coloss. 3.  
Ambrosi. in La-  
zam li. 12. ca. 24.

what Trueth, or Modestie can he say, That wee measure al thinges by the Lawes of Nature, and beleue nothinge aboute the iudgement of our senses: We knoweth wel, Our Doctrine is, according to the Doctrine of S. Cyprian, S. Augustine, and other Olde Fathers, that Christes Bodie is meate for our mindes, and not for our Bellies: and that the same cannot be eaten with our Mouthe, or Teeth, or by any other Natural, or Material meanes, but onely Spiritually by Faith, whiche is the mouthe of the Inner Man. We knoweth, wee teache the people, to liste vp their hartes, and, as S. Chrysostome saith: To become Eagles in this life, and to mounte vp vnto the Gates of Heauen, euen vnto the Heauens of Heauens, and so to drawe neare to Christes Bodie. We knoweth, wee say, Christe is Presente by his Godheade, by his Spyzite, and by his Grace, and woorketh Miraculously in the Sacrament of his Bodie, as he dothe in the Sacrament of Baptisme. Al this it pleaseth M. Hardinge to cal the Lawe of Nature, and the iudgement of our senses. Verily wee preelde no more vnto Nature, then it is mete we shoulde. Neither doo we abridge Goddes Omnipotente power. But al vaine fantasies of mannes head, may not be measured by the power of God. This argument the Heretique Diareas vsed against Tertullian. For thus he saide, God is Omnipotente, and can doo it: Therefore wee must beleue that he doth it. But Tertullian answereth him, Si tam abrupte in presumptionibus nostris hac sententia viamur, quiduis de Deo confingere poterimus: quasi fecerit, quia facere poterit. Non autem, quia omnia potest facere, ideo credendum est illum fecisse: Sed an fecerit, requirendum. If wee vse this saicinge so rashely in our presumptions, wee may imagine of God what wee lise: as though, because God can doo it, that therefore in deepe he hath doone it. But wee may not beleue, that God hath doone eury thinge, because he is hable to doo it: but rather wee must searche out, whether he haue doone it, or no: Thus M. Hardinges Peto Catholique Faith is called of Tertullian a vaine Presumption.

M. Hardinge. The. 7. Diuision.

S. Ambrose hath these woordes: Esi Christus nunc non videtur offerre, tamen ipse offertur in terris, quando Christi Corpus offertur. Imo ipse offerre manifestatur in nobis, cuius sermo sanctificat Sacrificium, quod offertur. If Christe now be not seene to offer, yet he is offered in earthe, when the Bodie of Christe is offered. Yea it is manifest, that him selfe offereth in vs, whose woordes sanctifieth and Consecrateth the sacrifice, that is offered. Now if Christes Bodie be offered in earthe, as this Father affirmeth, and that of Christe him selfe, in respecte that the sacrifice, whiche is offered, is by his woordes Consecrated: then it foloweth Christes Bodie to be in so many places, as it is offered in. Where by the waye, this may be noted, that the sacrifice of the Church, (ys:) is not thankes geuinge (as our new Maisters doo teache) but the Bodie of Christe is selfe, whiche of the Fathers is called an vmbloodie, and quickeninge, or lifegeuinge sacrifice.

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In al these woordes, there is no mention of Carnal Presence: & therefore M. Hardinges purpose is hereby but weakely furthered. But (good Christian Reader) to put thee out of al doubt of S. Ambroses iudgement in this behalfe, I beseech thee, to consider these woordes, that he writeth vpon the Gospel of S. Luke: Quæ sursum sunt, sapite: non quæ supra Terram. Ergo non supra Terram, nec in Terra, nec secundum Carnem te querere debemus, si volumus inuenire: Seeke the thinges, that be aboue: not the thinges that be vpon Earth. Therefore wee must seeke thee neither vpon the Earth, nor in the Earthe, nor accordinge to the Fleashe, if wee lise to finde thee. This is S. Ambroses vndoubted, and moste certaine iudgement: from whiche we may not be remoued, by any amplification, or shew of woordes. If M. Harding wist needes force, & presse y bare letter, as I saide before of S. Chrysostome, he wil make S. Ambrose in one sentence plaine contrary to him selfe. For first he saith: Vidimus Principem Sacerdotum, &c. Wee haue seen (Christe) the Prince of Priestes comming vnto vs: we haue seen him, and heard him

Sacramentum  
incremētū  
& vltimū

him offering vp for vs his Bloud. He addeth immediately: *Eti nunc Christus non videtur offerre, &c.* Although Christ be not seene to offer, yet is he offered in the Earth. If we solo w the very force, and sounde of the wordes, this Contradiction of saying, and not seeing can not be salued. Wherefore, to auoide this inconuenience, we must say, that S. Ambrose speaketh of the Spiritual eies of our Faith, with which eyes wee see Christe in deede offering vp him selfe vpon the Crosse. And thus, as S. Ambrose saith; *Magis videtur, quod non videtur*: The thinge is the better seene, that is not seene. It is best seene with our Faith, that is least seene with our Bodie. For our Faith is sharper, then our eye. And in like sense S. Augustine saith: *Non vides, quomodo rubeat pars Christi: Interroga oculos Fidei. Si Crucem vides, attende & cruorem: Si vides quod pender, attende, quod fudit*: Seest thou not, how Christs portion is redde with Bloud? Aske the eies of thy Faith. If thou see the Crosse, beholde also the Bloud. If thou see, that hangeth, beholde also that it sheadde. Of these rites, and of this sight S. Ambrose speaketh: vnto whiche is required, neither circumstance of place, nor any manner Corporal, or Fleashely presence. In this sense, S. Ambrose writeth vnto certaine Holy Virgines: *Vestras mentes confidenter altaria dixerim, in quibus quotidie pro Redemptione Corporis, Christus offertur*: I may boldly cal your mindes Altars: for that in them Christe is daily offered for the Redemption of the Bodie.

Hereof M. Hardinge reasoneth thus: *Christe is offered in the Earth,*

*Ergo, Christs Bodie is at one time in many places.*

If this argument were good, then woulde this argument likewise be good:

*The Lambes, that is, Christe, was offered from the beginninge of the worlde:*

*Ergo, Christs Bodie was Really in sundrie places, before it was borne in the worlde.*

M. Hardinge might better haue reasoned thus, & haue concluded the contrary:

*Christe is not now Really, and Fleasheily offered in the Earthe:*

*Ergo, Christs Bodie is not Really, and Fleasheily present in many places.*

But M. Hardinge saith: *the sacrifice of the Church is not Thanks geuinge: as our new Masters teache vs.* Certainly our Sacrifice is the very Bodie of Christe, and that for euer, according to the order of Melchisedech, euermore standinge in Gods presence, and euermore obtaininge pardon for vs: not offered vp by vs, but offeringe vs vp vnto God & Father. For the same, it is our parte to offer vnto God our Sacrifice of Praise, & Thanks geuing. And this is the Doctrine, not onely of them, whom it liketh M. Hardinge to cal new Masters, but also of the Eldst, and most Catholike Doctours of the Church. And to allege one in steede of many, S. Augustine hereof writeth thus: *In illis Carnalibus victimis, Figuratio fuit Carnis, quam Christus fuerat oblaturus. In isto autem Sacrificio est gratiarum actio, & Commemoratio Carnis, quam pro nobis obrulit*: In those Fleasheily Sacrifices (of the Jewes) there was a Figure of the Fleashe, that Christe afterwarde woulde offer: but in this sacrifice of the Church, there is Thanks geuing, and a Remembrance of that Fleashe, whiche Christe hath already offered for vs. If M. Hardinge wil happily refuse S. Augustine, as mistrusted so: one of these new Masters, yet he may not wel refuse his owne Masse Booke. There he him selfe euen at his Masse is taught to say: *Qui tibi offerimus hoc Sacrificium Laudis: VVee, that doo offer vp vnto thee, this Sacrifice of Praise.* Wherefore, onlesse M. Harding wil leaue his Masse, he him selfe must needs passe in the number of these new Masters.

But to conclude, who can better expounde S. Ambroses meaninge, then S. Augustine, that was sometime his Scholar? He sheweth vs, by how many waies we may haue Christe present amonge vs. His wordes be these: *Habes Christum & in presenti, & in futuro. In presenti per Fidem: in presenti per Signum: in presenti per Baptismatis Sacramentum: in presenti per Altaris Cibum & Potum*: Thou hast Christe both in the time Present, and also in the time to come. In the time Present thou hast Christe

*De iis qui initi-  
antur Mysterys  
ca. 3.  
Augustin. Ser-  
mon. 119. De  
tempore.*

*Ambro. De Vir-  
ginib. li. 2.*

*Apocaby. ca. 5.*

*Hebra. 6. 7. 10.  
Roman. 8.*

*Augustin. ad  
Petrum Diacon  
ca. 19.*

*Augustin. in  
Iohan. Tract. 92.*



Origen in Di-  
uerfos. Hom. I.

Origen in  
Matthe. tract.

33.  
Origen. eodem  
tracta.

by Faith: in the time present by his Token: in the time present by the Sacrament of Baptisme: in the time present by the Meate, and Drinke of the Aulter. The like hereof is written also by Origen, and that in like order, and forme of wordes: Saying that he addeth, By the preachinge of the Apostles: and in steade of Signum, hath these wordes, Per gloriosum Crucis Signaculum. Merely the same Origen saith: Si uir-  
tus Iesu una sit cum eis. qui congregantur in nomine eius, non peregrinatur a suis, sed sem-  
per praesto est eis: If the power of Iesus be together with them, that he assembled in his  
name, he is not away from his owne, but is still present with them. And againe he saith:  
Nihil est contrarium, ipsum Iesum secundum quendam intellectum esse ubique: secundum  
aliu[m] intellectum peregrinari: It is no inconuenience, nor contrarie, that Christe in one  
sense, be euerywhere: and in an other sense, be a stranger, and absent from vs. Thus many  
waies, saith S. Augustine, and Origen, we haue Christe present emongst vs: And  
even thus saith S. Ambrose, Christe is offered in the Earth. Whereupon wee may con-  
clude thus: Wee haue Christe in Faith, in the Signe, and in the Sacrament of  
Baptisme without Meale, or Fleasly Presence: Therefore, wee haue him likewise  
without any such Meale Presence in the Sacrament of his Bodie.

M. Hardinge. The 8. Diuision.

Chrysostome  
expoundeth  
him selfe. He  
callet it a Co-  
memoration, a  
Figure, a Re-  
membrance:  
whereunto is  
required no  
Corporal Pre-  
sence.  
Bernarde liued  
after Christe  
Anno. 1120.

We finde in Chrysostome a most manifest place for the beinge of Christes Bodie in many places  
at once, so as, though he be offered in many places, yet is he but one Christe, not many Christes. His  
wordes be these: Vnum est hoc Sacrificium: alioquin hac ratione, quoniam multis in lo-  
cis offertur, multi Christi sunt: Nequaquam: sed vnus ubique est Christus, & hic plenus  
existens, & illic plenus. Vnum Corpus. Sicut enim qui ubique offertur, vnum Corpus est,  
& non multa corpora: ita etiam & vnum Sacrificium. This sacrifice is one, elles by this rea-  
son, si he it is offered in many places, be there many Christes? Not so: but there is but one Christe e-  
uerywhere, beinge here bothe fully, and there fully also; one Bodie. For as he, that is offered eu-  
erywhere, is but one Bodie, and not many Bodies, so likewise it is but one sacrifice. By this place  
of Chrysostome wee see, what hath been the Faith of the Olde Fathers touching this Article: euen  
the same, whiche the Catholike Church professeth at these daies, that one Christe is offered in many  
places, so as he be fully, and perfectly here, and fully, and perfectly there. And thus wee perceiue,  
what force their arguments haue in the iudgement of the learned Fathers, by which they take away  
from Christe power to make his Bodie present in many places at once. S. Bernarde vitereth the Faith  
of the Church in his time agreeable with this, in these wordes: Sed unde hoc nobis piissime  
Domine, ut nos uermiculi reptantes &c. From whence cometh this, most louinge Lorde, that we  
see worms creaping on the face of the earth, yea wee that are but duste and ashes, be admitted  
to haue thee present in our handes, and before our eyes, v. l. i. e. a and whole sitteth at the right hande  
of thy Father, whi he also art present to al in one moment of time from the East, to the West: from  
the North, to the South: one in many, the same in diuers places: from whence (I say) cometh this?  
Soothly, not of our dustie, or deserte, but of thy good wil, and of the good pleasure of thy sweetnes,  
for thou hast prepared in thy sweetnes for the poore one, O God. In the same sermon exhortinge the  
Church to reioyce of the presence of Christe, he saith: In terra Sponsus habes in Sacramento,  
in caelis habitura es sine velamento: & hic, & ibi veritas: sed hic palliata, ibi manifestata:  
In the earth thou hast thy spouse in the Sacrament: in Heauen thou shalt haue him without vail, or  
coueringe: bothe here, and there, is the Trueth (of his presence) but here couered, there opened.

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This place is offered by S. Ambrose, Primalius, Remigius, Basmo, Bedu-  
lius in like manner, and forme of wordes, & hath bene often alleged, & often an-  
swered. If it had pleased M. Hardinge to suffer S. Chrysostome to tel out his owne  
tale, the place had bene plaine of it selfe. For thus he saith: Offerimus quidem,  
sed Recordationem facientes Mortis eius Hoc Sacrificium Exemplar illius est. Hoc, quod  
nos facimus, in Commemorationem fit eius, quod factum est. Christus enim ait, Hoc fa-  
cite

Chrysostom in  
epist ad Hebr. c.  
homil. 17.

Christe  
vvhole  
here, and  
vvhole  
there.

are in meam commemorationem: Id ipsum semper offerimus: magis autem Sacrificij recordationem operamur. We offer in deede: but we doo it in Remembrance of his Death. This sacrifice is an Exemplar, or Figure of that Sacrifice. The thinge, that we doo, is donne in Remembrance of that thinge, that was donne before. For Christe saith, Doo this in my Remembrance. We offer vp the same thinge: Naye, rather we woorke the Remembrance of a Sacrifice. By thus many sundrie waies, Chrysostome opened his owne meaninge. Yet al this **Sp.** Hardinge thought best to dissemble closely, and to passe it in silence. Certainly, the Commemozation, or Figure, or Remembrance of Christes Death, maketh smal prouise for Copposal, or Fleashly Presence. True it is, that whole Christe is fully at euery Communion, as Chrysostome saith: not, that he is there in Fleashly, or Bodily Presence, for so **S.** Chrysostome saith not: but for that by his Grace, & holy Spite, he woorketh wholly, and effectually in the hartes of the Faithful. **S.** Augustine, and other learned Fathers, haue vsed the like manner of speache, and in the same seeme fully to expresse Chrysostomes minde. **S.** Augustine writeth thus, Veritas vna est, qua illustrantur animæ Sanctæ: Sed quoniam multæ sunt animæ, in ipsis multæ Veritates dici possunt. Sicut ab vna facie multæ in speculis imagines apparent. There is but one Trueth, where-with the Blisshed Soules are lightened. But, for as muche as, the soules be many, it may be saide, that in the same are many Truethes: as sundrie Images appeare in sundrie glasses, notwithstandinge the face be one. Againe, **S.** Augustine saith, Sapientia Dei, verbum Dei, Dominus Iesus Christus vbique præsens est: quia vbique est Veritas, vbique est Sapientia. Intelligit quis in Oriente Iustitiam: intelligit quis in Occidente Iustitiam. Nunquid alia est Iustitia, quam ille intelligit, alia, quam iste? The Wisdome of God, the Woorde of God, our Lorde Iesus Christe is euerywhere Present: for the Trueth is euerywhere, and Wisdome is euerywhere. One Man vnderstandeth Righteousnes in the East: an other vnderstandeth Righteousnes in the West. And dooth the one of them vnderstande one Righteousnes, and the other, an other: So likewise, and somewhat neare to the manner of Chrysostomes speache, Origen speaketh, Et hodie in hac Congregatione Dominus loquitur: & non solum in hac, sed etiam in alio Cætu, & in toto orbe docet Iesus, quærens organa, per quæ doceat. And euen this day, in this Congregation the Lorde speaketh: and not onely in this, but also in an other company, and in the whole worlde Iesus teache th, seekinge instrumentes, by whiche he may teache. In this sorte is Christe Present at the holy Ministration, bicause his Trueth, his Wisdome, his Righteousnes, his Woode is there Present, as the face is Present in the Glasse: not by any Bodily, or Fleashly Presence. In this manner **S.** Ambrose writeth: Cælum aspice: Iesus illic est. Terram intue: Iesus adest. Si Ascenderis in Cælum, Iesus illic est: si descenderis ad Infernum, adest. Hodie, cum loquor, mecum est: intra hunc punctum, intra hoc momentum. Et, si in Armenia nunc loquatur Christianus, Iesus adest. Nemo enim dicit Dominum Iesum, nisi in Spiritu Sancto. Looke vp into the Heauen: there is Iesus. Beholde the Earth: Iesus is there. If thou Mounte vp into Heauen, there is Iesus: If thou goe downe into Hel, Iesus is present. Euen now, while I speake, Iesus is with me: euen at this Home, euen at this Minute. And, if any Christian man speake now in Armenia, so farre hence, Iesus is with him. For no man saith, The Lorde Iesus, but in the Holy Ghost. And suche kinde of Presence at one time in sundrie places, is auouched by **S.** Chrysostome, not onely of Christes Bodie, whiche is Immozal, & Glorious, but also of any other godly Mortal Man. For thus he writeth: Vidistis Charitatis excellentiam, quemadmodum vnum hominem inexpugnabilem reddat, & multiplicet: & quemadmodum vnus in multis locis esse possit: idem & in Perside, & Romæ. Nam quod Natura non potest, potest Charitas. Nam eius hoc quidem hic erit, hoc autem illic. Quin potius integer hic, & integer illic. Itaque si mille habeas amicos, vel duo millia, perpende, quorsum possit potentia peruenire. Vides, quemadmodum Charitas res sit augmentatiua. Hoc enim est mirabile, quod vnum facit millicuplum. Thou hast seene the excellent worke kinde of Charitie, howe it fortifieth a man, as it were in a Castell, and multiplieth him, and beinge one Man, maketh him many. Thou hast seene, howe one Man may be in many places:

Augustin. in  
Psalm. II.

August. in Io-  
han. tracta. 35.

Origen. in Lu-  
cum homi. 32.

Ambros. in Lu-  
cam li. 2. ca. 1.

Chrysost. ad po-  
pulum Antio-  
chen. homil. 51.



Argum.  
taken of  
Christes  
Humani-  
tie.

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THE SIXTHE ARTICLE

one man in Persia, and the same man in Rome. For charitie canne doo, that nature cannot doo. Of one man, one portion shalbe here, and an other portion there. Naie rather, he shalbe whole here, and whole there. Therefore if one man haue a thousande frendes, or two thousande, consider, howe farre he maie reache by this power. Thou seest, howe that Charitie is a mater of increase. And this is a woonder, It maketh one man to be a thousande folde more, then he is, and as if he were a thousande menne.

The same answere maie serue also for S. Bernarde: How be it his Authozitie in this case is not great, as liuinge in the very time of Corruption, at the least eleven hundred yeeres after Christe, and so five hundred yeeres at the least without the compasse of the first five hundred yeeres.

M. Hardinge. The. 9. Diuision.

Thus al these Fathers, as likewise the rest, confesse as it were with one mouth, that Christe sitteth at the right hande of his Father, and yet is here present in the sacrament the same time, that he is in Heauen and in Earth at once, in many and diuerse places, one, and the same is euerie where offered, the one true sacrifice of the Church. And this article is by them so clearly, and plainly vntered, that (151) Figures, significations, tropes, and Metaphores can finde no appearance, nor colour at al. VVhereby the newe Maisters reasons seeme verie peeuishe: Christe is ascended, Ergo, he is not in the sacrament. Christe is in heauen sittinge at the right hande of his Father, Ergo, he is not in Earth. Christes Bodie is of nature finite, Ergo, it is contained in a place circumscripitiuely. Ergo, it is not in many places.

The B. of Sarisburie.

M. Hardinge needeth no greate studie, to answere our Argumentes. It is sufficient for him to pronounce by Authozitie, These newe Masters argumetes be al peeuishe. Merily it appeareth by the whole Substance, and Course of M. Hardinges Booke, that he hath somme good pretie skil in peeuishe Argumentes: of herwise he coulde not haue them, and vse them in suche plentie. But the Olde learned Fathers oftentimes, and commonly used suche Argumentes of Christes Humanitie, and yet were they neuer reprovod, as peeuishe, for the same, but onely by Heretiques. S. Augustine saith, Donec seculum finiatur, sursum est Dominus: Sed tamen etiam hic nobiscum est Veritas Domini, Corpus enim, in quo Resurrexit, in vno loco esse oportet. Until the worlde be ended, the Lorde is aboue: Yet not withstandinge, euen here is the Trueth of the Lorde. For the Bodie, wherein he rose againe, must needes be in one place. S. Cyrillus saith, Christus non Poterat in Carne versari cum Apostolis, postquam Ascendisset ad Patrem. Christe coulde not be conuersant with his Apostles in his Fleashe, after that he had Ascended vnto his Father. So S. Augustine writinge against the Heretique Manichees, that seemed muche to sauoure of M. Hardinges erreure, saith, Christus secundum Praesentiam Corporalem, simul & in Sole, & in Luna, & in Cruce esse non potuit. Christe, accordinge to the presence of his Bodie, coulde not be both in the Sunne, and in the Moone, and vpon the Crosse at one time. Againe he saith, Christus venturus est, illa Angelica voce testante, quemadmodum ire visus est in Caelum, id est, in eadem Carnis Forma, atque Substantia: Qui profecto Immortalitatem dedit, Naturam non abstulit. Christe shal come againe, as it is witnessed by the Angel, euen as he was seene to goe into Heauen: that is, in the same shape, and Substance of his fleashe, vnto whiche fleashe, as he hath geuen Immortalitie, so hath he leaue vnto it the same Nature, that it had before. Thus S. Augustine. And further he saith, That who so holdeth, that Christes Bodie is both in heauen, et in Earth at one time, vtterly dissolueth, and destroyeth the Nature of the Bodie of Christ. To be shorte, and not to ouercharge the Reader with allegations, S. Augustine seemeth to geue a special note by waie of prophetic, touchinge this same. For thus he saith, His dictis, mox Ascendit in Caelum: praemonire voluit aures nostras aduersus eos,

De Con. Dist. 2.  
Prima.

Cyrrill. in Iohan.  
lib. II. cap. 3.

August. contra  
Faustum Mani-  
cheum. lib. 20.  
cap. 11.

August. Epist. 57.

Augustin. De  
vniuersitate Ecclesie.  
Cap. 10.

Th. 1. 1. 1.  
Vtrum  
For the  
des of  
brother  
Christe  
stomach  
ful of  
res. as  
appears

eos, quos, procedentibus temporibus, exurrecturos esse prædixerat, & dicturos: Ecce hic Christus, Ecce illic: quibus, ne crederemus, admonuit. Nec vlla nobis excusatio est, si crediderimus aduersus vocem Pastoris nostri tam claram, tam apertam, tam manifestam, vt nemo vel obrusus, & tardus corde, possit dicere, Non intellexi. These wordes spoken, he Ascended into Heauen. Hereby he gaue our eares a Premunire against them, whiche, he fores toide vs, woulde rise in proesse of time, and say: Beholde, here is Christe: beholde, there is Christe. Vnto whome he warned vs, we shoulde geue no credite. Neither haue we now any manner excuse, if we beleue them against the voice of our Sheehearde, beinge so cleare, so open, and so plaine, that noman, be he neuer so heauie, or dulle of harte, can iustly say, I vnderstoode him not. Thus the olde Catholique Doctours thought, they might warrant the Argumentes for god, and effectual, that they toke of Christes Humantie, and of the Natural Substance of his Bodie. But perhaps, they must al goe for newe Paisters, and their argumentes likewise be condemned for pæuisthe.

Let vs therefore consider the argumentes, that M. Harding, and his companie haue founded hereupon. Thus therefore reason they, Christe is Ascended into Heauen in his Humantie; The Heauens must holde his Bodie, as S. Peter saith, vntil al thinges be restored: S. Paule saith, Our Conuersation is in Heauen, from whence we looke for our Saviour Jesus Christe: Christe saith, I leaue the worlde, and goe to my Father: The poore ye shal stil haue emonge yowe, but me ye shal not haue: Ergo, say they, Christe is stil here in the worlde in his Corporal, and Fleasheley presence. Christes Bodie is of nature, and substance finite: Ergo, It is in places Infinite. Christe hath two sortes of Bodies: One onely Local: al the rest of the other sorte not Local. It is in place: yet it occupieth, or filleth no place. It is a very Natural Mans Bodie: yet is it neither rounde, nor square, nor thicke, nor broad, nor shorte, nor longe. It hath in it no distance, or difference of partes: as byt weene eye and eye: or eye, and eare: or heade, and foote: but Eye, Eare, Arme, Hande, Heele, Toe, Heade, and Foote are al together, and eche is other, and al is one. In tenne thousande several places Christes Bodie is ful, and whole: and yet al these are but one Bodie. Thus One is Many, and Many are One: Aboue is Beneath, & Beneath is Aboue: Local, is not Local: and not Local, is Local: and al this without the authoritie, either of Goddes holy Word, or of any one Olde Catholique Father. These be M. Hardinges Catholique Conclusions: euen the very same, that were vsed, and auouched by Eutyches, Apollinarius, Manichæus, and other like Heretiques in olde times: and therefore they may not now be counted pæuisthe. And that thou maist the better feele the sauour, & soundnesse of these mens Doctrine, I beseeche thee, Gentle Reader, to consider these wordes of Robert Holcot, a great Doctour of y<sup>e</sup> side. Si fuissent mille hostia in mille locis, eo tempore, quo Christus pepedit in Cruce, Christus fuisset Crucifixus in mille locis. If there had bene a thousande hostes, in a thousande places, at that very time, when Christe honge vpon the Crosse, then had Christe benne Crucified in a thousande places. Again he saith, Pono, quod tempore illo, &c. I suppose, that at the same time, the soule of Christe, departinge from his Bodie vpon the Crosse, had come vnto, and rested in one of the said hostes. If so, then had Christes Bodie benne both quicke, and deade at one time. Thus muche D. Holcot. Here hast thou, Good Reader, a taste of M. Hardinges Doctrine: in respecte whereof al other Doctrine must needes be condemned, and cast as pæuisthe. Alas, they wander vp and downe in meere vanities, and, as S. Paule saith, They woulde be Doctours of the Lawe, not vnderstandinge, neither what they saie, nor what they affirme. Merily S. Augustine saith, Quando de forma Serui cogitas in Christo, Humanam effigiem cogita, si est in te Fides. When thou thinkest of the forme of a seruante in Christ, thinke of the forme of a man, if thou haue any Faith in thee.

This mater, saith M. Hardinge, is so clearely vttered by these fathers, that Figures, Significations, Tropes, and Metaphozes canne haue no place. M. Hardinge woulde not thus haue saide, if he had any regarde vnto his Reader. By the

Argum.  
taken of  
Christes  
Humani-  
tie.

Math. 24.  
Luce. 17.

Act. 1.  
Act. 3.  
Philipp. 3.  
Iohan. 16.  
Matthe. 26.

Thomas in 3.  
qua. 76. ar. 30.

Holcot. in 4.  
Senten. q. 3.

1. Timoth. 1.  
Augustin. in 104.  
Iohan. Tracta. 40.



very order, and tenoure of these Fathers wordes, Chyſte cometh: and yet cometh not. Chyſte is not ſeene: and yet is ſeene. Chyſte is touched with handes: yet noman canne touche him. Every man ſeeth him without guile, or erre: yet noman ſeeth him. Elias is above: and at the ſame time, the ſame Elias is beneath. Elias Coate is called Elias: Chryſoſtome, and Ambroſe are ſaine both to correct the rigoure of theire ſpeache, and to uſe theſe woordes, Memoria, Exemplar, Commemoration, and Remembrance. And what is there here els but Figures: Yet ſaith M. Hardinge, ſignifications, and Figures here can haue no place. It is to great tyzannie, ſo muche to mocke, and abuſe Goddes people.

M. Hardinge. The. 10. Diuiſion.

In makinge of whiche ſcender argumentes, they wil not ſeeme, to acknowledge, whoſe Bodie it is, then that, whiche is proper to God, whoſe power is ouer al, and to whom al thinges obeye.

The B. of Sarisburie.

Yes vndoubtedly, we acknowledge, the Bodie of Chyſte to be the Bodie of the Sonne of God, and therefore the Bodie of very God. Yet neuertheleſſe we know, and M. Hardinge alſo ought to knowe, that the ſame Bodie of Chyſte is a Creature, and therefore no God. And ſurely, if M. Hardinge had wel conſidered the Principles of his owne Doctrin, he might ſoone haue founde out the folie of this reaſon. For Albertus Magnus his owne Doctoure is ſit againſt him. Thus he writeth, Corpus Chriſti non eſt in pluribus locis ratione Vnionis, ſed ratione Conſecrationis, quia Conſecratur in pluribus locis. The Bodie of Chyſte is not in many places by meane of the Union, it hath with the Godhead, but by meane of the Conſecration, becauſe it is Conſecrated in many places. Thus Albertus wrote of Chyſtes Bodie, contrary to M. Hardinges meaninge, notwithſtandinge he was not ignorant, whoſe Bodie it was.

Albertus Magnus in Dionys. Eccl. Hierarch.

Eutychianus PP. Epist. 1.

In deede Eutychianus ſaith, Hæc fallendi ſimplices, atque ignorantes Hæreticis occasio eſt, &c. This occaſion Heretiques haue, to beguile the ſimple, and the ignorant: that the thinges, that are ſpoken of Chyſte accordinge to his Manhead, they imagin the ſame to be ſpoken accordinge to the infirmitie of the Diuine Nature: and becauſe Chyſte beinge one Perſone, ſpeaketh al thinges of him ſelf, they ſaie, he ſpake al thinges of his Godhead. Thus Eutychianus ſaith, M. Hardinges reaſon ſerued wel Heretiques in olde times, therewith to beguile the people then, as he doeth nowe. So the olde Heretiques, Saturninus, Manicheus, and Marcion denied the Veritie of Chyſtes Fleaſhe, becauſe it is ioined, and vnitied to the Godhead. So Athanaſius, and Epiphanius ſaie, that the Heretique Apollinarius helde, and taught the people, that Chyſtes Bodie was of one Subſtance with the Deitie.

Athanaſius De Incarnatione Chriſti.

Epiphanius De Ebionais. τὸ σῶμα χεῖρ ὁμοούσιον εἶναι τῷ θεῷ ΤΗΤΙ.

Eugr. li. 4. c. 39. Nicephor. li. 17. ca. 29.

Hilari. li. 10.

De Trinitate.

Auguſt. Epist. 57.

ad Dardanum.

Epiphani. li. 3.

In breui declaratione de Fide Catholica.

In conſideration of the ſame Union, the Emperour Juſtinian was leade into the Heretie of certaine, that were called Αφρατοδοκίται, & helde, that Chyſtes Bodie was euermore Glozious, and without corruption. So likewiſe was Eutyches deceiued: likewiſe the Godly learned Father S. Hilarie, as it is ſaide befoze. Al theſe Hereties, and errors ſprange onely of M. Hardinges reaſon, ſo that the Authours, and maintainers thereof, yelding reuerence vnto Chyſtes Bodie, as deuotion required, ouermuche conſidered, whoſe Bodie it was.

It is in deede, as I ſaide befoze, the Bodie of God. But S. Auguſtine ſaith, Non, quod in Deo eſt, eſt vbique, vt Deus. What ſo euer is in God, is not therefore euery where, as God is. And againe, Cauendum eſt, ne ita Diuinitatem aſtramus Homini, vt veritatem Corporis auferamus. We muſt beware, that we do not ſo defende the Godhead of the Man, that we deſtroie the truth of his Bodie. And therefore Epiphanius expreſſe ſinge the ſtate of Chyſtes Immortal Bodie, as it is nowe in heauen, writeth thus: Sedet ad Dextram Patris, &c. He ſitteth at his Fathers Right hande in Glorie, not puttinge away his Bodie, but ioininge the ſame in Spiritual condition in the perfection of one Gods heades.

head: even as our bodies, that now we are sowne accordinge to the Fleashe, shalbe raised againe accordinge to the spirite. So saith the Goely Martyr, Vigilius: Caro Christi, quando in terra fuit, non erat in Cælo: & nunc, quia est in Cælo, non est vique in terris: The Fleashe of Christe, when it was in the Barthe, was not in Heauen: and now because it is in Heauen, is not verily in the Barthe. This holy Father asseuereth it, and auoucheth it for true, and saith: Verily it is not in the Barthe: And his reason is onely this: Because it is in Heauen. And he concludeth thus at the last: Hæc est Fides, & Professio Catholica, quam Apostoli tradiderunt, Martyres roborauerunt, & Fideles hucusque custodiunt: This is the Catholique Profession, and Faith, whiche the Apostles haue deliuered, the Martyres haue confirmed, and the Faithful hitherto doo continue. Thus the Olde Catholique Fathers in olde times beleued, and wrote of Christes Bodie: and yet they had not forgotten, whose Bodie it was.

ὁ καὶ τὰ ἡ  
μῶν σώματα  
μελλοῦσι.  
vigilius contra  
Eutychem li. i.  
Quia est in  
Cælo.  
The Catholique  
Faith.

## M. Hardinge. The. ii. Diuision.

But because M. Iuel, and they of that secte, seeme to sette litle by these Fathers, though very Aun-  
cient, S. Bernarde excepted, and of the Church holden for saintes, I wil bringe forth the Autho-  
ritie of Martin Bucer, a late Doctour of their side, though not Canonized for a sainte as yet, for  
that I knowe. This newe Father, whome they esteeme so muche, and was the Reader of Diuinitie  
in Cambridge in Kinge Edwardes time, very vehemently, and for so muche truly, affirmeth the true  
Real presence of Christes Bodie in the Sacramente. For he saith, Christe saide not, This is my spi-  
rite, This is my Vertue: But this is my Bodie. Vwherefore we must beleue (saith he) Christes Bodie  
to be there: even the same that did hang vpon the Crosse, our Lorde him selfe. Vwhiche in some parte  
to declare, he useth the similitude of the sunne for his purpose contrary to M. Iuelles Negative, to proue  
Christes Bodie present, and that Really, and Substantially, in what places so euer the Sacramente is

rightly ministered. His wordes be these. Vt sol verè vno in loco Cæli visibilis circumscrip-  
tus est, radijs tamen suis præsens verè & Substantialiter exhibetur vbi libet Orbis: Ita Do-  
minus, etiam si circumscribatur vno loco Cæli arcani, & Diuini, id est, Gloriæ Patriis, Ver-  
bo tamen suo, & Sacris Symbolis, verè, & totus ipse Deus, & homo præsens exhibetur in  
Sacra Cæna, eoque substantialiter, quam præsentiam non minus certò agnoscit mens cre-  
dens Verbis his Domini, & Symbolis, quam oculi vident, & habent Solem præsentem de-  
monstratum, & exhibitum sua corporali luce. Res ista arcana est, & Noui Testamenti, res  
Fidei non sunt igitur huc admittendæ cogitationes de præsentatione Corporis, quæ con-  
stat ratione huius vitæ etiam patibilis, & fluxæ. Verbo Domini simpliciter inhaerendum  
est, & debet Fides sensuum defectui præbere supplementum. Vwhiche may thus be Englished.  
As the sunne is truly placed determinately in one place of the visible heauen, and yet is exhibited  
truly, and substantially by his beames euery where abroade in the worlde: so our Lorde, although  
he be conteinèd in one place of the Secrete and Diuine Heauen, that is to witte, the Glorie of his Fa-  
ther, yet for a that, by his Vwoorde, and holy Tokens, he is exhibited present in his holie supper  
truly, and him selfe whole, God, and Man, and therefore Substantially, or in Substance. Vwhiche præ-  
sence the minde geuinge credite to these our Lordes wordes and tokens, doth no lesse certainly ac-  
knowledge, then our eyes see, and haue the sunne present shewed and exhibited with his Corporal  
light. This is a secrete matter, and of the Newe Testament: a matter of Faith: therefore herein thoughtes  
be not to be admitted of such a presentation of the Bodie, as consisteth in the maner of this life pas-  
sible, and transitorie. Vve muste simply cleaue to the woorde of our Lorde, and where our senses faile,  
there muste Faith be helpe to supplie. Thus we see, howe Bucer in sundrie oher pointes of Faith both  
deceiued, and also a deceiuous, confirmeth the trueth of this article pitifully, and plainly. Suche is  
the force of trueth, that oftentimes it is confessed by the verie enemies of trueth.

Fight not with the Church M. Iuel, but fight with the enemy of the Church. Fight with him  
whome you haue folowed in departinge from the Church, who neuerthelesse by force of trueth, is  
drinen against you to confesse the trueth in those most plaine wordes, Verè & totus ipse Deus &  
homo præsens exhibetur in Sacra Cæna, eoque Substantialiter. In this holie supper him selfe,  
God, and man is exhibited present truly, and whole, and therefore Substantially.

This Similitude  
of the Sonne  
clearly openeth  
the whole ma-  
ter. For the Sub-  
stance, or Bodie  
of the Sonne is  
Really present  
onely in one  
place.

The



In Concil. Chalcedon. Actio. 1.

Concil. tomo 1 in Apolog. i. C. 111.

In prefatione Concil. Sardicen. Hilarius.

The Sunne.

Coddes name be praised: neither do we refuse the iudgement of the Ancient Fathers in these cases: neither hath M. Wardinge, soz ought, that may yet appeare, any iust cause, thus to vaunte him self of the same. Here he allegeth y<sup>e</sup> Authoritie, of D. Bucer: even as the Heretique Cypches sometime, to mainteine his Heresie alleged S. Cyprian: or as the Pestoian Heretiques alleged the Authoritie of the Nicene Council. For, notwithstanding D. Bucer, to avoide contention, as a man desirous of peace, was contente to yelde unto certain indifferent termes, as D<sup>r</sup> fias that learned Father sometime did in the Council of Ariminum to the Arians, yet was his resolution herein euermore thzoughly, and fully known. And the very similitude, or example, that he bleth of the Sunne, putteth the mater out of al question. For like as the Bodie, or Compasse of the Sunne beinge in one certain place of the Heauens reacheth out his beames, and geneth influence into the worlde: even so Chyiste the Sonne of Justice, beinge in Heauen in one place at the Right hande of God, likewise reacheth out his beames, and geneth his influence into the faithfull, and so sedeth them, not by bare Imagination, or Fantasie: but Truly, Substantially, and in dede. And as the Sunne is more comfortable, and more refreasheth the worlde, beinge absent, by his beames, then if his very Natural Substance, and compasse laie here vpon the Earth: even so the Bodie of Chyiste bringe in the Glorie of his Father, in the very Substance, and Nature of our fleshe, and there euermore intreatinge Mercie for our sinnes, is muche more comfortable vnto vs, & more quickeneth both our Bodies, and Soules by his heavenly, and spiritual influence, then if it were here present fleshely before our eyes. And as the Sunne not comminge downe from heauen, nor leauing his place, is neuerthelesse present with vs in our houses, in our faces, in our hands, and in our boosomes: even so Chyiste beinge in heauen, not comminge downe, nor leauing his rounge there, yet neuerthelesse is present with vs in our Congregations: in our Partes: in our Prayers: in the Sacrament of Baptisme: and in the Sacrament of his Bodie, and Bloud. Therfore S. Ambrose saith: Maria, quia quarebat in terra, tangere non potuit: Stephanus reuigit, quia quarebat in Cælo: Marie coulœ not touche Chyiste, because she sought him vpon the Earth: But Steuen touched him, because he sought him in Heauen. And againe he saith: Non enim corporali tactu, sed Fide tangimus: For we touche not Chyiste by any bodily meane, but by our Faith: And therfore againe he saith: Stephanus intra Cælos Dominum cernit absentem: Steuen seeth Chyiste beinge absent, within the Heauens. So saith Origen: Per Euangelistarum, & Apostolorum prædicationem: per sui sancti Corporis, & Sanguinis Sacramentum: per Gloriosum Crucis signaculū nobiscum Deus: God is with vs by the preachinge of the Euangelistes, and Apostles: by the Sacrament of his Bodie, and Bloud: and by the Glorious Signe of his Crosse. So S. Augustine: O stulta infidelitas persequentis: Si quæris exilium, quo Christianus iubeatur ire, prius si potes inueni, quo Chyistus cogatur exire: O the fonde infidelitie of this persecutor. If thou seeke a place of banishment, whither thou maist commaunde a Christian man to goe, first, if thou canst, finde a place, from whence thou maist commaunde Chyiste to departe. And againe, thus he writeth vnto the Godly widowe Italicā. Non debere desolatam arbitrari, cum in interiore homine habeas Chyistum præsentem per fidem corde tuo: Thou maist not thinke thee selfe to be desolate, while thou hast Chyist present in thy parte, in the Inner Man by Faith. So againe: Non est Iudeus, non est Græcus &c. Sed omnia, & in omnibus Chyistus: There is no Jewe, there is no Gentile: but Chyiste is al, and in al. In like sence S. Hierome saith: Tangat digitulo: & vltro exhibimus. Domini est terra, & plenitudo eius. Chyistus loco non renetur inclusus: Let him pushe vs with his finger: and we wil forth willingly. The Earthe is the Lordes: and the fulnes thereof. Chyiste is not holden prisoner in any place.

Ambros. in Lucam. li. 10. ca. 24.

Ibidem.

Ambros. Sermo. 58. De Maria Magdal.

Origen. in diuersos Euangelij locos, hom. 1.

August. de Natali B. Cypriani Sermo. 12.

August. Epist. 6.

August. De Sermone Domini in monte. lib. 1.

Hieronym. adversus errores Iohan. Hierosol.

Thus

Thus is Christe present amongst vs: thus wee feele him: thus wee see him. But al this is the worke of Faith: it needeth no fleshly, or Local presence. Therefoze S. Augustine saith: Non recte tangitur, id est, non recte in illam creditur: He is not touched wel: that is to saie, He is not beleued wel. So saith S. Bernarde: Tangitur, sed affectu, non manu: voto, non oculo: Fide, non sensibus: He is touched, but with deuotion, not with hande: with Zele, not with eye: with Faith, not with sense. And thus we saie, we haue Christe present, not as, M. Hardinge saith, onely for a minute of an houre, wherein is neither sauoure, nor comfozte: but verily, effectually, & if he be delited with that worde, Substantially, and for euer, euen vnto the consummation of the worlde. Neither doth he denie, that Christe is present, that denieth this Imagination of Crosse, & fleshly Presence. Origen saith: Si Virtus Iesu congregatur cum his, qui congregantur in nomine eius, non peregrinatur a suis, sed semper praesto est eis: If the power of Iesus be togetther with them, that are gathered in his name, then is not he absent from his owne, but is euermore present with them.

Augustin. in  
Iohan. tract. 121.  
Bernard. in Ca-  
nt. Canticorum  
serm. 26.

Origen. in Mat-  
the. tractat. 33.

By these fewe, I trust, it may appeare, that we neither are departed from the Church of God, nor fight against the Church. But you, M. Hardinge, vnder this glorious title of the Church, thinke to carrie your selfe inuincible. Howe be it, as there be two sortes of faithes, so are there two sortes of Churches: the one True, the other False. Your Church, beinge as nowe vtterly bolde of Goddes worde, is as a Lanterne without light. Leo writinge against Iutche, as you be, saith thus: Ecclesiae nomine armamini: & contra Ecclesiam dimicatis: Ye arme your self with the name of the Church: and yet ye fight against the Church. S. John in his Reuelations saith, They name them selues Jewes, that is, The people of God, but they are the Synagoge of Satan. I fight not, M. Hardinge, thus against God: fight not against your owne Conscience. It is harde for you, thus to kike against the prycke. The more ye fight, the more ye bewray your owne nakednesse. These coloures, and shadowes muste nedes bade: God with his Trueth wil haue the Glorie. Amen.

Leo ad Pales-  
tin. nos.  
Apocalyp. 2.  
Act. 9.

#### M. Hardinge. The. 12. Division.

Nowe to be shorte, where as the chiefe argumentes, that be made against the beinge of Christes Bodie in many places at once, be deduced of nature, in respecte that this article seemeth to them, to abolishe nature: it may please the to vnderstande, that God, who is auctour of nature, can by his power doo with a Bodie that, whiche is aboute the nature of a Bodie, nature not destroyed, but keapte and preserued whole. VVhiche Plato the Heathen Philosopher woulde soone haue bene induced to beleue, if he were aliue. VVho asked, what was nature, answered, Quod Deus vult, that which God wil. And therefore wee beleue, that Enoch, and Elias, yet mortal by nature, doo by power of God liue in Bodie, and that aboute nature. Abacuc was by the same power caught vp, and in a moment caried from Ieremie to Babylon, his nature reserued whole. S. Peter by God accordinge to nature walked on the earth, the same by God besides nature, walked vpon the waters. Christe after condition of nature assumed, suffered death in Bodie: the same Christe by his diuine power entred with his Bodie in to his Disciples through doores closed.

M. Harding see-  
meth not wel  
to consider,  
what Plato  
meant.

#### The B. of Sarisburie.

Our prouses are grounded, not onely vpon Natural Reason, but also vpon the expresse, and knowen Will of God. And by Iutche Argumentes the learned Fathers were wonte in olde times, to dispute of Christes Humanitie against Apollinarius, Manicheus, Eutyches, and other like Heretiques, without controlment. For Natural Reason holden within her bandes, is not the enemye, but the daughter of Goddes Trueth. And therefore he must be very vnreasonable, that wil thus without cause be angrie with reason. But it appeareth, that M. Hardinge, as he is vtterly without Scriptures, and Doctours in these cases, so is he also bolde of Reason.



Reason. As touching Plato, it seemeth, there was harde holde, when a Natural Philosopher must stande forth, to proue Chyistes Mysteries. This mater, within these fewe hundred yeres, hath bene attempted many waies: by Logique: by Philosophie: by the Metaphysiques: & by the names of Olde Fathers. But when none of al these healpes woulde serue, they imagined, and brought forth Animosam Fidem, a Faith without any worde of God, holde to beleue, they knewe not what. In the ende findinge their wante, and weakenes heresh, for that this Faith had no grounde, they diuised Miracles, and fieres penough, and ioined them with it: Then was the mater sufficiently, and fully proued.

But Plato saith: Natura est, quod Deus vult: Nature is that thinge, that God wil. First, what if M. Hardinge vnderstande not, what Plato meante: And what if Plato neuer vnderstoode, what M. Hardinge meaneth: Yet muste Platoes name serue to proue al M. Hardinges fantasies: Plato saith: Nature is what so euer God wil. Must wee therefore conclude, That Colde is Hoate: White is Blacke: Accident without Subiecte: Subiecte without Accident: a Bodie is no Bodie: a Nature finite is Infinite: What a strange kinde of Philosophie hath M. Hardinge founde out: It is a simple weapon, that these menne will refuse, to serue their turne.

The Philosophers called Epicuræi, helde this fantasie, that God lieth in Heauen idly, and at ease, neuer incombzyng or troublinge him selfe with the rule of the worlde: and that therefore Nature ruleth it self onely by chaunce, and at aduenture, without any certayne direction of Goddes gouernement: and that, what so euer is donne therein, is no parte of Goddes doinge. Contrary wise the Philosophers called Stoici, helde an other fantasie, that God him selfe is nothinge elles but nature, and that therefore al thinges are wrought by necessitie, and force of Destine, and that God is hable to worke no Miracle, nor to do any thinge contrary to the common course of Nature. Both these folies Plato repproued by this horte answer, Natura est, quod Deus vult. His meaninge is, that Nature is subiecte, and obedient vnto God, and that there is, neither Chaunce, nor Necessitie in the course of Nature: but al thinges are ordred by Goddes appointment, and Natural Causes are onely the instrumentes of Goddes Will. And therefore some compare Nature to the horse, and God to the horseman, that bybleth her, and turneth her, whither he listeth. And for the same cause Origen saith: Anima mundi est Virtus Dei: The Soule of the Worlde is the power of God. And S. Basil saith: The VVorlde is the schoole of our soules, to leade vs to knowe God. Therefore God was hable by his power to diuide the Sea: to pul backe, and to staie the Sunne: to open the Earthe: to make the water of Iordane to stande as a walle: to staie the fier from burninge, and the water from downinge. If any man liste to knowe the cause hereof, there is none other, but Goddes will. In this sence the Philosopher Simonides was wonte to saie: Solus Deus est Metaphysicus: God alone is Supernatural. And Pindarus for the same called God Ἀριστέτερον, The best, or skilfullest Artificer. Likewise S. Augustine saith: Quomodo est contra Naturam, quod Dei sit voluntate, cum voluntas tanti Conditoris sit cuiuscunque rei Natura: How is it against Nature, that is donne by Goddes VVil, seeinge the VVil of so noble a Creator is the Nature of every thinge: This vndoubtedly was Platoes meaninge. Now let vs examine M. Hardinges reasons.

Nature is what so euer God wil: Elias, and Enoch are yet alliue in their bodies: Abacuc was caught, and carried to Babylon: S. Peter walkte vpon the Sea: Ergo, Chyistes Bodie is at one time in a thousande places. These argumentes holde A posse, ad Esse, and might haue stande the Heretiques Manicheus, and Eutyches in some god stede: but in Catholique Scholes they haue no place.

But howe is M. Hardinge so wel assured of Goddes will: Howe knoweth he, that God will haue Chyistes Bodie to be in a thousande places at one time: to be every

Origen. περὶ  
ἀρχῶν. li. 2. c. 1.  
Basil. Hexame-  
ron. hom. 1.  
Ἰν ἧ ἁλὶ  
λασκαλεῖον,  
καὶ θεοῦ νόμος  
εἰς πᾶσι  
τίσι.  
Augustin. De  
Civitate Dei. li.  
21. cap. 8.

Christe in  
his owne  
handes.

every where: to be infinite: to be no Bodie: Verily, the Ancient Fathers, for any thinge that may appeare, neuer knewe it. Contrary wise, he might haue saide, Gods holy Will was, that Christe shoulde take the Natural Substance of a mans Bodie: and, that in al thinges he shoulde be like vnto his brethren: and, that his Bodie shoulde be a Creature: and, as S. Augustine saith, shoulde be in one place. This is Goddes knowen, and expresse Will: therefore by Platons iudgement, this is Nature. Certainly S. Augustine saith, as it is before alleged: Christus Corpori suo Immortalitatem dedit: Naturam non abstulit: Christe gaue Immortalitie to his Bodie: but he tooke not from it the former Nature of a Bodie. Thus mutche hath M. Harding gotten by the Authozitie of Plato.

Hebra. 2.  
August. De  
Consecra. Dis. 2.  
prima.  
August. epist. 57.

M. Hardinge. The. 13. Division.

Christe at his last supper accordinge to Nature sate downe with his twelve Disciples, and amonge them occupied a place at the Table visibly, by his diuine power there he helde his Bodie in his handes: invisibly (152) for (as S. Augustine saith) Ferebatur manibus suis, he was borne in his owne handes: where nature gaue place, and his owne Bodie was in moe places then one. Verily, Non est abbreviata manus Domini, The hande of our Lorde is not shortened, his power is as greate, as euer it was. And therefore let vs not doubt, but he is able to vse nature finite, infinitely: specially now, the nature of his Bodie beinge glorified after his Resurrection from the dead. And as the liuinge is not to be sought amonge the dead, so the thinges that be done by the power of God aboue nature, are not to be tried by the rules of Nature.

The. 152. Vn-  
trueth, standing  
in vn sufficient  
reportinge, and  
misconstruinge  
S. Augustines  
woordes.

The B. of Sarisburie.

S. Augustine saith: Christus ferebatur in manibus suis: Christ was borne in his owne handes. These woordes are often alleged, and seeme at the viewe to sounde some what of M. Hardinges side. But beinge wel weighed, & considered, they discharge them selfe, and are soone answered. First it is knowen, and confessed, that S. Augustine in reportinge these woordes, either by meane of the Translation, or by some other error, was mutche oversene, and alleged that for Scripture, that in dede neither is any portion of the Scripture, nor els where to be founde. For where he saith, David was borne in his owne handes, the very Text is this, Collabebatur in manibus eorum: He wente reylinge in their handes. And so S. Basile allegeth, and expoundeth the same place: παραπερσόμενος ἐν ταῖς χερσὶ τῶν οὐκ ἄντων, Caried a longe in the seruantes handes. And thus S. Augustine beinge deceiued in the Text, was faine, to force the same to some violent Construction.

1. Samuel. 21.  
Basil. in Psal. 33.

Pet saith M. Harding, S. Augustines woordes be plaine, Christe was borne in his owne handes. It is neither indifferent, nor true dealinge, thus to nippe, and to proine the Doctours sayings: and alleginge a few woordes, to leaue out y<sup>e</sup> rest, and especially such woordes, as be material, & hable to geue light vnto the whole. For S. Augustine saith not, Christe bare him selue Really, Substantially, and in dede in his owne handes, as it is here vntrely supposed: neither, as M. Harding hath added of his owne, by his Diuine power, or invisibly: But contrary wise he expoundeth him selfe by these woordes: Ipse se quodammodo portabat: In a manner, and after a sorte he caried him selfe. This woorde, Quodammodo, in the Schooles is called, Terminus diminuens: whiche oftentimes in reasoning breedeth errour. For these woordes, Quodammodo, After a sorte, and, Verè, verily, or in dede, are euer contrary. So saith S. Augustine: Sacramentum Corporis Christi, secundum quendam modum Corpus Christi est: The Sacrament of Christes Bodie, in a certaine sorte, is the Bodie of Christe. And this sorte, or manner he expoundeth thus: Nisi enim Sacramenta similitudinem quandam earum rerum, quarum Sacramenta sunt, haberent, omnino Sacramenta non essent: Onlesse Sacramentes had somme likenesse of those thinges, whereof they be Sacramentes, they shoulde vntrely be no Sacramentes.

Quodammodo

August. Epist. 23.  
ad Bonifa.  
Ibidem.



his owne handes.

Bertramus De  
Sacramen. Eu.  
De Consecra.  
Dist. 2. Hoc est.  
In Glo. a.

Augustin. De  
verbis Domini  
in Euangeli.

Matthae. Sermo.  
33.

Augustin. in  
Psalm. 30.

Augustin. in  
Psalm. 33.

Secundum Lite-  
ram.

Augustin. in  
Psalm. 33.

Ibidem.  
Concion. 2.

Augustin. De  
sanctis Sermo.  
no. 35.

Likewise saith Bertramus: Secundum quendam modum Corpus Christi est. Modus hic in Figura est, & in Imagine: The Sacrament after a certaine manner is the Bodie of Christe: This manner standeth in a Figure, and in a Representation. So likewise the very Barbarous Close vpon the Decrees expoundeth the same: Celeste Sacramentum, quod verè representat Corpus Christi, dicitur Corpus Christi, sed improprie. Vnde dicitur, suo modo: sed non rei veritate, sed significante Mysterio: vt sit sensus, vocatur Corpus Christi: id est, Significat Corpus Christi: The Heauenly Sacrament, whiche verily dooth represent the Fleashe of Christe, is called Christes Bodie: but not in plaine kinde of speech. Therefore S. Augustine saith, Suo modo, after a sorte: which is, not in the very truth of the mater, but by a Myserie signifieinge: that the meaninge be thus, It is called the Bodie of Christe, because it signifieth the Bodie of Christe. Touchinge the thinge, that Christe helde in his hande, S. Augustine confesseth, it was Breade: for thus he writeth: Quāuis Panem, quē Dominus gestauit in manibus, oculis suis non aspexerunt. Albeit they neuer saw with their eyes the Breade, that the Lorde helde in his handes. Yet the same Breade, because it is a Sacrament of Christes Bodie, after a sorte, as S. Augustine saith, is also called Christes Bodie. Thus dooth S. Augustine oftentimes ble this woorde, Quodammodo. For example, he writeth thus: Ecclesia, quos lucrata fuerit aliquo modo, eos manducat quodammodo: The Church after a sorte eateth them, whom by any meane she hath gotten. And againe vpon the same Psalme: Quid est harrere Cornibus, nisi quodammodo Crucifigi: Figura est ista de Christo: What was it els, that the weather was tied by the hornes, but after a sorte to be Crucified? Therefore this is a Figure of Christe. In this sense S. Augustine saith, Christe, Quodammodo, After a sorte, not verily, or in dede, but in a Sacrament, or in a figure bare him selfe in his handes.

But M. Hardinge wil replie: S. Augustine saith thus: Hoc quomodo intelligatur in ipso Dauid secundum Literam non inuenimus: in Christo autem inuenimus: How this may be taken in Dauid him selfe, accordinge to the letter, we finde not. But in Christe we finde it. Therefore, he wil say, this must be verified in Christe, euen accordinge to the letter. This error riseth of the misvnderstandinge of these woordes of S. Augustine, Secundum literam: Whiche sometime are vsed for the Literal Sense, or the very sounde of the bare woordes: sometime for the Historical Sense, that is to say, for the course, and tenoure of the storie. Now saith S. Augustine, that Dauid shoulde any way beare him selfe, Secundum literam: Accordinge to the storie written of him, it dooth not appeare: but that Christe, After a sorte, that is, by way of a Sacrament, thus caried him selfe, euen in the storie of the Gospel, whiche is to say, Secundum literam, it doothe appeare. And that these woordes, Secundum literam, be oftentimes thus vsed, any man may some perceiue, that shal diligently note and consider the Ancient Fathers. First S. Augustine in the place alleged, vt tereth this mater of Dauid, in this sorte: In regnorum libris, vbi omnia nobis scripta sunt, quæ pertinent ad res gestas Dauid, non inuenimus hoc: In the Bookes of the Kinges, where as al thinges are written to vs, that pertaine to the dooinges of Dauid, this thinge wee finde not. And againe in the same place: Christus cum commendaret Corpus, & Sanguinem suum, Humilitatem suam commendauit, in eo, quod in ipsa Historia Scriptum est in illo quasi furore Dauidis: When Christe recommended vnto vs his Bodie, and Bloud, he recommended vnto vs his Humilitie, in that thinge, that is writte in the very storie touching that madnesse of Dauid. This is it, y S. Augustine meante, by these woordes, Secundum literam. Now, y this woorde, Litera, is often taken for y storie, it doth many waies appeare. S. Augustine saith thus: Ambrosius cum tractaret hunc locum, ait: Nec Historia, nec Litera docet, Mariam gladio finiuisse vitam: Ambrose writinge hereof, saith thus: Neither the storie, nor the Letter doth teache vs, that Marie was slaine with a sweerde. So S. Hierome: Elcam dedit timentibus se: He gaue foode to them, that feare him. In the



the time of hunger he feede Elias: in the wilderness he rained Hanna vnto the  
Zelous: he addeth, *Ex hoc secundum Literam*: And this accordinge to the Letter: whiche  
is, accordinge to the *Storie*. So likewise *S. Gregorie*: Subditur, quod de eo mini-  
me scriptum legitur: *Effudit in terram viscera mea*: Ex qua re necesse est, vt, dum hæc  
Iuxta Literam inuenire non possumus, ea, quæ in verbis eius Secundum Historiam sonant,  
iuxta Spiritum inquiramus: Thus *S. Augustine* vseth these wordes, Secundum  
Literam, not for the Literal Sense, as these Men woulde faine haue it, but for the  
Record, and knowledge of the *Storie* written of David. *M. Harding* shoulde haue  
remembered, that misundersandinge of his Doctor maketh no sufficient prouise.  
Howe be it, it is muche to be feared, that *M. Hardinge* of purpose leaste out this  
worde, *Quodammodo*: and not of ignorance, but wittingely, and willingly mis-  
reported, and falsified *S. Augustines* meaninge. Certainly *S. Augustine* hath  
not one of al these wordes, neither, by Diuine Power: no, Inuisibly: no, Pa-  
ture gaue place: no, *Christes* Bodie was in moe places, then one.

*M. Hardinge. The. 14. Diuision.*

And that al absurdities, and Carnal grossnes be severed from our thoughtes, where true *Christen*  
people beleue *Christes* Bodie to be in many places at once, they vnderstande it so to be in a *Mysterie*.  
Nowe to be in a *Mysterie*, is not to be comprehended in a place, but by the power of God to be made  
presen in sorte, and manner as he him selfe knoweth, verily so, as no reason of man can attaine it, and  
so, as it may be shewd by no examples in Nature. Whereof that notable sayinge of *S. Augustine*  
may very wel be reported. *O homo, si rationem à me poscis, non erit mirabile: exemplū qua-*  
*ritur, non erit singulare*: That is, O Man, if (153) (herein) thou require reason, it shal not be mir-  
aculous: seeke for the like example, and then it shal not be singular. If Goddes workinge be compre-  
hended by reason, (saith the holy *Gregorie*) it is not wonderous: neither faith hath neede, whereto  
Mannes reason genereth prouise.

*The B. of Sarisburie.*

Beinge in a *Mysterie*, as it is before and weared, like as it requirerh no Circum-  
stance, or necessitie of place, so it requirerh no Bodily, or Real Presence. Contrary-  
wise, if *Christes* Bodie were Present in deede, & in sutch a Crosse, & Fleashy sorte,  
as is here conceiued, then were it no *Mysterie*. For, to be Present in a *Mysterie*, &  
to be Bodily, and Fleashly present, are taken for contraries. And therefore the  
Close saith, as is before alleged: *Sacramentum dicitur Corpus Christi, non rei Verita-*  
*re, sed significantie Mysterio*: The Sacrament of *Christes* Bodie is called *Christes* Bodie: not  
in Truth of the mater, but by a *Mysterie* significinge.

But, where as it is further saide, that this Mystical presence is knowen onely  
vnto God, and, I trowe, to *M. Hardinge*, and to noman beside, al this is nothinge  
else, but Religious *Folie*, imagined onely to astonne, and amaze the Simple. For  
the Scriptures, and holy Fathers are acquainted with no sutch *Mysterie*. The  
Sacrament of Baptisme is a *Mysterie*, euen as is the Sacrament of *Christes* Bo-  
die: and as *Christe* is Present in the one, so is he also Present in the other: that is  
to say, Truly, Verily, Effectually, and in deede: howe be it not in this Crosse man-  
ner of *M. Hardinges* Fleashly Presence. The places of *S. Augustine*, and *S. Gre-*  
*gorie* concerne onely *Christes* Incarnation, the Union of the Diuinitie, & the Hu-  
manitie, and other sutch Articles, and groundes of Christian Religion, wherein  
Nature, & Reason vtterly haue no place: and therefore beinge spoken of one thinge,  
are applied by *M. Hardinge* vnto an other. Neither is *M. Hardinge* hable truly  
to say, that in any of al those places, there is either mention once made, or one  
worde spoken of the Sacrament. Wherefore it seemeth, *M. Hardinge* woulde  
purposely misleade his Reader, and trache him to Reason in this sorte:

*Christe was Miraculously Incarnate of the Blessed Virgin:*

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Ergo

*Hieronym. in*  
*Psalm. 137. 12*  
*Gregorius in*  
*Iobum. li. 13. c. 11*

Being in a My-  
sterie requirerh  
no Corporal  
Real Presence.

The. 153. Va-  
truerh. For these  
wordes of *Aug-*  
*ustine*, and  
*Gregorie* per-  
teine nothinge  
to the Sacra-  
ment.

De Consec. dist. 8.  
Hoc est in Crosse.



**Christes  
Bodie in  
one place.**

*Roman. 10.*

*Augustin. Epist.  
17.*

*Cui profectio  
Immortalitatis  
dedit: Naturam  
non abstulit.  
Cauendum est,  
ne ita Diuinita-  
tem astruamus  
Hominis, ut Ve-  
ritatem Corpo-  
ris auferamus.  
August. De Ver-  
bis Domini in  
Euangel. Secun-  
dum Iohan. Ser-  
mo 60.*

*Augustin. in Io-  
han. tractat. 90.  
Ibidem.*

*Augustin. in E-  
pist. Iohan. tra-  
ctat. 1.  
Augustin. in E-  
pist. Iohan. tra-  
ctat. 2.*

*Origen. in Matt.  
tractat. 33.*

**THE SIXTHE ARTICLE**

*Ergo, Christes Bodie is Really, and Fleasheby in the Sacrament.*

True it is, That the Faith of our Religion cannot be proued by discourse of Reason. But euery fantasie may not goe for Christian Faith. S. Paule saith, Fides ex auditu: Auditus ex Verbo Dei: Faith cometh by hearing: Hearing cometh by the woordes of God. Certainly S. Hardinges seide Faith, or Fantasie, in the time of the olde Catholique Fathers, was neither Christened, nor known in the worlde: as may appeare by their owne witness of god Kerynde. For besides others, whome in this treatise I haue touched vpon occasion by the way, S. Augustine writeth purposely hereof vnto Vardanus in this wise: Noli dubitare, ibi nunc esse Hominem Christum Iesum, unde venturus est &c. Doubte thou not, but Christe Iesus, as Man, is there, from whence he shal come: and haue thou in Remembrance, and Faithfully holde the Christian Confession, That he is Risen from the Deade: that he is Ascended into Heauen: that he sitteth at the Right hande of his Father: and that from thence, and from no where els, he shal come, to iudge the quicke, and the Deade, euen as he was seene goinge into Heauen: that is, in the same Forme, and Substance of his Bodie: To whiche Bodie vn doubtedly he hath geuen Immortalitie: but hath not taken from the same the Nature of a Bodie. Accordinge to this forme (of Man) we may not thinke, that Christe is powred as broade into al places. For we must beware, We doo not so defende the Godhead of the Man, that we destroye the Trueth of his Bodie. Againe: Vnus Christus Iesus: vbique per id, quod Deus est: in Caelo autem per id, quod homo: Christe Iesus is one Personne, and the same euery where in that he is God: but he is in Heauen, in that he is Man. Againe he saith: Semper quidem Diuinitate nobiscum est: Sed, nisi Corporaliter abiret a nobis, semper eius Corpus Carnaliter videremus: Christe by his Godhead is euer with vs: but onlesse he had departed a way Bodily from vs, we shoulde euermore Carnally see his Bodie. These wordes are specially to be noted. If Christe were Bodily here, he shoulde Carnally be seene: Therefore, by S. Augustines iudgemente, if Christe were Bodily present in the Sacramente, we shoulde see him Carnally in the Sacramente. Againe, Et abiit, & hic est: & redijt, & nos non deseruit. Corpus enim suum intulit Caelo: Maiestatem autem non abstulit mundo: He is gone, and yet is here. He is returned to his Father, and yet hath not forsaken vs. For he hath caried his Bodie into Heauen: but he hath not taken his Maiestie from the worlde. Againe: Pauperes semper habebitis vobiscum &c. The poore ye shal euermore haue with you: but mee you shal not haue. Let good men heare this, and not be carefull. For this he spake of the presence of his Bodie. For accordinge to his Maiestie, accordinge to his Providence, accordinge to his vnspokeable and Inuisible Grace, it is fulfilled, that he saide, I am with you alwaies, vntil the Consummation of the worlde. But accordinge to the Fleashe, that the Woorde receiued: accordinge to that, he was borne of the Virgin: accordinge to that, he was taken of the Jewes: accordinge to that, he was nailed to the Crosse: accordinge to that, he was taken downe, and layde in a shrowde, and laide in the Graue, and rose againe, and shewed him selfe: in this respect, it is true, that he saide, Ye shal not euermore haue me with you. Likewise againe: Dominus consolatur nos, qui ipsum iam in Caelo sedentem manu conrectare non possumus, sed Fide contingere: The Lorde dooth comforte vs, that cannot touche him with our hande sittinge nor we in Heauen: But mee touche him notwithstandinge with our Faith. And againe: Si illi propterea crediderunt, quia tenuerunt, & palpa- uerunt, nos quid facimus? Iam Christus Ascendit in Caelum, & non est venturus, nisi in fine, ut iudicet de viuis, & mortuis: If they therefore beleued in Christe, because they helde him, and touched him, what doo we then? For Christe is now Ascended into Heauen, and wil not come againe, but in the ende, to iudge the Quicke, and the Deade. So saith Origen: Christus secundum Diuinitatis suae Naturam non peregrinatur a nobis: Sed peregrinatur secundum dispensationem Corporis, quod suscepit: Christe accordinge to the Nature of his Godhead is not a stranger vnto vs: but he is a stranger to vs, touching the dispensation

spensation of the Bodie, which he hath received. Again, Nec est Homo, qui est, ubi-  
cunque duo, vel tres in eius nomine fuerint congregati &c. It is not Christe, as Man, that  
is, where soever two or three be gathered in his name: neither is Christe, as Man, with vs also  
now, until the Consummation of the worlde. So likewise saith the S. Hierome: *Origen. in eadē  
homil.*  
Christus non est Corporaliter in Ecclesia: Surgens enim a mortuis, Ascendit in Caelum: *Hieronym. in  
Prouerb. li. i. c. 8.*  
Christe is not now Bodily in the Church: for beinge risen from the deade, he is Ascended into  
Heauen.

I passe ouer S. Ambrose, S. Gregorie, S. Cyrill, S. Basile, Vigilius, Ful-  
gentius, Didymus, Beda, and other like Auncient Fathers. Thus were they  
then resolu'd of Christes Bodie: and this they tooke to be the Catholique Faith.

Yet neither were they therefore condemned for fewe Pastors: nor folowed  
they onely the Iudgement of Nature: nor leade they the worlde with penitthe  
Reasons: nor touchinge Christes Bodie, had they forgotten, whose Bodie it was:  
nor were they counted the enemies of Goddes Omnipotent Power: nor were they  
then thought to fight against the Church. But M. Hardinge with his newe di-  
uised Fantasie, is a Patron, and a maintainer of the Panichés, of the Appolli-  
naristes, of the Eutychians, and other moe horrible, and olde condemned Here-  
tiques.

FINIS.





# THE SEVENTHE ARTICLE, OF ELEVATION.

The B. of Sarisburie.

**Of that the Priest did then holde up the Sacrament  
ouer his Head.**

M. Hardinge.

Of what weight this ceremonie is to be accompted, catholike Christen men, whome you cal your aduersaries, M. luel, knowe no lesse then you. Verily, where as it pleaseth you thus to ieste, and like a Lucian, to scoffe at the sacramentes of the Churche, and the reuerent vse of the same, callinge al these Articles in general the highest Mysteries, and greatest Keies of our Religion, without which our doctrine can not be maintained, and stande vpright: vnderstande you, that this, as sundrie other Articles, which you denie, and require prouise of, is not suche, ne neuer was so esteemed. \* The Priestes liftinge vp, or shewing of the Sacrament, is not one of the highest Mysteries; or greatest keyes of our Religion: and the Doctrine of the Catholique Churche may right well be maintained, and stande without it. But it appeareth, you regarde not so muche, what you say, as how you say some what for colour of defacinge the Churche: which whiles you goe aboute to doo, you deface your selfe more, then you seeme to be ware of, and doo that thinge, whereby amonge good Christen men, specially the learned, you may be ashamed to shewe your face. For as you haue ouer sayd hely, yea I may say, wickedly affirmed the Negative of sundrie other Articles, and stoutely crakes of your assurance thereof, so you haue likewise of this. For, perusinge the auncient Fathers writings, wee finde recorde of this Ceremonie vsed euen (154) from the Apostles time forwarde. S. Dionysie that was S. Pauls scholar, sheweth that the Priest at his time after the consecration, was wonte to (155) holde vp the dreadful Mysteries, so as the people might beholde them. His wordes be these accordinge to the Greeke. Pontifex diuina munera laude prosecutus, sacrosancta & augustissima Mysteria conficit, & colaudata in conspectum agit per symbola sacre proposita. The Bishop after that he hath done his seruice of praisinge the diuine giftes, consecrateth the Holy, and most worthy Mysteries, and bringeth them so praised into the sight of the people, by the tokens set forth for that holy purpose. On which place the auncient Greeke writer of the scholies vpon that worke saith thus, τὸν κοῦφισμὸν καὶ τὴν ὑψώσιν τῆς μίχης εὐχαριστίας τοῦ θεοῦ ἀφ' οὗ καὶ ὁ ὑψιτέρεος λέγων, τὰ ἁγία τοῦ ἁγίου. Loquitur de vnius benedictionis, nimirum panis diuini, eleuatione, quem pontifex (156) in sublimi attollit, dicens, Sancta Sanctis. This Father speaketh in this place, of the liftinge vp of the one Blessing (that is to say, of the one forme, or kinde of the Sacrament) euen of that diuine Breade which the Bishop lifteth vp on high, sayinge Holy thinges for the Holy. \* In S. Basiles and Chrysostomes Masse, wee finde these wordes. Sacerdos elevans Sacrum Panem, dicit, Sancta Sanctis. The Priest holdinge vp that sacred Breade, sayth, Holy thinges for the Holy. In S. Chrysostomes Masse wee reade, that as the people is kneelinge downe after the example of the Priest, and of the Deacon, the Deacon seeinge the Priest stretchinge forth his handes, and takinge vp that Holy Breade πρὸς τὸ ὑψίσαι τὴν ἁγίαν ὑψώσιν, ἐκφέρει πρὸς τοὺς λαοὺς, Ad sacram Eleuationem peragendam palam edicit, attendamus, To doo the Holy Eleuation, speaketh out alowde, let vs be attent: and (then) the Priest saith (as he holdeth vp the Sacrament) Holy thinges for the Holy.

Amphilochius, of whose mention is made before, in the life of S. Basile, speakinge of his wondrous Celebratinge the Masse, amonge other thinges saith thus: Et post finem orationum, exaltauit Panem, sine intermissione orans, & dicens: Respice Domine Iesu Christe &c. And after that he had doone the prayers of consecration, he lifted vp the Breade, without ceasing praieing and sayinge, looke vpon vs Lorde Iesu Christe &c. The same S. Basile meante likewise of the Eleuation and holdinge vp of the Sacramente after the custome of the Occidental Churche, in his Booke De Spiritu Sancto, where he saith thus: Inuocationis verbum dum ostenditur Panis Eucha-

\* The Eleuation of the Sacrament is now no Article of Religion, yet in the late time of Tyrannie it was more lookte vnto, then any one Article of the Trinitie.

The. 154. Vntruth, As shal appeare.

The. 155. Vntruth, for Dionysius hath no suche wordes.

The. 156. Vntruth, Standinge in False Translation. He meaneth, Lifting vp a litle from the Table: Not ouer the Heade. Chrysost. saith, Modicum.

\* Here is no mention of liftinge ouer the Heade. M. Hardinge mistaketh one thinge for another.

Ecclesiast. Hierarch. Ca. 3.

A Feble.

Cap. 27. rillix

istix, & calix benedictionis, quis Sanctorum nobis scripto reliquit? Vvhiche of the saintes hath lesse vnto vs in writinge the wordes of Inuocation, whiles the Breade of Eucharistia (157) (that is to witte, the Blessed Sacrament in forme of Breade) and the consecrated Chalice, is shew'd in sight? He speaketh there of many thinges that be of greate authoritie and weight in the Church, whiche wee haue by tradition onely, and cannot be auouched by holy scripture. Of shewing the holy Mysteries to them that be present in the sacrifice, the olde Doctours make mention not seldome.

Epist. ad s. Chrysostome declareth the manner of it, saieinge that sutch as were accounted vnwoorthy and heinous sinners, were put forth of the Church, whiles the sacrifice was offer'd, whiles Christ, and that Lambe of our Lorde was sacrificed, vvhiche being put out of the Church, then were the Vailes (of the Altar) taken away, to the intent the holy Mysteries might be shew'd in sight, doubtlesse to stirre the people to more deuotion, reuerence, (158) and to the Adoration of Christes Bodie in them present. And thus for the Eleuation, or holdinge vp of the Sacrament, wee haue saide enough.

The B. of Sarisburie.

M. Hardinge seemeth, in parte to disclaime this Article, as a mater of smal weight, and none of the Principal Keyes of his Religion: wherein I see not, but I may safely, and easily graunte vnto him: adding notwithstanding thus muche withal, That the lesse it is, the lesse hurte is in it. Yet notwithstandinge, of late daies it was otherwise esteemed, and moste seuerely exacted, as the thinge, where in stood their Adozation, whiche was the whole price, and betwixt of their Masse. The Priest was wicked, that woulde not vse it: The people was wicked, that woulde not allow it: Their greatest Doctours haue trauailed painfully to knowe the cause, and signification of this Myserie, and yet cannot finde it. Al this notwithstandinge, it is now confessed to be a smal mater, of no greate weight, and sutch, as the Church may wel spare without hinderance. But, as M. Hardinge here saith, his Doctrine may sufficiently be mainteined, and stande vpright without this Ceremonie of Eleuation: euen so may wee truly, and iustely saye, That the Heauenly, and infallible Doctrine of the Gospel of Christe, maye likewise stande vpright, and be mainteined, not onely without this new Ceremonie, but also without their Private Masse, without their Halfe Communion, without their Strange Unknowne Prayers, without their Supremacie of Rome, without their Transubstantiation, and other like Fantasies by them diuised.

Yet are not they al of that side hitherto fully resolved, touchinge their owne Eleuation, neither when, nor where, nor wherefore it first came in vse, nor what it meaneth. Some of them say, The lifting vp of the Sacramental Breade signifieth Christes Incarnation: Some of them saye, It signifieth Christe hanginge vpon the Crosse: Some of them, That it signifieth the takinge downe of his Bodie from the Crosse: Some, his Resurrection: Some, his Ascension into Heauen: Some, That it signifieth a Sacrifice special, aboue al Sacrifices: Some others saye, That the Priest lifteth vp the Chalice, to signifie, That Christe crietinge out with a lowde voice, gaue vp the Sprite. M. Hardinge saith, It is lifted vp doublelesse, to the intente the people may Adoure. Thus many and moe Myseries, thei haue imagined in one thinge: and yet the same, as it is confessed, no kepe of their Religion. Disagreement euermore argueth ignorance.

S. Augustine saith: Si vix, aut omnino nunquam inueniri possint cause, quas in istis rebus instituendis homines sequuti sunt, ubi facultas tribuitur, sine vlla dubitatione refecanda existimo: If the causes whiche men followed in diuisinge sutch thinges, can hardly, or neuer be founde, I thinke it best, when opportunitie, and occasion is geuen, they be abolisshed, and put away without scruple, or staggeringe.

They haue assayed earnestly, to proue this Ceremonie by the warrant of Gods Word, as if God him selfe had commaunded it. Gerardus Loricus saith: Hunc ritum David videtur prauidisse in Spiritu: David seemeth to haue forseene this order in the Sprite: And to this purpose he allegeth the Authozitie of Rabbi Johai: whome I

The. 157. Vntruth, Standing in false Construction.

The. 158. vntruth, For the Grecians knew, neither this kinde of Adoration, nor Real Presence.

Gerardus Loricus, li. 3.  
Durandus, li. 4.  
De Sexta parte Canonis.  
Tritmannus,  
De officio Missæ.

Augustin. ad Iannæ. epist. 119.

Gerard. Loricus, li. 3.

Rab. Johai.



Durand li. 4.  
De sexta parte  
Canonis.  
Iohan. 12.  
Linwood De  
Celebra. Missa-  
rum. Altiſſimus.  
Alexan. de Ha-  
les. 4. q. 53. m. 4.  
art. 3.  
Durand li. 4.  
Gerard Loric-  
chius. li. 3.

maruel M. Harding had forgotten. Durandus for the same, allegeth the Wordes of Christe: Ego, si exaltatus fuero a Terra, omnia traham ad meipsum: If I be once lifted up from the Earth, I shall drawe all thinges to mee selfe. And to speede the mater the better forwarde, Linwoode saith, The Pope hath given liberal dole of Pardons: And the more to aslonne the Simple people, Alexander of Hales saith: They have of them selves invented and devised many strange Miracles. They have earnestly, & sadly disputed, whether the Cuppe shoulde be holden up open, or couered. They saye, It is a mater of special meede: and able to Confounde Heresies. They have wrested, and corrupted the Scriptures, and falsified the Rabines for the same. M. Hardinge also woulde seeme to allege a multitude of Olde Doctors, and longe continuance, even from the Apostles time. To be shorte, they have holden them for Heretiques, and burned them, that durst to speake against it. Yet now in the ende M. Hardinge saith: it is but a smal mater, and the rest of their Religion may wel stande without it. I wonder, he proceedeth not herein with as good courage, as in the rest.

Neither did I scoffe hereat, as a Lucian, as it pleaseth M. Harding in his Choller to reporte, but reverently, and soberly spake the Truthe, even as in the presence of God. It pittied me to see Goddes people so deceived, and that even by such, as had taken upon them, to be the Fathers, and Guides of the People. But, O merciful God: What Religion may this be, that noman may touche, or truly reporte of it, without surmise, or suspicion of scoffing? And, where as M. Harding, as a man somewhat overmuch the subiecte to his Passions, saith further, I may be ashamed to shew my face amonge learned menne. If he meant the learned of his owne side, verily, it can be no greates glorie for mee, to beholde those faces, that have bene so often turned. M. Hardinge wee have no cause, to be ashamed of the Gospel of Christe: It is the Mightie Power of God unto Salvation. I pray God, that both you, and I may leaue these worldly respects, and faces of men: and so use the gistes, that God hath lent vs, and so freely discharge our consciences in this life, that Christe be not ashamed of vs before his Father: but wee may come to see God face to face. Touchinge the mater it selfe, M. Hardinge thinketh it best, to claime his Elevation even from the Apostles time. So it Remaines in olde times, because they knew not, from whence their Ancilia came vnto them, they thought it not a misse, for the more credite of y<sup>e</sup> mater, to say they were sent to them from Heaven.

So Romulus, and Theseus, because they were kins bozne, and noman knewe their Fathers, therefore were reckened to be y<sup>e</sup> Children of the Goddes. Dionysius, Chrysostomus, and Basil, as they are woorthy of muche credite, for their Antiquitie, so in this case they say nothinge, that of our parte is denied. The Question is, Whether the Priest did then holde vp the Sacrament ouer his Head, or no. This thinge M. Harding dissembleth, & passeth by: and turneth his whole prouise to an other thing, y<sup>e</sup> neither is doubted of, nor denied. First, where as Dionysius saith: In conspectum agit: He bringeth the Mysteries into light, This maketh very smal prouise of M. Hardinges side, excepte happily he wil say, No man can bring a thing to light, onlesse he holde it ouer his head. But that thou mayst thoroughly, and fully see bothe the very grounde, and sense of these wordes of Dionysius, and also M. Hardinges peruerse, and strange Construction touching the same, it may please thee, gentle Reader, to vnderstande, that in those daies the manner was, that the Sacrament, being al in one whole loafe, or Cake, vndiuided, shoulde remaine stil vpon the Holy Table, couered vnder a faire clothe, vntil the time of the Distribution thereof vnto the people. Touchinge whiche Cereemonie Pachymers the Greeke Paraphrast writeth thus: Αποκαλυπτομένων τῶν πρῶτων δέξων μετὰ τὰς εὐχάς, μενόντων δὲ κεκαλυμμένων, ἕως καιρὸς μεταληλεως: The Holy gistes being opened after the prayers, or consecration, and yet remaining stil couered vntil y<sup>e</sup> time of the Distribution &c.

Pachymers in  
tertium caput  
Ecclesi. Hierat.

Roman. 1.

Luc. 9.

Titus Linius,  
li. 1.

Plutarchus in  
Noma

Dionys. Ecclesi.  
Hicet. cap. 3.



So likewise saith Marimus in his Scholie vpon y same place: And addeth further, Not onely the Holie Breade was set forth covered, but also the holy Cuppe: which thinge, he saith, nowe is not donne.

This order, or Ceremonie of the Church then wel considered, Dionysius is plaine ynough of him self, without other Comentarie. For thus stode his wordes: Profer ea, quae laudauit, in conspectum, per Symbola reuerenter proposita: & dona Sacrificiorum commonstrans, ad Sacram illorum Communionem & ipse accedit, & hortatur alios: The Priest bringeth forth the thinges, that he hath praised, into sight, by the tokens reuerently sette before him: and shewinge forth the Giftes of the Mysteries, both he him self draweth neare to the holy Communion of the same, and also exhorteth others. This shewing, and bringinge into sight, was nothinge els, but the vncoueringe, and laietinge a breade of the Mysteries.

If M. Hardinge wil saie, This exposition is weakened, or violent, let him then heare Dionysius expounde him selfe: Thus he writeth afterwarde in the Speculation, or exposition of the same: In conspectum proferit, &c. He bringeth forth the thinges, that he hath praised, into sight, &c. It foloweth: Nam Opertum, & Induisum Panem aperiens, & in multas partes diuidens, & Vnitatem Poculi omnibus impertiens, Symbolice implet Vnitatem: For vncoueringe the Breade, that was covered, and slood whole, and vndiuided, and cuttinge it into many partes, and partinge the Vnitie of the Cuppe vnto al the people, by waie of a Sacrament he fulfilleth Vnitie. If al this wil not content M. Hardinge, yet Dionysius saith againe in plainer sort: τὰ μὲν ἐγκυκαλυμμένα ἀπαρτίζεις τὸ ἐμφανὲς ἄγει. Munera, quae reclusa fuerant, in apertum proferit: He bringeth forth into open sight, the Giftes, or Sacramentes, that before were covered. This vndoubtedly was the meaninge of these wordes: onles perhaps M. Hardinge wil saie, Dionysius vnderstoode not his owne meaninge. Wersly Pachymeres the Paraphrast expoundeth it thus: Profer in conspectum, ostendens, haec esse Christi Symbola: He bringeth these thinges into sight: shewinge, that they be Tokens, and signes of Chrifle. Witherto there is no manner mention of holdinge the Sacrament ouer the Heade.

But M. Hardinge replieth, Maximus saith, Dionysius meante the holdinge vp of the one parte of the Sacrament. This maie easily be graunted. But the same Marimus, what so euer he were, or when so euer he liued, saith not, The same one parte was holden ouer the Priestes Heade: and therefore M. Hardinge is but weakely relied by his Authozitie. And againe the same Marimus, as a man not very certaine, what so saie, diuileth two other expositions of Dionysius wordes besides this. But let this Exposition of Marimus stande for good. The Priest held vp from the Table, and shewed forth the Sacrament, to declare, that the holy Communion was readie, that the people might prepare them selues, and drawe neare. And therefore he speake aloud, Holie thinges for the Holy. Whiche wordes Chrysostome expoundeth thus: Quando Sacerdos dicit, Sancta Sanctis, Hoc dicit, si quis nō est Sanctus, non accedat: When the priest saith, Holy thinges vnto the holy, thus he saith, If any man be not holy, let him not come neare. So likewise Nicolaus Cabasilas, a Græke writer of late daies: Sacerdos clamat, Sancta Sanctis, propemodum dicens: Ecce panis vite: accurrite participes futuri: sed non omnes: verum, si quis est Sanctus: The priest speaketh aloud, Holy thinges for the holy: As though he shoulde saie, Beholde the breade of life: come neare, and take parte: how be it not al, but if any man be holy. And lest he shoulde seeme to discourage any man in respecte of his vnworthines, he saith further: Sanctos autem vocat, non virtute perfectos, sed quicunque ad illam tendunt perfectionem: He calleth them holy, not, that be full persite in vertue, but that be inclined to perfection. To this ende therefore the minister shewed forth the Breade, that the people might prepare them selues to the Distribution. And therefore it is written thus in Chrysostomes Liturgie: Sacerdos ostendit Calicem populo, dicens, Cū timore Dei,

Maximus: ὅτι  
κεκαλυμμένα  
τοῦ ἑμενέ το  
θεῖον δ᾽ ἄπο  
ἑὸς καίρεται  
τὰ λήψας.  
Dionys. Eccle.  
Hierar. ca. 3.  
εἰς ὅσον ἄγει.

τὸν γὰρ ἐγκυ  
καλυμμένον,  
καὶ ἀδίαρτον  
τὸν ἄρτον ὁ  
νακαλύψας,  
καὶ εἰς πολλὰ  
διελών.  
εἰς τὸ ἐμφα  
νὲς ἄγει.

Pachymeres.  
σφραγίζων  
ὡς χεῖρ ἐῖς  
τὰ τοιαῦτα  
σύμβολα.

sancta sanctis.  
Chrysostom. in  
Epistol. ad He-  
braeos homil. 17.  
Nicolaus Caba-  
silas.



*Basil. De spiritu  
sancto. ca. 27.*

*Liturgia Basilij.*

*Chrysost in  
Epist ad Ephesios  
hom. 3.*

*Pachymeres.*

*Chrysost in Li-  
turgia Modi-  
cum.  
Clandius du  
Sainctes.  
Cassander.*

*Thrinia.*

*In Liturgia  
Nicolaus Caba-  
filas in exposi-  
tione Liturgie.*

& Fide, & dilectione accedunt: The priest sheweth the Crosse vnto the people, sauinge vnto them, drawe neare with the feare of God, and with Faith, and loue. And the people answereth, Blessed is he, that cometh in the name of the Lord. This same was S. Basilus meaninge in his booke, De Spiritu Sancto. The wordes of Immediation, that there are spoken of, were of sutch authoritie in the Church, and of sutch weight, that neither S. Harding, nor, I beleue, any other of that age, is habile nowe to shewe vs, what they were. In the Liturgie, that beareth S. Basilus name, it is onely noted thus: When the Priest saith, Sancta Sanctis, the people answereth, Vnus Sanctus: vnus Pater: vnus Filius. The very same was Chrysostomes meaninge vpon the Epistle to the Ephesians. The Courtaines of the holy Communion Table were drawen, that the Mysteries prepared for the people, might be sene vpon the Table, not, that the Priest shoulde lifte them vp ouer his heade. The same Table of S. Hardinges Amphilocheus, so often repeted, is not woorth the answeringe.

Al this notwithstandinge, S. Harding doubte not to make vs beleue, That al these Fathers spake plainly of the Eleuation of the Sacrament ouer the Priestes heade: that, as he saith, accordinge to the custome of the Occidental Church. And to that ende he hath pretily falsified the wordes of Marimus. For, where S. Marimus in the Greeke writeth thus, οὐρανὸν ὑψοῦν ὁ ἱερεὺς, S. Harding hath translated it in this wise: Quem panem Pontifex in sublime attollit: Whiche Breade the Bishop listeth on high. And so it were easy, to deceiue the simple, onles the Fathers had otherwise declared their owne meaninge. Pachymeres expoundeth that woorde thus: ὑψοῦν εἰς οὐρανὸν, ἡ γυνὴ ἀνυψοῖ, He sheweth, or Listeth vp. He saith not, The Priest listeth the Sacrament aboue his heade, or on high, as S. Harding hath turned it: but he shewed the Sacrament a litle vp from the Table, that it might be sene of the people. And so saith Chrysostome touching the same: Sacerdos modicum tollens portionem, quæ est in sancta patena, dicit, Sancta Sanctis: The Priest a litle listinge vp the portion, that is in the holy Dishe, saith, Holy thinges for the holy. And so likewise Claudius du Sainctes readeth it. And in S. Basilus Liturgie it is thus noted in the Margin: Hic Sacerdos Hostiam fractam in patena iacentem, vna cum Patena subleuat, & ostendit populo: Here the Priest listeth vp the Hostie, or Sacrament lieinge broken in the Dishe, and together with the Dishe sheweth it vnto the people. Yet must al these be brought forth to proue this newe manner of Eleuation nowe used in the Church of Rome. So bolde is S. Harding of the simplicitie of the people.

But one strange thinge, emonge others, I note by the waie in S. Hardinges answer, that, beinge demanded of this late diuised Ceremonie in the Church of Rome, he foundeth his whole answer vpon the East Church of Grecia, and sheweth not one example, nor noweth one woorde of the Church of Rome: and yet notwithstanding, he knoweth right wel, that this kinde of Eleuation from the beginninge vntil this daie, was neuer used in the Church of Grecia.

It seemeth likely, that as wel this vsage, as also sundrie others, of Apparell, of Alle, &c. grew first from the imitation of the Ceremonies of the Jewes: emonge whome the Priest in the time of their Sacrifices, helde vp the oblation before his breast. So in the primitive Church, what so euer was offered by any man to the relief of the poore, it was taken by the Priest, and holden vp, and presented in the Church, as a pleasant Sacrifice before God. So Chrysostome saith, The Priest in the time of the holy Ministration listeth by the Gospel. His wordes be these: Sacerdos in altum tollit Euangelium. And Nicolaus Cabasilas likewise saith: His peractis, Sacerdos stans super Altare, in altum tollit Euangelium, & ostendit: These thinges beinge donne, the Priest standinge ouer the Altare, listeth the Gospel on high, and sheweth it.

But, that the holdinge vp of the Sacrament shoulde impose Adoration to the same,

same, as *Mr. Harding* saith, neither is it thought true by al others of that side, nor hath it any good sauoure, or shewe of trueth. In diuers greates pardonnes, and Chartars haue benne liberally geuen of late yeres for the better maineainance thereof. And *Durandus* saith, Therefore Elevation is made: Vt populus intelligat, Christum venisse super Altare: That the people may vnderstande, that Christe is come downe vpon the Altar. But the olde learned Fathers, both Greekes, and Latines, when they helde vp a litle, or shewed the Sacrament, euermore they called the people, to drawe neare, to receiue, to be partakers of the holy Mysteries, and to liste vp their hartes: but in the time of the same Ceremonie, they neuer spake one worde of Adoration. *Pachymeres* saith: Sacerdos ostendit, hæc esse Christi Symbola: The Priest sheweth, that these be Tokens, or signes of Christe. He saith not, The Sacramentes be Christe him selfe: but Tokens, and Signes of Christe. *Parimus* saith: ὅτι σὺμβόλα τὰυτὰ, καὶ οὐκ ἄλλ' οὐδ' αὐτὰ: Symbola ista sunt: non autem veritas: These be Tokens (of the Trueth) but not the Trueth it selfe. And perhaps vpon this occasion, *Beguina*, and *Beguardi* helde, That noman ought to rise vp, or to geue reuerence at the Elevation of the Sacrament.

*Durandus. li. 2.*

*Pachymeres in Eccle. Hierar.*

*Cap. 3.*

*Maximus in Scholys.*

*Clemen. li. 5. Ad nostrum.*

To conclude, *Gerardus Lorichius* in his booke, that he writeth in the Defense of the Private Masse, hath these wordes: Ex hoc ritu Elevationis inferimus, Missam neuiquam ritè celebrari, nisi in vsum publicum Ecclesie, hoc est, propter populum, vel Sacramentum Eucharistie sumentem, vel sacrificium laudis votis, & encomijs celebrantem. Siquidem propter eum vsum Hostia eleuatur. Missa igitur priuata: quæ absente populo Catholico fiunt, Abominatio verius, quàm Oblatio, dicendæ sunt: By this very vsage of Elevation, we conclude, That no Masse is rightly saide, but for the publique vse of the Church, that is to saie, for the people, either receiuinge the Sacrament, or els auancinge the Sacrifice of praise with harte, and deuotion. For to this ende (and not to be adoured) the Sacrament is holden vp. Therefore priuate Masses, whiche are saide without Catholique people beinge present, may rather be called an Abomination, then an Oblation. Thus muche *Gerardus Lorichius*, a Doctoure of *Mr. Hardinges* owne side.

*Gerard. Lorichius. li. 3.*

FINIS.





# THE EIGHTH ARTICLE OF ADORATION.

The B. of Sarisburie.

**O**r, that the people did then sal doctore, and woozship  
the Sacrament with Godly Honour.

M. Hardinge. The I. Division.

The. 159. Vn-  
truth, ioyned  
with a slander.

If the Blessed Sacrament of the Altare were no other, then M. Iuel, and the reste of the Sacra-  
mentaries thinke of it: then were it not wel doone the people to bowe downe to it, and to worship  
it with Godly honour. (159) For then were it but Bare Breade and VVine, howe honorably so euer they  
speake of it, callinge it Symbolical, that is tokeninge, and sacramental Breade and VVine.

The B. of Sarisburie.

M. Hardinge, as a man ouer mutche obedient vnto his affections, in the begin-  
ninge hereof calleth vs Sacramentaries: by whiche woozde he vnderstandeth  
Schismaticques, Heretiques, and the enemies of God: & so breaketh vp his way in-  
to this treatise with vnsauerie, and bitter talke: and as a Cocke, that is wel pam-  
pered with Carlike befoze the fighte, he seeketh to ouermatche his felowe, rather  
with ranchenes of breathe, then with might of Boote.

Iohan. 1  
Act. 4.  
Esa. 9.  
2. Timoth. 3.

And, for as mutche as he strineth to make the woelde thinke, our Doctrine is  
injurious to the Godhead, and Gloze of Chryste, firste we protest, That as we  
believe, that Chryste is the Lambe of God, that hath taken away the Sinnes of the world: and  
that there is none other Name vnder Heauen, whereby we can be saved: and that, as the  
Prophete Esai. saith, He is the Mighty God, the Father of the world, that was to come:  
and that, as S. Paule saith, He is God reueled in the Fleashe: euen so we yelde vnto  
him the very Honour, that is due vnto God: and that, not onely to his Godhead  
alone, but also to his Humanitie inseparably ioined with his Godhead in one Per-  
sone, sittinge now at the Right Hande of God. Thus we teache the people, That  
God hath auanced him into al high, and hath geuen him a Name aboue al Names, that at the  
name of Iesus enery knee shalbe bowed, al thinges in Heauen, in the Earth, and vnder the  
Earth: and that eury tongue shal confesse, that Iesus Christ is the Lorde in the Glorie of God  
the Father.

Philippen. 2.

Augustin. Epist.  
146.  
De Conse. Dist. 1.  
Apostolica.

Neither doo we onely Adoure Chryste, as very God, but also we woozship, and  
reuerence the Sacrament, and holy Mysterie of Chyestes Bodie: and, as S. Augu-  
stine teacheth vs: Baptismū Christi, vbi cūq; est, veneramur. We woozship the Baptisme  
of Chryste, where so euer it be: We woozship the Woozde of God, accordinge to this  
Counsel of Anastasius: Dominica Verba attentē audiant, & fideliter Adorent: I et him  
diligently heare, and faithfully Woozship the Woordes of God. Briefely, we woozship al  
other like thinges, in tuche Religious wise vnto Chryste belonginge. But these  
thinges we vse, & reuerence as holy, and appointed, & commaunded by Chryste: but  
we Adoure them not with godly Honour, as Chryste him selfe. S. Ambrose saith  
of the wise men: Cognouerunt, hanc stellam esse, quæ Homine, Deumq; signabat: Sed  
Adorauerunt Paruulum: They knew, this was the Starre, that signified him vnto the, that  
was bothe Man, and God: but they Adoured the Litle one, (and not the Starre.)

Ambros. in Lu-  
can. li. 2 ca. 2.

And, where as M. Hardinge, as wel herein, as also in the reast, vntruely, & vn-  
justly diffameth vs, as making the Sacramentes of Chryste, nothing els but Bare  
Tokens, let him wel vnderstande, that we do bothe thinke, and speake soberly, and  
reuerently of Chyestes Sacramentes, as knowinge them to be the Testimontes of  
Goddes Promisses, & the Instrumentes of the holy Choyse. And, as we make not  
the

the Sacrament of Baptisme, Bare Water, notwithstandinge the Nature, and Substance of Water remaine still: so we make not the Sacrament of Christs Bodie, and Bloude, bare Breaide, & Wine. We vse the same wordes, & Definitions, that S. Augustine, and other Ancient Fathers, and Peter Lumbarde, & Gratian, & Hardinges owne Doctours, haue vsed before vs: Sacramentum est Signum rei Sacrae: Sacramentum est inuisibilis Gratiae visibilis forma. A sacrament is a Token of a Holy thinge: A Sacrament is a Forme Visible of Grace Inuisible. Neither doe we hereof make a Bare, or naked Token, as M. Hardinge imagineth: but we saie, as S. Paule saith, It is a perfite Seale, and a sufficient Warrant of Goddes Promises, whereby God bindeth him selfe vnto vs, and we likewise stande bounden vnto God, so as God is our God, and we are his people. This, I reckon, is no Bare, or Naked Token. And touching this worde, Signum, what it meaneth, S. Augustine sheweth in this sorte: Signum est, quod praeter speciem, quam ingerit sensibus, aliud quiddam facit ex se in cognitionem venire: A Signe is a thing, that bshides the forme, or sight, that it offreth to our senses, causeth of it selfe some other thing to come to our knowledge. And hereof it is called a Myserie, or a Holy Secresse: for that our eye beholdeth one thinge, and our Faith an other. For example, In Baptisme our bodily eie seeth Water: but our Faith, whiche is the eie of our minde, seeth the Bloude of Christe, whiche, as S. Iohn saith, hath washed vs from al our sinnes. Therefore Chrysostome saith, Incredulus, cum Baptismatis lauacrum audit, persuadet sibi, Simpliciter esse Aquam. Ego vero non simpliciter video, quod video, sed animae per Spiritu purgatione: & Sepulturam, Resurrectionem, Sanctificationem, Iustitiam, Redemptionem, Adoptionem, Hereditatem, Regnum Caelorum, Spiritus Sanctitatem considero. Non enim aspectu iudico ea, quae videntur, sed Mentis Oculis. The Infidel, when he heareth of the Water of Baptisme, thinketh it to be onely plaine water: but i, that beleue in Christe, doo not onely, and simply see Water, but I see the cleansing of the Soule by the Spirit of God: I consider Christs Burial, his Resurrection, our sanctification, our Righteousnes, our Redemption, our Adoption, our Enheritance, the Kingedome of Heauen, and the fulnes of the sprite. For the thinges, that I see, I iudge not with my bodily eies, but with the eies of my Minde. Now, wil M. Hardinge say, that Chrysostome onely for a countenance, speaketh thus honozably of the Sacrament of Baptisme, meaninge notwithstandinge, it is nothing els, but Bare Water: Certainly S. Augustine saith, In Sacramentis videndum est, non, quid sint, sed, quid Significant. In Sacramentes we must consider, not, what they be in deede, but, what they Signifie. If y every thinge, according to M. Hardinges iudgement, must needs be accompted Bare, wherein Christs Bodie is not Really Presente, then is the Sacrament of Baptisme a Bare Sacrament: & M. Hardinges Booke must likewise of necessitie seeme a Very Bare booke: onlesse perhaps he wil say, Christs Bodie is Really inclosed in it. Plato saith, It is the greatest parte of Wisedome, to discerne, Aliud, & Idem, One, and the same thinge, from an Other thinge. For of errour herein euermore riseth al Confusion. But S. Augustine saith, Aliud est Sacramentum, aliud res Sacramenti: The Sacrament is One thinge: and the Substance of the sacrament, whiche is Christs Bodie, is an other thinge. And least M. Hardinge should shifte of this mater, and say, as his manner is, that the Sacrament is nothing els, but the Outwarde Foorme, and Appearance, or shewe of Breaide, and Wine, Rabanus Maurus hath preuented him in this wise, Sacramentum in alimentum Corporis redigitur: The Sacrament is turned into the nourishment of the Bodie. Therefore these two thinges beinge diuerse, and sundrie, the one the Token, the other the thinge tokened: The one Christs Bodie, and the other the Sacrament of the same Bodie: The one Naturally feedinge the Bodie, the other Supernaturally feedinge the Soule: It were great Confusion, either to make them bothe one, or els by errour to take the one for the other. And for that cause S. Augustine saith, as it is before alleged, Ea demum est miserabilis Animae seruitus, Signa pro rebus accipere, That in

Signe.

De Consecrat.

Dist. 2. Sacrif.

Pet. Lombard. li.

4. Dist. 1. Samaritanus.

Roman. 4. Signaculum Iustitiae Fidei.

Augustin. De Doctrina Christi.

li. 2. ca. 1.

De Consecr. dist.

2. Signum.

1. Iohan. 1.

Chrysost. in 1. Epist. ad Corinth.

Rom. 7.

Augustin. contra Maximinum. li. 3. ca. 22.

Plato.

Augustin. in Iohann. tractat. 26.

Rabanus Maurus. li. 1. ca. 31.

Augustin. De Doctrin. Christi. li. 3. ca. 5.



# THE EIGHTH ARTICLE OF ADORATION.

The B. of Sarisburie.

**O**r, that the people did then fal doone, and wooship  
the Sacrament with Godly Honour.

M. Hardinge. The 1. Division.

The. 159. Vn-  
trueth, ioyned  
with a sclander.

If the blessed Sacrament of the Altare were no other, then M. Iuel, and the reste of the Sacramentaries thinke of it: then were it not wel doone the people to bowe downe to it, and to wooship it with Godly honour. (159) For then were it but Bare Breade and VVine, howe honorably so ever they speake of it, callinge it Symbolical, that is tokeninge, and sacramental Breade and VVine.

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Schismaticques, Heretiques, and the enemies of God: & so breaketh vp his way in-  
to this treatise with vnlaueurie, and bitter talke: and as a Cocke, that is wel pam-  
pered with Carlike befoze the fighte, he seeketh to ouermatche his felowe, rather  
with ranchenes of breathe, then with might of Bodie.

Iohan. 1.  
Act. 4.  
Esai. 9.  
2. Timoth. 3.

And, for as mutche as he strueth to make the world thinke, our Doctrine is  
inurious to the Godhead, and Gloze of Christe, Firste we protest, That as we  
belue, that Christe is the Lambe of God, that hath taken away the sinnes of the world: and  
that there is none other Name vnder Heauen, whereby we can be saved: and that, as the  
Prophete Esai. saith, He is the Mighty God, the Father of the worlde, that was to come:  
and that, as S. Paule saith, He is God reueled in the fleshe: euen so we yeelde vnto  
him the very Honour, that is due vnto God: and that, not onely to his Godhead  
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God hath auanced him into al highth, and hath geuen him a Name above al Names, that at the  
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Earth: and that every tongue shal confesse, that Iesus Christe is the Lorde in the Glorie of God  
the Father.

Philipp. 2.

Neither doo we onely Adoure Christe, as very God, but also we wooship, and  
reuerence the Sacrament, and holy Mysterie of Christes Bodie: and, as S. Augu-  
stine teacheth vs: Baptismū Christi, vbi cūq; est, veneramur: We wooship the Baptisme  
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Counsel of Anastasius: Dominica Verba attente audiam, & fideliter Adorem: I et him  
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other like thinges, in such Religious wise vnto Christe belonging. But these  
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Augustin. Epist.  
146.  
De Consec. Dist. 1.  
Apostolica.

Ambros. in Lu-  
cam. li. 2. ca. 2.

And, where as M. Hardinge, as wel herein, as also in the reast, vntruely, & vn-  
justly diffameth vs, as making the Sacramentes of Christe, nothing els but Bare  
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Sacramēt.  
Signe.

the Sacrament of Baptisme, Bare Water, notwithstandinge the Nature, and Substance of Water remaine stil: so we make not the Sacrament of Chykses Bodie, and Bloude, bare Breade, & Wine. We vse the same wordes, & Definitions, that S. Augustine, and other Ancient Fathers, and Peter Lumbarde, & Gratian, & Hardinges owne Doctours, haue vsed before vs: Sacramentum est Signum rei Sacrae: Sacramentum est inuisibilis Gratiae visibilis forma. A sacrament is a Token of a Holy thinge: A Sacrament is a Forme Visible of Grace Inuisible. Neither do we hereof make a Bare, or naked Token, as M. Hardinge imagineth: but we saie, as S. Paule saith, It is a perfite Seale, and a sufficient Warrant of Goddes Promisses, whereby God bindeth him selfe vnto vs, and we likewise stande bounden vnto God, so as God is our God, and we are his people. This, I reckon, is no Bare, or Naked Token. And touching this word, Signum, what it meaneth, S. Augustine sheweth in this sorte: Signum est, quod praeter speciem, quam ingerit sensibus, aliud quiddam facit ex se in cognitionem venire: A Signe is a thing, that besides the forme, or sight, that it offeth to our senses, causeth of it selfe some other thing to come to our knowledge. And hereof it is called a Mysterie, or a Holy Secresse: for that our eye beholdeth one thinge, and our faith an other. For example, In Baptisme our bodily eie seeth Water: but our faith, whiche is the eie of our minde, seeth the Bloude of Chykste, whiche, as S. John saith, hath washed vs from all our finnes. Therefore Chrysostome saith, Incredulus, cum Baptismatis lauacrum audit, persuadet sibi, Simpliciter esse Aquam. Ego vero non simpliciter video, quod video, sed animae per Spiritu purgationē: & Sepulturam, Resurrectionem, Sanctificationem, Iustitiam, Redemptionem, Adoptionem, Hereditatem, Regnum Celorum, Spiritus Sanctitatem considero. Non enim aspectu iudico ea, quae videntur, sed Mentis Oculis. The Infidel, when he heareth of the Water of Baptisme, thinketh it to be onely plaine water: but I, that beleue in Chykste, doo not onely, and simply see Water, but I see the cleansing of the soule by the Spirit of God: I consider Chykses Burial, his Resurrection, our Sanctification, our Righteousnes, our Redemption, our Adoption, our Inheritance, the Kingedome of Heauen, and the fulnes of the sprite. For the thinges, that I see, I iudge not with my bodily eies, but with the eies of my Minde. Now, wil M. Hardinge say, that Chrysostome onely for a countenance, speaketh thus honorably of the Sacrament of Baptisme, meaninge not withstandinge, it is nothing els, but Bare Water: Certainly S. Augustine saith, In Sacramentis videndum est, non, quid sint, sed, quid Significant. In Sacramentes we must consider, not, what they be in deede, but, what they signifie. If every thinge, according to M. Hardinges iudgement, muste needs be accompted Bare, wherein Chykses Bodie is not Really Presente, then is the Sacrament of Baptisme a Bare Sacrament: & M. Hardinges Booke must likewise of necessitie seme a Very Bare booke: onlesse perhaps he wil say, Chykses Bodie is Really inclosed in it. Plato saith, It is the greatest parte of Wisedome, to discern, Aliud, & Idem, One, and the same thinge, from an Other thinge. For of errour herein euermore riseth al Confusion. But S. Augustine saith, Aliud est Sacramentum, aliud res Sacramenti: The Sacrament is One thinge: and the Substance of the Sacrament, whiche is Chykses Bodie, is an other thinge. And least M. Hardinge should shifte of this mater, and say, as his manner is, that the Sacrament is nothing els, but the Outwarde forme, and Appearance, or shewe of Breade, and Wine, Rabanus Maurus hath preuented him in this wise, Sacramentum in alimentum Corporis rediguntur: The Sacrament is turned into the nourishment of the Bodie. Therefore these two thinges beinge diuerse, and sundrie, the one the Token, the other the thinge tokened: The one Chykses Bodie, and the other the Sacrament of the same Bodie: The one Naturally feedinge the Bodie, the other Supernaturally feedinge the Soule: It were great Confusion, either to make them bothe one, or els by errour to take the one for the other. And for that cause S. Augustine saith, as it is before

De Consecrat.  
Dist. 2. Sacrif.  
Per. Lombard li.  
4. Dist. 1. Samaritanus.

Roman. 4. Signaculum Iustitiae Fidei.  
Augustin. De Doctrina Christiana. li. 2. ca. 1.  
De Consecr. dist. 2. Signum.  
1. Iohan. 1.  
Chrysost. in 1. Epistolam ad Corinthios.  
Hom. 7.

Augustin. contra Maximinum. li. 3. ca. 22.

Plato.

Augustin. in Iohannem tractat. 26.

Rabanus Maurus. li. 1. ca. 31.

Augustin. De Doctrina Christiana. li. 3. ca. 5.



deede is a Miserable Seruitude of the Soule, to take the Signes in sleede of the thinges, that be signified.

*Extra de Cele-  
bra. Missar.  
Clem. li. 3. ti. 16.  
Ca. Si Domini.*

*Apocahp. 22.*

Now touching the Adozation of the Sacrament, M. Hardinge is not hable to shew, neither any Commaundement of Chyiste, nor any Woode, or Exemple of the Apostles, or Ancient Fathers concerninge the same. It is a thing very lately devised by Pope Honozius, about the yeere of our Lorde. 1226. Afterwarde increased by the newe solemne Feast of Corpus Christi day, by Pope Urbanus, Anno 1264. And last of al Confirmed for ever by multitudes of Pardons in the Council of Vienna by Pope Clement. 5. An. 1310. The Church of Asia, and Grecia neuer receiued it until this day. The mater is greate, and cannot be attempted without greate danger. To geue the Honour of God to a Creature, that is no God, it is manifest Idolatrie. And al Idolaters, as S. John saith, shal haue their portion in the lake burninge with fier, and Byrmstoane, which is the seconde death.

*M. Hardinge. The. 2. Diuision.*

But now this beinge that very Breade, whiche God the Father gaue vs from Heauen, as Chyiste Iohann. saith: This Breade beinge the fleshe of Chyiste, whiche he gaue for the life of the worlde.

*The B. of Sarisburie.*

M. Hardinge would seme, to haue trained al the Ancient Doctours vnto his side, and to that ende hath mustred them here in an armie al togeather. Now be it of them al, there is not one, that teacheth vs one worde of the Adozation of the Sacrament. Wherefore, if he bringe them for the onely for a shew, they are to many: but if he bringe them, as Witneses, they are to few: for, touchinge the case, they say nothinge. Yet M. Harding, as a man muche doubtinge his Readers me- mozte, whatsoener he hath shortly alleged here, hath els where repeted, and doubled the same in other places of his Booke: so that, if I would answere al in particulare, I should be ouer tedious. For auoidinge whereof, it shalbe sufficient, to referre mee selfe ouer to suche places, where as these Authozities are answered generally moze at large.

*Cypri. li. 1. ep. 6.*

First, as I haue saide befoze, there is not one of al these Fathers, that willet vs to Adoure the Sacrament with godly honour. Which thinge notwithstanding they were hable to haue written, if it had bene then either vled, or thought conuenient: and M. Hardinge was hable to haue founde it, if it had bene written. The Bzead of the Sacrament is not that Bzeade, of which Chyiste speaketh in the fith of S. John: but very material Bzeade in deede, and, as S. Cyprian saith, Ex multorum granorum adunatione congestus, Moulded togeather of the minglinge of many cornes, and a Sacrament of that Bzeade, that came from Heauen. But this mater is answered in the fith Article, and in the first, Seconde, and Thirde Diuision.

*M. Hardinge. The. 3. Diuision.*

This beinge that Breade, and that Cuppe, whereof who soeuer eateth, or drinketh vnworthely shalbe gilty of the Bodie, and Bloud of our Lorde.

*The B. of Sarisburie.*

*Hieronym. in  
Malachi. ca. 1.*

*Augustin. con-  
tra Fulgentium  
ca. 6.*

S. Hierome saith, Dum Sacramenta violantur, ipse, cuius Sacramenta sunt, violatur. When the Sacramentes be misused, God him selfe, whose Sacramentes they be, is misused. And the greatest Abuse, and Vilanie, that can happen to any Sacrament, is, contrary to Chyistes Institution, and the nature of a Sacrament, to be honoured in steade of God. And S. Augustine saith, Qui indignè accipit Baptisma, Iudicium accipit, non Salutem. Who so receiueth Baptisme vnworthily, receiueth his Judgement, and not his Health. Wherefore, if M. Hardinge thinke this warrant sufficient to proue Adozation, then must he also Adoure the Water of Baptisme.

*M. Hardinge*

M. Hardinge. The. 4. Division.

(160) In this Sacrament beinge contained the very Real, and Substantial Bodie, and Bloude of Christe, as him selfe saith expressly, in the three first Euangelistes, and in S. Paule.

The B. of Sarisburie.

It is a bolde enterpryse, in the repoite of these soure plaine wordes of Christe, Hoc est Corpus meum, to committe sine manifest vntuethes, and that altogether with one breath. Certainly M. Hardinge wel knoweth, that neither Christ, nor Paule, nor any of the Euangelistes, I adde further, nor any of the Catholique Doctors, in this case of the Sacrament, ever vsed any of these termes, either Carnally Contained, or Expressely, or Wery, or Real, or Substantial. Onely they say, This is my Bodie: whiche wordes the Ancient Father Tertullian expoundeth thus, This is a Figure of my Bodie.

M. Hardinge. The. 5. Division.

This beinge that Holie Eucharistia, whiche Ignatius calleth the fleashe of our sauour Iesus Christe, that hath suffered for our sinnes, whiche the Father by his goodnesse hath raised vp to life againe: This beinge, not Common Breade, but the Eucharistia, after Consecration consubstantiating of two things, Earthly, and Heauenty, as Irenaeus saith, meaninge by the one, (161) the outward Formes: by the other, the very Bodie and Bloude of Christe, who partly for the Godhead inseparably thereto vnited, and partly for that they were conceived of the Holy Ghoste in the moste Holy Virgin Marie, are worthily called Heauenty.

The B. of Sarisburie.

What Theodoretus thought in this behalfe, it is plaine by his owne wordes. For thus he writeth: Signa Mystica post Sanctificationem non recedunt à Natura sua: The Mystical Tokens after the Sanctification, or Consecration goe not from their owne Nature: that is to say, remaine in Substance, and Nature, as they were before. By these wordes wee may plainly see Theodoretus iudgement. How be it, in all Sacramentes two thinges must be considered, whereof, as Irenaeus saith, they do consist. The one is Earthly, the other is Heauenty: The one wee see with our bodily eyes, the other wee see with the eyes of our Faith: The one is in the Earthe, the other is in Heauen. These partes because they are ioined in one Mysterie, therefore oftentimes they scooze names, the one interchangeably with the other. For as Christes very Bodie is called Breade, although in deede it be not Breade: So the Sacramental Breade is called Christes Bodie, although in deede it be not Christes Bodie. Therefore as the Sacrament is called Christes Bodie, even so, accordinge to the sayinge of Ignatius, it is the fleashe of Christe, even the same, that hath suffered for our sinnes, and that the Father hath raised againe to life: that is to say, A Sacrament of that fleashe. In like sorte S. Chrysostome writeth of the Sacrament of Baptisme: Ostendit hoc loco, idem esse Sanguinem, & Aquam. Baptisma enim eius, etiam Palsio eius est: S. Paule sheweth in this place, that the Bloud (of Christe) and the water (of Baptisme) are bothe one. For Christes Baptisme, is Christes Passion. He saith, The Water, and the Bloude of Christe are bothe one thing, and that he saith, was S. Pauls meaninge. Yet notwithstandinge, neither is the Water Christes Bloude in deede: neither is Christes Bloude in deede Material Water. But thus they borrowe eche of them the others name, because they are ioined together in one Mysterie. So is the Bloude of Christe called Water, because it cleanseth: so is the Water called Christes Bloude, because it is a Sacrament of that Bloude. And as S. Chrysostome saith, The Water of Baptisme is Christes Bloude: even so Ignatius saith, The Breade is the fleashe, and none otherwise. These thinges are plaine, and without cause.

lik 2

Therefore

The. 160. vn-truthes sine together, in the reporte of foure woordes.

Tertull. contra Marcion. li. 4.

The. 161. vn-truth, For Irenaeus meaneth not the Formes, or Shewes of Breade, but the Substance of very Bread it self.

Theodor. Dialogue. 2.

Theodor. in Polymorpho.

Chrysostom. in Epist. ad Hebraeos. Homil. 16.



Augustin. Epist.  
23.

secundum quen-  
dam Modum.

Irenæus li. 4.  
ca. 34.

Irenæus eodem  
loco.

Ibidem.  
secundum nos.  
non in modis.  
Irenæus li. 5.

Augustin. in li-  
bro Sententia-  
rum senten. 338.  
Et in Iohan. tra-  
ctatu. 26.

Hieronym. in  
Psalm. 147.

Verius.

Therefore S. Augustine saith: Sacramenta ex Similitudine plerunque etiam rerum ip-  
sarum nomina accipiunt. Ergo secundum quendam Modum Sacramentum Corporis Chri-  
sti, Corpus Christi est: & Sacramentum Sanguinis Christi, Sanguis Christi est: Sacramen-  
tes because of a certaine likenesse, oftentimes receive the names of the things them self (wherof  
they be Sacramentes). And therefore the Sacrament of Christs Bodie after a certaine manner  
(of speache) is the Bodie of Chrise: And the Sacrament of Christs Bloude, is like wise (af-  
ter a certaine manner) the Bloude of Chrise.

But here hath M. Hardinge taken greates paines, to weare, and to falsifie the  
plaine wordes of that holy Father Irenæus. For that parte of the Mysterie, that  
Irenæus calleth, Rem terrenam, an Earthly thinge, that is to say, Breade, the  
same M. Hardinge, contrary to his Authours meaninge, calleth Formes, or Acci-  
dentes, or Shewes of Breade. For this sonde, and beathe the kinde of speache  
was not hearde of in the Church in that holy Fathers daies: but was brought in  
welneare a thousande yeeres afterward, to accompanie Transubstantiation. But  
Irenæus in plaine wise calleth it a Creature. Thus he saith: Sanctificam<sup>r</sup> Creaturam:  
Wee doo sanctifie a Creature, Offerimus ei ex Creatura eius: We offer vp vnto him of his  
Creature. And that he meaneth, not a miraculous Creature, as is Accidens sine sub-  
iecto: the like wherof was neuer seene: but he saith simply, Creaturam, quæ est  
secundum nos: Sutch a Creature, as wee haue in common vse: Sutch as we see: Sutch  
as weee seele: Sutch as weee eate: Sutch as weee drinke: and, vtterly to cutte of M.  
Hardinges shiftes, he saith: Ex illa augetur, & consistit Carnis nostre Substantia:  
Of the same the Substance of our Fleashe is increased, and standeth. Therefore it is certaine  
and most manifest by Irenæus, that, as Christs Bodie is the one parte of the Sa-  
crament, so is Material Breade the other. Likewise in Baptisme, as the one parte  
of that holy Mysterie is Christs Bloude, so is the other parte the Material Wa-  
ter. Neither are these partes ioyned together in place, but in Mysterie: and there-  
fore they be oftentimes seuered, and y one is receiued without the other. And for y  
cause S. Augustine saith: Qui discordat à Christo, nec Panem eius manducat, nec Sa-  
guinem bibit: etiam si tanta rei Sacramentum ad iudicium sua præsumptionis quotidie in-  
differenter accipiat: Who so disagreeeth from Chrise, neither eateth his Breade, nor drinketh  
his Bloude: although he daily receive the Sacrament of so greates a thinge without difference to  
the iudgement of his presumption.

If any man thinke it strange, that the Sacrament is called the Bodie, and the  
Fleashe of Chrise, beinge not so in deede, let him vnderstande, That the Written  
Woorde of God is like wise called Christs Bodie, and Christs Fleashe, even the  
same, that was bozne of the Virgine, and that the Father raised againe to life: al-  
though in deede it be not so. So saith S. Hierome: Quando dicit, qui non comederit  
Carnem meam, & biberit Sanguinem meum &c. Licet in Mysterio possit intelligi, tamen  
verius Corpus Christi, & Sanguis eius Sermo Scripturarum est: When Chrise saith, He  
that eateth not my Fleashe, and drinketh not my Bloude, &c. Not withstandinge it may be  
taken of the Mysterie, Yet the Vwoorde of God is more truly the Bodie of Chrise, and his  
Bloude. Here note, good Reader, That by these wordes of S. Hierome, the Woode  
of God is the Bodie, and Bloud of Chrise, and that moze truly, then is the Sa-  
crament.

M. Hardinge. The 6. Diuision.

This beinge that Breade, whiche of our Lorde geuen to his Disciples, not in shape, but in Na-  
ture changed, by the almightie power of the Vwoorde is made Eleashe, as S. Cyprian termeth it.

The B. of Sarisburie

This authoritie is answered moze at large in the Tenth Article, and in the  
Seconde Diuision.

M. Har-

M. Hardinge. The. 7. Division.

This beinge that Holy Myserie, wherein the Invisible Prieste turneth the Visible Creatures (of Breade, and VVine) into the Substance of his Bodie, and bloude, by his VVoorde, with secrete power, as Eusebius Emisenus reporteth.

Homi. 5.  
De Pascha.

The B. of Sarisburie.

This Authozitie is answered in the Tenth Article, and in the Seuenthe Division.

M. Hardinge. The. 8. Division.

\* This Bringe that Holie Foode, by worthy receiuinge thereof Christe dwelleth in vs Naturally, that is to wite in vs by truth of Nature and not by Concorde of vvil only, as Hilarius affirmeth.

Lib. 3. De  
Trinitate.

The B. of Sarisburie.

This Authozitie is answered before in the Fiftie Article, and the Tenth Division.

M. Hardinge. The. 9. Division.

Againe this beinge that Table, whereat in our Lordes meate we receiue the woorde truly made fleshe of the most Holie Virgin Marie, as the same Hilarie saith.

The B. of Sarisburie.

This Authozitie, as it nothinge hindzeth vs, so it nothinge furthereth vs. Hardinge. Wee saie, that at that Holy Table our Faith is directed, not vnto a taste, but vnto the very Bodie, and Bloude of Christe, and tasteth it, and feedeth on it: and that as verily, and as effectually, as our Bodie feedeth vpon material foode. And we adde further, That, who so euer eateth not Christes fleshe, nor drinketh his Bloude, shal not haue euermoringe life. But the thinge, that we receiue with our mouth, is not the same thinge, that we receiue with our Faith. For, as it is before alleged out of S. Augustine. Aliud est sacramentum, aliud res sacramenti: The Sacrament is one thinge, and the Mater, or substance of the Sacrament, whiche is Christes very Bodie, is another thinge.

\* So S. Hilario saith, Christo dwelleth in vs Naturally by the water of Baptisme. De Trinit. li. 1.

Iohan. 6.

August. in Io. ad  
Tractatu. 26.

But beinge graunted, that Christes Bodie is verily, and really in the Sacrament: Yet cannot M. Hardinge thereof conclude his purpose. His argument standeth thus:

Christes Bodie ought to be Adoured with Godly honoure:

Christes Bodie is in the Sacrament:

Ergo, The Sacrament ought to be Adoured with Godly honoure.

This argument is made vp of foure termes: and therefore in the Schooles would be counted childlike. The error thereof wil the better appeare by the like.

Christes Bodie ought to be Adoured with Godly honoure:

Christes Bodie is in Heauen:

Ergo, Heauen ought to be Adoured with Godly honoure.

M. Hardinge. The. 10. Division.

This beinge that Breade whiche neither Earinge, nor Sorwinge, nor woork of Tillers hath brought forth, but that Earth, whiche remained vntouched, and was ful of the same, that is, the Blessed Virgin Marie, as Gregorie Nyssene describeth.

The B. of Sarisburie.

Gregorie Nyssene in this whole place speaketh not one worde, neither of any Adoration, nor of the Sacrament: but onely of Christes Birth of the Blessed Virgin. These woordes are alleged, and answered before in the fiftie Article, and tenth Division. Yet shortly, and by the waie, these woordes yeelde vs one good reason against M. Hardinge. For, where as Gregorie Nyssene saith, The Breade of Christes Bodie cometh not of the labour of Tillers, that is to saie, of Material Coine: and neuertheless S. Cyprian, and S. Augustine saie, the Sacrament is

Lk. 3

brought

In Sermon  
de Cenu  
Domini.



Cyprian. lib. 1.  
Epist. 6.  
Augustin. in Io-  
han. tracta. 26.

wrought of many Coynes. Of these Fathers thus considered together, we may conclude, That Christes Bodie, and the Sacrament are sundrie thinges. The argument that M. Hardinge can geather herof standeth thus:

Christe was bozne of the Blessed Virgin:

Ergo, We ought to Adoure the Sacrament. For other necessitie of sequels out of these wordes there is none.

M. Hardinge. The. 12. Division.

This beinge that supper, in the which Christe sacrificed him selfe, as Clemens Romanus, and as Hefychius declares, who furthermore in an other place writeth moste plainly, that these Mysteries, meaninge the blessed Sacrament of the Altare, are Sancta Sanctorum, the Holiest of all Holie thinges, because it is the Bodie of him selfe, of whom Gabriel saide to the Virgin, The Holie Ghoste shal come vpon thee, and the power of the Highest shal ouer shadowe thee: therefore that Holie thinge, which shal be borne of thee, shalbe called the Sonne of God: and of whom also Esaias saith, Holie is our Lorde, and dwelleth on high, verily in the bosome of the Father.

The B. of Sarisburie.

Christe, as he had shewed his Disciples befoze, & he must goe vp to Hierusalem, and there be Crucified, so beinge at that his last mournefull Supper, he ordeined a Sacrament of his Death, and tooke Bzeade, and Brake it, and described, and expressed befoze their eyes the whole order, and manner of his Passion: As if he shoulde haue saide, Thus shal my Bodie be Broken: thus shal my Bloude be shedde. This description of Christes Death is plaine, & so liuely, Hefychius calleth a Sacrifice, that is to saie, an Exampler, or Resemblance of that Sacrifice, which he had to offer the date folowing vpon the Crosse. And in dede, as the Bzeade was Christes Bodie, so the Breaking of the same was Christes Passion. And in this manner of speech the Ancient Fathers seeme to cal Baptisme a Sacrifice. Chrysostome saith: Baptisma Christi, Passio Christi est. The Baptisme of Christe is Christes Passion. So Tertullian: Tiagmur in Passione Domini: Wee be washte in the Passion of our Lorde. So likewise againe Chrysostome saith: Quod Crux, & Sepulchrum fuit Christo, id nobis Baptismus factus est: That is Baptisme vnto vs, that the Crosse, and Grane was vnto Christe. In this sense Hefychius saith, Christe offered him selfe at his last Supper: that is to saie, by waie of a Sacrament, and in a mysterie, but not in dede: to take away the sinnes of the Worlde. In like sense the same Hefychius calleth the Birth of Christe a Sacrifice: These be his wordes: Sacrificium Coelum Christi appellat incarnationem: The bakete Sacrifice he calleth the Incarnation of Christe.

Touching this worde, Sancta Sanctorum, it is not the outward Sacrament, that Hefychius calleth by that name, but the very Bodie of Christe it selfe: which, as S. Augustine saith, is Res Sacramenti, The substance and Mater of the Sacrament. So writeth Origen vpon Leuiticus: Quæ est Hostia, quæ pro peccatis offertur, & est Sancta Sanctorum: nisi vnigenitus Filius Dei Dominus meus Iesus Christus? Ipse solus est Hostia pro peccatis, & ipse est Hostia, Sancta Sanctorum: VVhat is that Sacrifice, that is offered vp for sinne, and is the Holy of the Holy: but the onely begotten Sonne of God my Lorde Iesus Christe? He onely is the sacrifice for sinne: and he is the Sacrifice, of Holy thinges the most Holy. And this he speaketh of the Sacrifice, that Christe made vpon the Crosse. And therefore he added thus: Quod vno verbo Apostolus explicauit, cum dicit, Qui seipsum obtulit Deo: VVhiche thinge the Apostle expressed in one worde, saieinge thus, VVhiche hath offered vp him selfe vnto God.

Inter Decr. Boni-  
fac. 1. Decr. 3.

How be it, not onely the Sacrament, but also other thinges appointed vnto godly vse, may be called, Sancta Sanctorum. So it is written, and determined by Bonifacius the firste: Omne, quod Domino Consecratur, siue fuerit homo, siue ani-

mal



mal, siue ager, vel quicquid fuerit semel consecratum, Sanctum Sanctorum erit Domino: Every thinge, that is Consecrate vnto the Lorde, be it man, or beast, or landes, or what so euer, beinge Consecrate, it is Holy of the Holy vnto the Lorde. Neither dooth he cal the holy Mysteries, Sancta Sanctorum, in that sense, that M. Harding meaneth, for that they are the holiest of al holy thinges, but because they are appoynted for Holy people. For thus he expoundeth it him selfe: Panis iste, & Calix, Sancta Sanctorum sunt. Vides, quomodo non dixerit, Sancta, tantummodo, sed Sancta Sanctorum. Ac si diceret, Panis iste non est communis Omnium, nec cuiusq; indigat, sed Sanctorum est. Quam magis hoc & de Verbo Dei dicemus, Hic Sermo non est omnium, nec cuiuscunque, sed Sanctorum est. This Breade, and this Cuppe, are the Holy thinges of the Holy. You see, That he saith not onely, They are Holy thinges: but he addeth besides, Of the Holy. As if he woulde saye, This Breade is not common to al menne, nor to every unworthy: but it is the Breade of the Holy. How muche more may wee say the same of Goddes woorde, This VVoorde is not of al men, or of every Bodie, but of the Holy. Therefore S. Chrysostome saith, The Priest was wonte, to shew forth the Breade in the time of the Holy Mysteries, and to say, Sancta Sanctis: Holy thinges for the Holy. And this is the meaninge of, Sancta Sanctorum.

As for Clemens of Rome, & Apostles Fellow, as M. Harding euerywhere calleth him, he saith not, That Christe offered him selfe at his last Supper: but rather far other wise. Thus he saith: Propter nos Homo factus, & Spirituale Sacrificium offert Deo: Christe beinge made Man for vs, and offeringe vnto God a Spiritual Sacrifice. And in plainer sorte, he maketh this prayer vnto God, touching the same: Offerimus tibi Regi, & Deo, iuxta Christi institutionem hunc Panem, & hoc poculum: We offer vp vnto thee, O Kinge and God, this Breade, and this Cuppe. He saith not we offer vp really the Bodie of thy Sonne: but this Breade, and this Cuppe. Which also he calleth Antitypa, that is to say, Signa Corporis, & Sanguinis Christi: The Tokens, or Pledges of Christes Bodie, and Bloud. And so Theodoretus writeth hercof: Ecclesia offert Corporis, & Sanguinis eius Symbola: The Church offereth the Tokens, or Signes of his Bodie, and Bloud.

M. Harding. The 12. Division.

On the Holy Table, where these Mysteries are celebrated, the Lambe of God beinge laied, and sacrificed of Priests vnbloodely, as that most Ancien, and Worthy Council of Nice reporteth.

The B. of Sarisburie.

As the Council of Nice saith, The Lambe is laide vpon the Altar, alluding vnto the sacrifices of the Olde Lawe, euen so dooth S. Augustine say vnto the people, Vos estis in Mensa: vos estis in Calice: You are vpon the Table: you are in the Cuppe. As the people is laide vpon the Table, so is Christe laide vpon the Table. But this Authority is answered moze at large in the fift Article, and the eight Division.

M. Harding. The 13. Division.

Briefely, in this highest sacrament vnder visible haue inuisible thinges, soothely the very true, Real, Linely, Natural, and Substantial Bodie, and Bloud of our sauour Christe beinge contained, as (162) the Scriptures, Doctors, Councils, yea and the best learned of Martin Luthers Schoole, doo moste plainly, and assuredly affirme.

The B. of Sarisburie.

Point soothly, if M. Harding coulde haue founde any of al these termes, Real, Linely, Natural, or Substantial, either in the Scriptures, or in the Doctors, or in any Council, he woulde not haue spared the allegation. But thus anouchinge these termes, and so constantly assuringe vs thereof by these Authorities, beinge neuertheless not hable any where to finde the same, wee must needs thinke, he

12. Quest. 2.  
Nulli liceat.  
Leuiti. 27.

Origen in Le-  
uiticum hom. 17.

Li. 8. ca. 17.

Theodoret. in  
psalm. 110.

Augustin. in  
sermone ad  
Infantes. Citat  
ur a Beda. 1.  
Corinth. 10.

The. 162. vnto  
truth  
Misreportinge  
the Scriptures,  
the Councils,  
and Ancients  
Fathers,



Constan-  
cic.

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THE EIGHTH ARTICLE

misreporth the Scriptures, the Doctors, and the Councelles, and mutche abu-  
seth the simple credulitie of the people.

M. Hardinge. The. 14. Division

The. 163. vn-  
truth, For these  
Speeches were  
neuer knowen,  
nor heard of  
in any time of  
the Ancient  
Fathers.

The. 164. vn-  
truth, For the  
Breade, and  
VVine remaine  
stil, as shal ap-  
peare in the  
tenth Article.  
The. 165. vn-  
truth, As may  
more largely  
appeare by the  
Fifthe, and Six-  
the Article.

Prouerb. 28.  
Epiphani. li. 2. De  
Ariomaniis.

Zachar. 7.  
Iob. 41

Hilarius de  
Trinitate li. 6.  
ca. 84.

This (I say in conclusion) beinge so, as it is vndoubtedly so: wee that remaine in the Catholique Church, and can by no persecution be remooued from the Catholique Faith, whom it liketh M. Iuel, and his felowes to cal Papisles, beleue verily, that it is our bounden dewtie to Adore the Sacrament, and to wooship it with al Godly Honoure. By whiche wooship, Sacrament, not withstandinge in this respect, wee meane not the outwarde Formes, (163) that properly are called the Sacrament, but the thinge of the Sacrament, the Inuisible Grace, and Vertue therein conteneid, euen the very Bodie and Bloude of Christe.

And when wee adore, and wooship this Blessed Sacrament, wee doo not Adore, and vvorship the substance it selfe of Breade and VVine, (164) because after Consecration none at al remaineth. Neither doo wee Adore the outwarde Shapes, and Formes of Breade, and VVine, whiche remaine; for they be but Creatures, that ought not to be Adored: But the Bodie it selfe and Bloude of Christe, (165) vnder those Formes Verily, and Really conteneid, lowly, and deuoutly doo wee Adore. And therefore, to speake more properly, and accordinge to skille, lest our Adversaries might take aduantage against vs through occasion of termes, where right sense onely is meane, wee protest, and saye, that wee doo, and ought to Adore and wooship the Bodie, and Bloude of Christe in the Sacramente.

The B. of Sarisburie.

If M. Hardinge be Persecuted, as he saith, verily it seemeth a delicate kinde of Persecution. They of his side did not so persecute others. But Salomon saith, There be certaine that flee, when noman foloweth them. Thus did Arius the Heticke sometimes complaine of his Persecutors: ἀέρος ὁ διωκόμενος ἀδίκως διὰ τὴν πᾶντα νικῶσαν ἀλήθειαν. Arius that wrongfully suffereth Persecution for the Trinitie sake, that conquereth al thinges.

As for M. Hardinges Constancie, which is here brought in, as in steele of some psonse, I wil say nothinge. How be it his frendes thinke, so many, so light, and so suddaine changes, can scarcely stande wel with the title of Constancie. Certainly the mainteinance of open, & knowne errour, should rather haue some other name. The Prophete Zacharie saith: Poluerunt vt Adamantem Cor suum: They haue sette theyr hartes, as the Adamant stonre. Job saith, Sterit cor eius sicut incus: His harte stode as a stradie. Yet might not they therefore be called constant. S. Hilarie saith: Grauis, & periculosus est lapsus in multis. Esi enim se inrelligant, tamen pudor exurgedi auctoritatem sibi præsument: vt, quod errant prudentiam velint existimari: quod cum multis errant, intelligentiam esse asserant Veritatis: Falsinge from God in many men is errorous, and dangerous. For, albeit they vnderstande them selues, yet, for that they are ashamed to rise againe, they therefore take vpon them some authoritie, and wil haue their Errour counted VVisedome: and, that they are deceived with many, they cal it the vnderstanding of the Trinitie. Touchinge the purpose, it appeareth, this matter cannot stande without the disordringe, and confoundinge of the Natural course, and sounde of woordes. Sometimes the Accidentes, and Shewes of Breade muste be the Sacramente: Sometimes Christes Bodie, whiche, as M. Hardinge confesseth, in deede is not the Sacrament, yet to mainteine this new Adozation, muste needes become the Sacrament. And thus now wee haue twi Sacramentes togetheir in one Sacrament. And yet in the Conclusion, we may not wooship the very Sacramente, but onely Christes Bodie in the Sacrament. And this, as M. Hardinge telleth vs, is a proper, plaine, familiar kinde of speache, and accordinge vnto skil. Thus he teacheth vs to lifte vp our hartes, and to wooship God in spirite and Trueth. Onlesse the simple people goe to the vniuersities, and learne this new skil, what

is Accidens absque subiecto: Corpus sine loco: Locus sine Corpore: Quantitas sine modo quanti, they cannot skilfully worship Christes Bodie. & if they worship without this skil, they worship one thinge for another, and become Idolaters.

M. Hardinge. The. 15. Division.

And here this muche is further to be saide, that in the sacrament of the Altar the Bodie of Christe is not Adored by thought of minde sundred from the woordes, but beinge inseparably vnited to the woorde. For this is specially to be considered, that in the most Holy Sacrament, the Bodie and Bloude of Christe are not present by them selues alone, as beinge separated from his soule, and from the Godhead: but that there is (166) here his true and liuinge fleas he, and Bloude ioyned together with his Godhead inseparably, and that they be as him selfe is, persone, whole, and inseparable. Whiche is sufficiently confirmed by sundrie his owne woordes in S. Iohn. I am (saith he) the breade of life. Againe: This is Breade comminge downe from Heauen, that, if any eate of it, he die not. I am the liuely Breade that came downe from Heauen: If any eate of this Breade, he shal liue euermore. And to shewe what Breade he meante, he concludeth with these woordes: And the Breade, whiche I shal geue, is my fleas he, whiche I shal geue for the life of the worlde. By whiche woordes he assureth vs plainly, that his fleas he whiche he geueth vs to eate, is ful of life, and ioyned with his Godhead, whiche bringeth to the woorthy receiuers thereof immortallitie, as wel of Bodie, as of soule. Whiche thinge fleas he, and Bloude of it selfe could not performe, as our Lorde him selfe declareth plainly, where he saith, as there it foloweth: It is the spirite that quickeneth, or geueth life, the fleas he profiteth nothinge. The woordes whiche I haue spoken to you be spirite, and life. As though he had saide thus: The fleas he of it selfe profiteth nothinge, but my fleas he, whiche is ful of Godhead and spirite, bringeth and worketh immortallitie and life euermore to them that receiue it woorthily. Thus we vnderstande in this Blessed Sacrament, not onely the Bodie and Bloude of Christe, but al and whole Christe, God and Man, to be present in substance, and that for the inseparable vnitie of the person of Christe: and for this cause we acknowledge our selues bounden to adore him, as verie true God, and Man.

For a clearer declaration herof, I wil not let to recite a notable sentence out of S. Augustine, where he expoundeth these woordes of Christe: Then, if ye see the Sonne of man goe vp, where he was before. There had beene no question (saith he) if he had thus saide: Yf ye see the Sonne of God goe vp, where he was before. But, where as he saide, The Sonne of man goe vp, where he was before, what was the Sonne of man in heauen, before that he beganne to be in earth: verily here he saide, where he was before, as though then he were not there, when he spake these woordes. And in another place he saith, Noman hath ascended into heauen, but he, that descended from heauen, the Sonne of Man, whiche is in heauen. He saide not, Vvas, but the Sonne of Man (saith he) which is in heauen. In Earth he spake, and saide him selfe to be in Heauen. To what pertaineth this, but that we vnderstande Christe to be one persone, God, and Man, not two: leaste our Faith be not a Trinitie, but a quaternitie? VVherefore Christe is one, the woordes, the soule, and the fleas he, one Christe: the Sonne of God, and the Sonne of Man, one Christe. The Sonne of God euer, the Sonne of Man in time: Yet one Christe, accordinge to the vnitie of person was in Heauen, when he spake in Earth. So was the Sonne of Man in Heauen, as the Sonne of God was in Earth. The Sonne of God in Earth in fleas he taken, the Sonne of Man in heauen in vnitie of persone. Thus saith S. Augustine.

The B. of Sarisburie.

It is true, That Christes Bodie, and his Godheade are ioined inseparably, and therefore must be Adored both together. For we maie not diuide the Godheade from the Manheade, and so imagine two sundrie Christes, the one to be honoured, the other to stande without honoure, as did the Heretique Nestorius. But as the Bodie, and Soule of Man, beinge ioined both in one, are honoured both together: so must the Humanitie, and Diuinitie of Christe, beinge ioined bothe in one, likewise be honoured both together. Otherwise to saie, as the Heretique Nestorius

The 166. Vn-true the, Often auouched, and neuer prooued. For these woordes pertaine onely to Christe him selfe: And nothinge at al vnto the Sacrament.

\* A vaine addition. For S. Augustine saith, The Bodie of Christe it selfe is receiued of all men vnto life, and of no man vnto iudgement.

Cyrrillus in A-  
pologetico.  
In Edicto Im-  
peratoris Iulii.  
in Decretis  
saide, Iohan. 2.



Concil. Chalcedon. Actio. 1.

saide, Thomas touched him, that was risen againe: and honoured him that raised him vp, it were greate blasphemie. Nevertheless, notwithstandinge the Bodie, and God-head of Christe be ioined in one Person, yet are they distinct, and sundrie figures: The one finite, the other infinite: The one in place, the other incomprehensible without place: The one a Creature, the other the Creator. Neither is there any Godly honour betwene vnto the Bodie of Christe in respect of it selfe: but onely, so; that it is ioined in one Person with the Divinitie. All these things be true, and out of question.

Augustin. De Doctrina Christiana. li. 3. c. 16.  
Origen. in Leuit. hom. 7.  
Augustin. in Psalm. 98.  
Chrysost. in Ioan. hom. 47.

Likewise the wordes, that Christe spake in the sixth Chapter of S. John, and are here alleged by M. Hardinge, are undoubtedly true: howe be it not accordinge to the simple sounde and tenoure of the letter: For that, as S. Augustine saith, were, Flagitium, & facinus, An Heinous wickednes: And as Origen saith: It woulde kill the soule. And therefore Christe him self expoundeth his owne meaninge touching the same, It is the Spite, that giveth life: the Fleashe profiteth nothinge. The wordes, that I have spoken, ke Spite, and life. Whiche wordes S. Augustine expoundeth thus: Spiritualiter intelligite, quæ locutus sum. Nō hoc Corpus, quod videris, māducari estis. Understande ye spiritually the thinges, that I have spoken, & shal not eate this Bodie, that ye see. Likewise Chrysostome: Secundum spiritum verba mea audienda sunt: Qui secundum carnem audit, nihil lucratur, nihil vtilitatis accipit: My wordes must be heerde spiritually: VVho so heareth them carnally, or, accordinge to the Fleashe, getteth nothinge, nor hath any profite by them. He saith further by waye of objection against him selfe, Quid ergo est carnaliter intelligere? Simpliciter, ut res dicuntur: neque aliud quicquā cogitare. And what is meante by these wordes, To vnderstande accordinge to the Fleashe? He answereth, It is to vnderstande simply, and plainly, even as thinges be spoken, and to thinke vpon nothinge els. Thus therefore Christe saith, to cut of their carnal cogitations, The wordes, that I spake are spite, and life. As if he shoulde saie, Neither is my Fleashe meate, nor my Bloude drinke, to enter into your mouthes, and to feede your bodies. But if your soules be hungrie, I am spiritual meate, to feede you: yf your soules be thirstie, I am spiritual drinke to refresh you. To this purpose S. Chrysostome saith thus: Omnia tibi Christus factus est: Mensa, Vestimentum, Domus, Caput, & Radix &c. Christ is become of things vnto thee: Thy Table, thy Apparel, thy House, thy Heade, and thy Rote &c. S. Paule saith, As many of you, as are Baptized in Christe, ye have put on Christe: Beholde, how Christe is made thy Apparel. And wilt thou learne, how he is become thy Table: He saith, VVho so eateth me, shal liue through me: And that he is thy House, he saith, VVho so eateth my Fleashe, dwelleth in me, and I in him: And that he is thy Rote, againe he saith, I am the Vine, and you are the Branches. So saith Gregorius Nyssenus, Christe vnto the stronge is stronge meate: vnto the weaker sorte he is Hearbes: and vnto infantes he is Milke. So saith Origen: Ne mireris: Quia verbum Dei & Caro dicitur, & Panis, & Lac, & Olera & pro mensura credentium, vel possibilitate sumentium diuersè nominatur: Manifeste not: For the worde of God is called bothe Fleashe, and Breade, and Milke, and Hearbes: and, accordinge to the measure of the beleevers, and the possibilitie of the receiuers, is diuersly named. And likewise Gregorius Nazianzen: Quemadmodum Dominus noster Iesus Christus appellatur Vita, Via, Panis, Vinis, Lux vera, & mille alia, sic etiam appellatur Gladius: Like as our Lorde Iesus Christe is called the Life, the VVay, the Breade, the Vine, the true Light, and a thousande thinges els, so is he also called the sword. For as Christe is Breade, even so, in like manner of speache he is a sword, and none other wise. Thus is Christe vnto vs a spiritual Table, a spiritual Apparel, a spiritual House, a spiritual Heade, a spiritual Rote, spiritual Meate, spiritual Hearbes, spiritual Milke, spiritual Fleashe, Life, Waite, Breade, Wine, and Light. And to this ende Christe saith: My wordes be Spite, and life.

Chrysost. ad populum Antiochen. hom. 21.  
Galat. 3.  
Iohan. 6.  
Iohan. 15.

Gregorius Nyssen. In vita Moysis.  
Origen. in Exo. ca. 15. homi. 7.

Nazianzen. in Psalm. 44.

Hitherto



hitherto the wordes of Christe, that be here alleged, weigh very litle of M. Hardinges side.

By sides al this, He saith, That whole Christe, both God, and Man, is really, Substantially, and Carnally in the Sacrament. This thinge, bicause he is not hable any way to proue, he presumeth of him self by authoritie, as though it were already proued. It shalbe good, to geue him a daie, to consider the mater, and to proue it better. In the meane season the substance of his reason standeth thus:

The Humanitie, and Diuinitie of Christe are ioined together in one Personne, Ergo, we must Adoure the Sacrament with Godly Honoure.

M. Hardinge. The. 16. Diuision.

Hereupon he expoundeth these wordes, It is the spirite that quickneth, or geueth life, the fleas he auaileth nothinge. thus: The fleas he profiteth nothinge, but the onely fleas he. Come the spirite to the fleas he, and it profiteth verie muche. For if the fleas he should profit nothinge, the worde should not be made fleas he to dwell amonge vs. For this vnitie of Personne to be vnderstanded in both natures (saith the greates learned Father Leo) we reade that both the Sonne of Man came downe from heauen, when as the Sonne of God tooke fleas he of that Virgin, of whome he was borne: and againe, it is saide, that the Sonne of God was Crucified, and buried, where as he suffered these thinges not in the Godheade it self, in whiche the onely begotten is coeuerlastinge, and consubstantiall with the Father, but in the infirmite of humaine nature. Vwherefore we confesse al in the Crede also, the onely begotten Sonne of God Crucified, and buried, accordinge to that saieinge of the Apostile: For if they had knowen, they woulde neuer haue Crucified the Lorde of Maieslie.

Accordinge to this doctrine, Cyrillus writinge vpon s. Iohn saith. He that eateth the fleas he of Christe hath life euerlastinge. For this fleas he hath the worde of God, whiche naturally is life. Therefore he saith: I wil raise him againe in the last daie. For I, saide he, that is, my Bodie, whiche shalbe eaten, wil raise him againe. For he is not other, then his fleas he. I saie not this because by nature he is not other, but because after incarnation, he suffereth not him self to be diuided into two somes. By whiche wordes he reproveth the heresie of wicked Nestorius, that went about to diuide Christe, and of Christe to make two somes, the one the sonne of God, the other the sonne of Marius, and so two persones. For which Nestorius was condemned in the First Ephesine Councel, and also specially for that he said, (167) we receiue in this Sacrament onely the fleas he of Christ in the Breade, and his Bloude onely in the VVine, without the Godheade, because Christe saide, he that eateth my fleas he, and saide not, he that eateth or drinketh my Godhead, because his Godhead cannot be eaten, but his fleas he onely. VVhiche heretical cauil Cyrillus dooth thus auoide. Although (saith he) the nature of the Godhead be not eaten, yet we eat the Bodie of Christe, whiche verily maie be eaten. But this Bodie is the wordes owne proper Bodie, whiche quickneth al thinges, and in as muche as it is the Bodie of life, it is quickninge, or lifegeninge. Nowe he quickneth vs, or geueth vs life, as God, the onely fontaine of life. VVherefore suche speeches vtered in the scriptures of Christe, whereby that appeareth to be attributed to the one nature, whiche apperteineth to the other, and contrarie wise: accordinge to that incomprehensible, and vspeakable coniunction and vnion of the diuine and humaine nature in one personne, are to be taken of him inseparably, in as muche as he is both God and Man: and nor of this, or that other nature onely, as beinge seuered from the other. For through cause of this inseparable vnion, what so euer is apperteininge, or peculiar to either nature, it is rightly ascribed, yea and it ought to be ascribed to the whole personne. And this done, as the learned diuines terme it, Per communicationem idiomatum, And thus Cyrillus teacheth, howe Christe maie be eaten, not accordinge to the diuine, but humaine nature, whiche he tooke of vs: and so likewise he is of Christen people adored in the Sacrament accordinge to his diuine nature. And yet not accordinge to his diuine nature onely, as though that were separated from his humaine nature, but his whole personne together God and Man. And his pretious fleas he, and bloude are adored for the inseparable coniunction of both natures into one personne, whiche is Iesus Christe God and man. VVhome God hath exalted (as S. Paule saith) and hath geuen him a name, whiche is aboue al names, that in

The. 167. Vntruth For neither was there any such error defended by Nestorius, nor any such Canon euer mooued in that Councel.

the



the name of Iesus euery knee be bowed, of the Heauenly and the Earthely thinges, and of thinges be-  
neath, and that euery tongue confesse, that our Lorde Iesus Christe is in Glorie of God the Father, that  
is, of equal glorie with the Father. And when God (saith S. Paule) bringeth his first begotten into  
the worlde, he saith, And let al the Angelles of God Adore him. John writeth in his Reuelation, Hebr. 1.  
Plalm. 9.  
Apo. 1.  
that he hearde al creatures saye, Blissinge, Honour, Glorie, and Power, be to him whiche sitteth in  
the Throne, and to the Lambe for euer. And the forer and twentie Elders fel downe on their faces,  
and Adored him that liueth vntil worldes of worldes.

The B. of Sarisburie.

*Plin. sapē respi-  
ciendum est ad  
Titulum.*

I maruel, M. Hardinge woulde bestowe so many waste woozdes to so smal pur-  
pose. These Authorities be al true, and, sauinge onely that of the Council of  
Chalcedon, touchinge Nestorius, al truely alleged. But euery thinge, that is true,  
maketh not by and by proufe sufficient in euery case. Plinie the Seconde geueth  
good sadde counsel, that, whosoever wil take in hande to write a booke, haue e-  
uermore a good eye vnto his Title, or to the purpose, whereof he writeth, leasse  
he happen to wander, and to renne at randon. As nowe, M. Hardinge seemeth  
to shoote faire, although a greate waye from the Marke. For in al these woozdes  
there is no manner mention, neither of the Sacrament, nor of the Adozation ther-  
of, nor of any other thinge thereto belonginge. Onlesse M. Hardinge vpon occa-  
sion of these woozdes wil reason thus :

The Sonne of man came downe from Heauen :

ERGO, We must Adoute the Sacramente.

*Iohan. 6.*

*Augustin. in  
Plalm. 109.  
Augustin. in  
Plalm. 108.*

The woozdes of Cyrillus be likewise true. Christes Fleashe is ioyned with the Gods  
head, and therefore it Naturally geueth life. And, when Christe saide, I wil raise him vp  
at the last daie, He meante, euen as Cyrillus saith, that his Fleashe, that we eate,  
shal raise vs vp at the last daie. For, what soeuer fauoure, or mercie we haue from  
God, we haue it onely by the Fleashe of Christe. S. Augustine saith, Mortalis fa-  
ctus est Immortalis, ut, perfecta sua Morte, nos faceret Immortales. He that is Immortal, be-  
came Mortal, that through his Death he might make vs Immortal. Againe he saith,  
Nos non efficeremur participes Diuinitatis eius, nisi ipse factus fuisset particeps Mortali-  
tatis nostrae. We coulde not be partakers of his Godheade, onlesse he had benne partaker of our  
Mortalitie. Al these woozdes be true, as conteininge nothinge elles, but the expo-  
sition of these woozdes of Christe, He that eateth my Fleashe, and drinketh my Bloude,  
shal liue for euer.

But M. Hardinge, to make these woozdes of Cyrillus to serue his turne, hath  
imagined two greate errors: The one is, That Christes Bodie cannot be Eaten, but  
onely in the Sacrament: The other is, That onlesse we receiue Christes Bodie with our  
mouth, and swallowe it downe into our belly, we eate it not: As though either Christe,  
or these holy Fathers had meante a Carnal, or Fleashe EATINGE. This whole  
Doctrine is horrible, and ful of Desperation. For M. Hardinges position beinge  
true, That noman shalbe partaker of that blisse Resurrection, but onely suche as  
haue eaten Christes Bodie in the Sacrament, what then shal become of Christian  
Children, that haue departed this life, neuer hauinge receiued the Sacrament?  
Who shal raise them vp againe at the last daie? Or dooth M. Hardinge beleue, that  
suche litle ones beinge baptized, and so the Members of Christe, shal neuer rise  
againe, but lie damned for euer, onely bicause they haue not receiued the Sacra-  
ment?

*Augusti. in Sex.  
Capit. Iohannis.*

Verily, Christe in these woozdes, as it is witnessed by al the holy Fathers,  
speaketh not of the Sacrament, but of y Spiritual Eating with our Faith: and in  
this behalf utterly excludeth the Corporal office of our Bodie. Therefore S. Au-  
gustine saith, Crede, & manducasti. Beleue, and thou hast Eaten. And againe, Illud  
mandu-

manducare, refici est: Illud bibere quid est, nisi viuere? That Eatinge, is to be refreshed: and that drinkinge, what is it els, but to line? Likewise S. Basile saith: Est Spirituale os Interni Hominis, quo recipitur Verbum vitæ, quod est Panis, qui de Cælo descendit: There is a spiritual mouthe of the Inner Man, wherewith is receiued the Woorde of life, whiche is that Bread, that came downe from Heauen.

And touchinge our risinge againe from the dead, he saith: Το βαπτισμα δύναμις ἐστὶ πρὸς ἀνάστασιν: Our Baptisme is a strength, or power to Resurrection. So S. Augustine: Nemini dubitandum est, &c. No man may doubt, but every man is then made partaker of the Bodie, and Bloud of Christe, when in Baptisme he is made the member of Christes Bodie. Likewise S. Chrysostome, In Baptisme wee are Incorporate vnto Christ, and made Fleshe of his Fleshe, and Boane of his Boanes. Thus by faithe wee Eate the Bodie of Christe, and that, not by way of Imagination, or Fantasie, but effectually, verily, and in dede: and therefore Christe shal rayse vs vp againe at the last day.

M. Hardinges errour, as I haue saide, reaseth herein, that he imagineth, That Christes Bodie cannot be eaten, but onely in the Sacrament, and that by meane, and office of our bodily mouthe. But, as it is before alleged out of Rabanus Maurus, The Sacrament is receiued outwardly with the mouthe of our Bodie: But the Bodie of Christe is receiued into the Inner Man, and that with the spiritual mouthe of our soule. And thus bothe may the Sacrament be receiued without Christes Bodie, and also the Bodie of Christe may be receiued without the Sacrament.

Hitherto M. Hardinge hath not once touched one woorde of Adoration.

Concerninge Pistorius, M. Hardinge in the drift of his tale hath handsomely touched in a greate vntueth. For where as he saith, Pistorius helde this opinion, That in the Sacrament of the Breade, wee receiue onely Christes Bodie without his Bloude: and in the Cuppe, the Bloude of Christe alone without the Bodie: neither did Pistorius, notwithstandinge he were an Heretique, euer holde this pœuise erreure, nor is there any sutch recorde either in the Council of Ephesus, that here vntueth is alleged, or in any other olde Council, or Ancient Father.

But the right of M. Hardinges cause hangeth of sutch Euidence, as neuer was founde in any recorde. If there be any sutch Canon to be founde in that whole Council, or any mention thereof made in any of al the Ancient Doctours, let M. Hardinge shew it, that wee may beleue him. If, hauinge alleged it so constantly, and so often, he be hable vtterly to shewe nothinge, let him geue menne leaue to thinke, that he abuseth the worlde with vaine Titles, and meaneth no trueth.

Although he might be bolde, freely to diuise mater againste Pistorius, as beinge an Heretique, yet he should not thus repozte vntueth of a General Council.

But Cyrillus saith further, Wee cannot Eate the Godhead of Christe: It is his Manhead onely, that is Eaten. Hereby M. Hardinge thinketh, he is hable to ouerthrow our whole Doctrin of Spiritual Eatinge, that is wrought by Faith.

For thus he wil Reason.

By your Doctrin, Eatinge of Christes Bodie is beleeuinge:

But Cyrillus saith, wee cannot Eate God:

Ergo, By your Doctrin, wee cannot beleue in God.

Thus he thinketh, wee are diuyn, to confesse a greate inconuenience. This reason seemeth to haue some shew. And therefore I beseeche the, good Reader, to consider bothe the partes thereof, and also the answer.

Eatinge in common vse of speache, is the receiuinge of soode, and susteinance, and the turninge of the same into the substance of our bodie: and by a Metaphoze,

## Spiritual Eatinge

Augustin. De Verbis Apostoli sermo 2.

Basil. in Psal. 33.

Basilus in exhortatione ad

Sanctum Baptis.

Augustin. citatur à Beda, In

I. Corin. 10.

Chrysost. in Epist.

ad Ephesi. ho. 20.

Rabanus Maurus. li. 1. ca. 36.

M. Harding vntuethly allegeth the Council of Ephesus.



To cate  
God.

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THE EIGTHE ARTICLE

*Ephesi. 5.*

*Hebre. 2.*

*Galat. 2.*

*Galat. 6.*

*Actor 4.*

*De Confe. Dist. 2.  
Christus. In  
Margine.*

*Chrysa. Citatur  
à Cassiodoro in  
Psalm. 17.  
Hilarius in  
Psalm. 143.*

*Cyillus ad Re-  
ginas.  
Augustin. in  
Psalm 33.  
Iohan. 1.*

*Augustin in  
Psalm. 109.*

or an extraordinary kinde of speache, is often vsed for the Spiritual eatinge, an d turninge of Heauenly Fooode to the refreashinge, and nourishing of our Soules. By neither of these waies it can rightly be saide, That we Eate the Godheade. For neither can we receiue the Paiesie of Goddes diuine Nature, neither turne the same into the Substance of our Nature. But we may Receiue, and Eate, and Feede vpon the Humanitie, & Bodie of Christe, and become Boane of his Boanes, and Fleashe of his Fleashe, so as he may dwell in vs, and we in him. Wherefore, notwithstandinge Christe be bothe God, and Man, yet we haue not our feedinge, and life of Christe in respecte of his Godhead alone, but firste, and principally in respecte of his Humanitie, in that he was made Man, & became partaker of Fleashe, and Bloude, and was Crucified, and sheade his Bloude, and yelded vp his Sprite vpon the Crosse. This is our spiritual feedinge: herein standeth our whole life. Therefore S. Paule saithe: Quod nunc uiuo in Carne, in fide uiuo Filij Dei, qui dedit semetipsum pro me: That I liue nowe in the fleashe, I liue in the Faith of the Sonne of God, that hath geuen him selfe for mee. And againe, God forbidde, that I shoulde reioice in any thinge, sauinge onely in the Crosse of Iesus Christe. Likewise S. Peter, There is none other Name geuen vnto men vnder Heauen, whereby they may be saued, but onely the Name of Christe Iesus. Thus, as Cyillus saithe, We haue our life, and feedinge, not of the Godheade, but of the Manheade of Christe.

And therefore it is very wel noted vpon the Decrees: Christus per hoc est Factus noster Panis, & Sustainatio, & Vita: quia assumpsit Carnem nostram: Christe in this is become our Breade, and our Sustainance, and our life, because he hath taken our Fleashe.

But M. Hardinge will say, accordinge to the iudgement of Cyillus, We cannot eate the Godhead: yet neuerthelesse wee doo beleene in God: Ergo, Contrary to your Doctrine, Beleuinge, and Eatinge are not bothe one. Verily, it appeareth bothe by Cyillus him selfe, and also by a general consent of other Olde Learned fathers, that wee cannot neither knowe God, nor Beleene in God, nor Cal vpon God, as he is in him selfe, in his Diuine Paiesie, but onely, as it pleased him to become like vnto vs, and to take vpon him our Mortal Nature. S. Chrysostome saithe: Illum, si in nuda Deitate uenisset, non Cælum, non Terra, non Maria, non vlla Creatura sustinere potuisset: If God had come in his manifeste Diuinitie, neither the Heauen, nor the Earthe, nor the Sea, nor any Creature coulde haue borne his Presence.

So S. Hilarie: Cognitus fieri Deus homini, nisi Assumptio Homine non potuit. Quia incognoscibilem cognoscere, nisi per Naturam nostram, Natura nostra non potuit: Onlesse God had taken Man, he coulde neuer haue bene knowne vnto man. For him, that cannot be knowne, our Nature, sauinge onely by meane of our owne Nature, coulde neuer bene knowne.

Likewise saithe Cyillus: Christus non aliter erit Adorabilis, nisi credamus, quod ipsum Verbum Caro factum sit: Christe is not otherwise to be Adored, onlesse wee beleene, that the very Woorde was made Fleashe. Likewise saithe S. Augustine: Respice altitudinem ipsius: In principio erat Verbum &c. Beholde the highnesse of him: In the beginninge was the VVoorde: and the VVoorde was with God: and God was that VVoorde. Beholde the Euerlastinge Meate: but the Angelles, and high powers, and the Heauenly Sprites feede vpon it. But what man can attaine vnto that Meate? VVhat harte can be meete for it? Therefore it was necessary, that that Meate shoulde turne into Milke, and so shoulde come vnto vs litle ones. It followeth: Quomodo ergo de ipso Pane paut nos Sapientia Dei? Quia Verbum Caro factum est, & habitauit in nobis: How then did the wisdom of God feede vs with that Breade? He answereth, Because the VVoorde was made Fleashe, and dwelled in vs. Againe he saithe: Ita Verbum incarnatum factum est nobis receptibile: Quod recipere non valeremus, si Filius æqualis Deo non se exinaniret Formam Serui accipiens: Thus wrote we habile to receive

receiue the Woordes Incarnate: whiche we coulde not receiue, vnlesse the Sonne bringe equall vnto the Father, had abased him selfe, receiuinge the Forme of a seruante. I passe ouer o- ther allegations to like purpose. This therefore is the meaninge of Cyrillus, These are not habile neither to Receiue, nor to knowe, nor to beleue in, nor to Adoure, nor to Eate, not to Feede vpon the Diuine Paletie of God, beinge pure, and sim- ple in it selfe: But our Knowledge, our Faith, our Feede, and our Life is in this, That Christe hath taken our Mortal Nature, and ioyned the same inseparably in one Person to his Godhead.

M. Hardinge. The. 17. Diuision.

But it is habile more reidious then needeful, to recite places out of the scriptures for proufe of the Adoration of Christe: there maye of them be founde so greate plentie. Yet bicause Luther was either so blinde, or rather so Deuillish he, as to denie the Adoration, where notwithstandinge he confessed the presence of Christes True, and Natural Bodie in the Sacrament: I wil here recite what the sacra- mentaries of Zurich haue written against him therefore. VVhat (saie they) is the Breade the true, and natural Bodie of Christe, and is Christe in the Supper (as the Pope and Luther doe teache present? Wherefore then ought not the Lorde there to be Adored, where ye saie him to be present? Why shal we be forbidden to Adore that, whiche is not onely sacramentally, but also Corporally the Bodie of Christe? Thomas toucheth the true Bodie of Christe raised vp from the deade, and fallinge downe on his knees Adoreth, saieinge: My God, and my Lorde. The Disciples Adore the Lorde, as wel before, as after his Ascension, Matthe 28. Act. 1. And the Lorde in s. Iohn saith to the blinde man, beleeuest thou in the sonne of God? and he answereth him, saieinge: Lorde who is he, that I maie beleeue in him? And Iesus saide to him: Thou hast bothe seene him, and, who speaketh with thee, he is it. Then he saith, Lorde I beleeue: and he Adored him. Nowe if we were taught, our Lordes Breade to be the Natural Bodie of Christe, verily we woulde adore it also faithfully with the Papistes. This matche the Zuinglians against Luther. VVhereby they proue sufficiently the Adoration of Christes Bodie in the Sacrament, and so consequently of Christe himselfe God, and Man, bicause of the insepa- rable Coniunction of his Diuine, and Humaine Nature in vnitie of Person, so as, where his Bodie is, there it is ioyned, and vnitied also vnto his Godhead: and so there Christe is present perfectly, vvhole, and substantially, very God, and man.

For the cleare vnderstandinge whereof the better to be attained, the scholasticall Diuines haue profitably diuised the terme Concomitantia, plainly, and truly teachinge, that in this sacra- ment after Consecration, vnder the Forme of Breade is Present the Bodie of Christe, and vnder the Forme of VVine, his Bloude, Ex vi Sacramenti: and with the Bodie vnder Forme of Breade, also the Bloude, the Soule, and Godhead of Christe: and likewise with the Bloude, vnder the Forme of VVine, the Bodie, Soule, and Godhead, Ex Concomitantia, as they terme it, in shorter and plai- ner wise vteringe the same Doctrine of faith, (168) whiche the Holy Fathers did in the Ephesine Council against Nestorius. VVhereby they meane, that where the Bodie of Christe is present, by ne- cessary sequels, bicause of the indiuisible Copulation of bothe Natures in the vnitie of Person (for as muche, as the VVoorde made fleshe, neuer leaue the Humaine Nature) there is also his Bloude, his soule, his Godhead, and so vvhole, and perfect Christe, God and Man. And in this respect the terme is not to be misliked of any Godly learned Man, though some Newe Masters scoffe at it, who fille the measure of their predecessours, that like wise haue beene offended with termes for the apter decla- ration of certaine necessarie Articles of our Faith, by Holy, and learned Fathers in General Coun- cels holisomely diuised. Of whiche sorte beene these, Homouision, Humanatio, Incar- natio, Transubstantiatio, &c. Nowe here is to be noted, howe the Zuinglians, whome M. Iuel followeth, in the Article of Adoration, confute the Lutheranes: as on the other side, the Lutherans in the Article of the presence, confute the Zuinglians. As though it were by Goddes special prouidence, for the better state of his Church, so wrought, that both the truths should be confessed by the enemies of truth, and also for vteringe of vntruth, the one should be confuted of the other, that by the warre of Heretikes the peace of the Church might be establisht and by their discorde the Catholike people

The. 168. Va-  
truth. For  
there was no  
further Doctrins  
moued in the  
Council of E-  
phesus.

Transubstantia-  
tion was but la-  
tely founde, in  
the Council of  
Laterane in  
Rome. An. m.



might the faster growe together in concorde.

Now hauing sufficiently proued by the Scriptures, and that with the Zuinglians also, adoration and Godly Honour to be deuoted vnto Christes Bodie, where so euer it please his Diuine Maiestie to exhibite the same present: let vs see whether we can finde the same Doctrine affirmed by the Holie and Auncient Fathers.

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Demetrius.

Where as M. Hardinge thus checketh vs with some dissension, that hath bene betwene Doctour Luther, and Doctour Zuinglius touching this mater of Adoration, I may iustly say vnto him, as one sometime saide vnto Philippus & Kinge of Macedonie, intreatinge a peace betwene Peloponnesus, and the rest of Grecia: Goe firsle, and conclude a peace in thine owne house at home. For at the same time his owne wife Olympias, and his owne sonne Alexander were knowen to liue in deadly dissension: And therefore he seemed no fitte instrument, to conclude a peace betwene others.

M. Hardinge shoulde haue remembred, that the greatest Buttresses, and Pillers of his Gospel, sithe the first beginninge of his newe Doctrine, haue euermore liued in Contradiction, and coulde neuer yet be reconciled. He shoulde haue remembred, that his owne Doctours, and chiefest Doctours, Pope Innocentius and Scotus, teache contrary Doctrines: That Scotus is against Thomas: Ockam, against Scotus: Petrus de Alliaco, against Ockam: and the Nominales against the Reales: and not onely thus, but also Scotistes against Scotistes, and Thomistes against Thomistes, at Ciuile warre within one bande: and that touching the very Wordes of Consecration, and other like maters both greate, and many: whereof to shewe the Particulars, it woulde be tedious. But the maters hang stil in mortal enmitie, and are neuer like to be reconciled. Hauinge sutch bloody fieldes at home, M. Hardinge shoulde not be so ready to reprove others, for some one or other mater of dissension.

It were muche to be wished, and God of his Mercie so graunte it, if it be his holy Will, that the Gospel of Christe may passe forth freely, without any sutch occasion of offense, or hinderance. Now be it, from the beginninge it hath bene otherwise. For euen at the first plantinge of the Gospel, whiles the Partyes bloude was yet warme, there were some that saide, I holde of Paule: some others, that saide, I holde of Peter: and thus were they diuided emonge them selues. S. Paule withstoode, and gaue saide Peter vnto his face: S. Hierome chargeth S. Augustine with Heresie: S. Augustine willethe S. Hierome to recante: S. Hierome despiseth S. Ambrose, and findeth faulte with S. Basile: S. Cyprian in iudgement is contrary to S. Cornelius: Pope Sabinius woulde haue burned al S. Gregories his Predecessours bookes. Hereby it appeareth, That Sainctes haue bene against Sainctes: and Partyes, against Partyes, euen in maters, and cases of Religion.

And hereof Heretiques, and other wicked, and godlesse people haue euermore taken occasion to sleaunder the Gospel. Marcion the Heretique thought he had founde Contrarieties betwene the newe Testament, and the Olde: and therefore saide, He was hable to proue falseheade in the Scriptures. S. Hierome saith: Hunc locum nobis obiecit Iulianus Augustus, de dissonantia Euangelistarum: This place of the disagreeinge of the Euangelistes, the Heathen Emperour Iulianus charged vs withal. Again he saith: Sceleratus Porphyrius, in primo libro, quem scripsit aduersus nos, obiecit, Petrum a Paulo esse reprehensum, quod non recto pede incederet ad Euangelium: That wicked man Porphyrius, in the firsle Booke, that he wrote against vs, layed to our charge, that Peter was rebuked of Paule, for that he walked not vprightly to wardes the Gospel. So Socrates, and Sozomenus saye, That the Christians, because of their

Dissensions,

1 Corin. 1.

Galat. 2.

August. Epist. 2.

Tertullian. li. 4.

contra Marcion.

Hieronym. in

Matthe. li. 1. c. 1.

Hieronym. in

Proemio in E-

pistol. ad Galatas.

Socrat. li. 1. c. 6.

Sozom. li. 1. c. 16.

Dissension  
Cōcomi-  
tantia.

Dissensions, were scorned at of the Infidels in open assemblies, & market places, and pointed at with their fingers.

Notwithstanding, such diversity of judgement, as it is an offense unto the weak, and an occasion of ill unto the wicked, that seek occasions against God: Even so unto the Godly, it is occasion of much good. For unto them, that God hath called according to his purpose, all things healpe, and further unto good. Nicolas Lyra saith: Expositorum diuersitas excitat attentionem. The diversity of Expositours sturreth up attention in the hearers, and causeth them to consider; that men be men, and see imperfectly, as in a Glasse, as hauinge receiued Faith onely by measure: and therefore to searche, and examine the Scriptures, and not to glorie in men: that who so will glorie, may glorie in the Lords.

These two woorthy members of Goddes Church, whom it liketh M. Hardinge thus to control, neuer differed, or dissented in any Foundation, or Principle of the Christian Faith: but onely of one certaine Conclusion, and Phrase of the Scriptures.

Either of them knew, and confessed, that Christes Bodie ought to be Adored with godly honour, so; that it is ioined in one person with the Diuinitie. But the one of them saith, Notwithstandinge Christes Bodie be Present in the Sacrament, yet it is not there, to that vse, and purpose, to be honoured: neither haue wee any warrant of Goddes woorde, so to honour it. So is Christes Bodie in vs Naturally, Really, Corporally, Carnally, Substantially, and in deede. Yet may wee not therefore one kneele downe to an other, so to Adore Christe beinge there Presente with godly honour. Thus the whole disagreement of these two learned Fathers, doode onely in this one pointe, of the manner of Christes Presence. Otherwise their whole hartes were ioined, and bent together to the disclosing of Falsehood, and Hypocrisie, and to the auancinge of Gods Glorie.

Wee wonder not, as M. Hardinge thinketh, at his strange terme, Concomitantia, which he hath here brought in, as a special stay of his ruinous Doctrine: notwithstanding S. Paule hath charged vs, to beware of such new fangled wicked wordes: But wee wonder, to see the same terme so childishly applied to so balne a purpose. In deede these termes, Homousios, Humanatio, Incarnatio, are not founde expessed in the Scriptures. Yet is the sense, and meaninge of the same termes, as Epiphanius saith, easy euerywhere to be founde.

Neither was that name first diuised in the Council of Nice. For longe before the time of that Council, it was vsed by Origen, and by other Ancient learned Bishoppes: as appeareth wel by Socrates, whose wordes be these: Doctos quosdam ex veteribus, & illustres Episcopos, Homousij dictione vlos esse cognouimus: Wee knowe, that of the Olde writers, certaine Learned menne, and notable Bishoppes haue vsed this woorde, Homousion. And therefore S. Augustine saith not, This name, Homousios, was inuented, or diuised, but, This name was Confirmed, and stablished in the Council of Nice. Therefore M. Hardinge as wel herein, as also elswhere, hath reported vnto truth.

As for Transubstantiation, it is numbred here emonge these wordes, Homousios, Humanatio, and Incarnatio, as Judas is numbred emonge the Apostles. God wote, a very ponge name, newly brought at last into y<sup>e</sup> worlde, aboute twelue hundred yeeres after the Birthe of Christe, at what time Kinge John was Kinge of England: neither had it any manner face, or Foundation in the Worde of God. Yet was the same name geuen a long while, before any such Childe was thoro:ly bozne. For, as it appeareth by the Council of Florence, the East Church of Grecia, and Asia receiued it not, nor neuer woulde receiue it until this day: neither be the first Inuenters, and Diuissers of it fully resolved vpon the same.

2 Corin. 11.  
Rom 8.  
Ni. Lyra in Pro-  
logo in Genesim.  
1. Corin. 13.  
2. Corin. 10.  
1. Corin. 3.  
1. Corin. 10.

1. Timoth. 6.  
Profanas ver-  
borū nouitates.  
βεβήλους  
καινωφωνίας.  
Epiphanius con-  
tra Semiarian.  
Lib. 3.  
ὁ δὲ νόος πᾶσι  
τάχῃ.  
Socrat. lib. 1. ca. 8.  
August. contra  
Maximinum. li.  
3. ca. 14.  
Firmatum  
est.

Council. Florent.  
sessio. vltima.



For this woorde, Transubstantiatio, signifieth a passinge, or turninge of one substance into an other. But that, they thinke, were not tolerable to say, That the substance of Breade is changed into the substance of Christes Bodie. And therfore Duns him selfe utterly refuseth, and shunneth it: and thinketh it better, to holde, That the Breade departeth, and geateth it selfe away, & that then in place of it succedeth Christes Bodie. And this is now the Common Opinion of y<sup>e</sup> Scholles. But this kinde of change cannot in any wise be called, Transubstantiatio: but rather Cessio, Annihilatio, Successio, or Substitutio. Therefore M. Harding must goe, and seeke a new name: for Transubstantiation will not serue so wel. Thus after twelue hundred yeeres studie, they haue founde out a thinge: and yet can not hitherto tel, what to make of it. Yet must their determination herein be compared euen with the Councel of Nice. Merily Cardinal Beno, that was then alieue, saith, That Pope Gregorie. 7. appointed three daies fast, and a Solemne Procession, to the ende he might haue some signe from Heauen, for the certaintie hereof: and yet in the ende concluded without any reuelation at al.

Now, touchinge this new Fantasie of Concomitantia, after they had once devised a new Religion, it was necessary, for aide of the same, to diuise also newe wordes. Where as Christ saith, This is my Bodie: They say, This is my Bodie, and my Blood. Where Christ saith, This is my Blood: They say, This is my Blood, and my Bodie: And in either parte, they say, is whole Christe, God, and Man. If yee demaunde how they know it, they say, not by the Word of God, but by this new imagination of Concomitantia. So like wise M. Harding here confesseth, that he cannot proue the Adozation of the Sacrament by any warrant of the Scriptures but onely, I trow, by his Concomitantia.

M. Hardinge. Th. 18. Diuision.

What the Apostles taught in their time concerninge this article, wee may iudge by that wee reade in Dionysius, that was S. Pauls scholar, and for that it is to be beleued. He adoresh and worshippeth this holy Myserie, with these very wordes: Sed diuinum penitus Sanctumque Mysterium &c. But O diuine and Holy Myserie, whiche vouchsafest to open the coueringes of signes laide ouer thee: vtter thy light to vs openly and plainely, and fil our spiritual eies with the singular and euident brightnesse of thy light.

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I maruel, M. Harding would euer allege this place, for the Adozation of the Sacrament. For doth he thinke, that whatsoeuer thinge is so called vpon, is therfore Adoured with godly honour? Or hath he forgotten, that in his Church of Rome they vse thus to salute the holy Oyle, Aue Sanctum Oleum? Alhaile O Holy Oyle? Or hath he forgotten that he him selfe, in his Church, thus saluteth a Crosse of Woodde: Aue Rex noster? Alhaile our Kinge? Or that he maketh his praler, and petition to the same material Wooden Crosse in this wise, O Crux, aue, spes vnica, hoc Passionis tempore: auge pijs iustitiam, reilq; dona veniam? Alhaile O Crosse, our onely hope, in this time of the Passion: geue thou increase of righteousness vnto the godly: and geue thou pardon vnto sinners. Or that wee thinke therfore, either, that he geueth godly honour vnto a corruptible creature, or that Christe is there present hidden vnder the forme of woodde? This might suffice, to answere this place of Dionysius. I thinke M. Hardinge doth remember, that Epiphanius saith: The Sacrament is a thinge Vnsensible, that can neither see vs, nor heare our praler: And he knoweth that Pachymeres the Greeke Paraphrast in this sense expoundeth the wordes of Dionysius: O Diuinum, & Sacrum Mysterium. Affatur illud, tanquam rem animata &c. He speaketh vnto the sacrament, as if it were a thinge endued with sense, and life. And

Beno in vita  
Haldebrandi.

Epiphanius in  
Anchorato.  
Pachymeres:  
ὡς ἐμψυχὸν  
αὐτὴν διαλέ-  
γεται.

Ecclesiast.  
Hierarch.  
Cap.



wel. For so Gregorie the greate Diuine saith: O magnum, & Sanctum Pascha: O greate, and holy Pascheouer. For our Lorde Jesus Christe as he is our Pascheouer, so is he that holy Myserie. And vnto him the Bishop directeth his speache. Vnto him beinge in Heauen, not vnto the thinge that presently lieth before him vpon the Table. And that this was Dionysius very meaninge, it appeareth by that immediatly wente before. Ingrediamur ab effectis ad causas: Let vs enter from these outworde effectes into the causes: that is to say, Let vs withdraw our eyes from the Visible Sacramentes, and spiritually let vs beholde Christe, whose Sacramentes they be, and who by the same is represented. In like manner Dionysius speaketh of the Consecration of the Dile: Adducamus vela, &c. Let vs remove the veles, and beholde that Spiritual Brightnes it selfe, &c. By whiche Spiritual Brightnesse, doubteles he meante Christe. Thus he teacheth vs, with our Bodily eyes to see one thinge, and with our Spiritual eyes to see an other: with our Bodily eyes, the thinges that be present: with our Spiritual eyes, the thinges that be absent. For the moze likelihoode hereof, let vs consider, what wordes S. Andzeu useth to the very Material Wooden Crosse of his Execution. Salue Crux &c. Alhail thou Crosse, that here standest, thus longe lookinge for mee. I come merily vnto thee. For I know thy Secresse: I know thy Myserie. I see in thee the thinges, that are promised vnto me of my Lorde. Receiue thou me, O thou chosen Crosse, that art thus humble for my God, and heape the poore seruant vnto his Master. Here are plaine wordes of Inuocation: Here is manifest Adoration. Yet, may the force of these wordes make vs beleue, that S. Andzeu in deede gaue Godly Honour to a Crosse of treē?

But, bicause M. Hardinge seemeth, to make some accompte of this place of Dionysius, let vs answere one Myserie, by an other. S. Ambrose speaketh thus to the Water of Baptisme: O Aqua, quæ humano aspersum sanguine, &c. O thou Water that haste washed the Worlde, stained with mans Bloude. O thou Water, that deseruest to be a Sacramente of Christe. Thou beginnest, thou fulfillst the perfitte Myseries &c. Muste wee needes thinke, bicause S. Ambrose thus speaketh vnto, and calleth vpon the Water, that therefore either the Water had eares, and heard him: or Christe him selfe was there Corporally present in the Water? Doubtelesse, bothe Breade, and Water are Material Elementes, and boide of life: Therefore as S. Ambrose spake vnto the one, even so, & none otherwise, did Dionysius speake vnto the other. But so, as matche as M. Hardinge seemeth, so Amphilocheus saith, to breake wel al Petres, that come from Verona, let vs see, with what deuotion they teache vs there to cal vpon our Ladies girdle. The wordes of the prater are these: O Veneranda Zona, Fac nos heredes æternæ, & Beate vite: Et hanc nostram vitam ab interitu conserua. Tuam Hereditatem, tuum populum o Intemerata Zona intemerata conserua. Habeamus te Vires, & Auxilium: Murum, & propugnaculum: portum, & salutare Refugium. O Blessed Girdle, Make vs the Inheritors of Euerlastinge, and Blessed life: and keepe our presente Life from destruction. O vnspotted Girdle of the vnspotted Virgin, saue thine Inheritance, o saue thy people. Be thou our Strengthe, our Heale, our VValle, our Forte, our Haven, our Refuge. This prater beareth the name of one Euthymius, as it is supposed, an Ancient Learned Greeke Father, set forth this laste yere by Aloysius Lipomanus the Bishop of Verona, and printed bothe in Venice, & in Louaine in two great Page volumes of like stuffe. And leaste the mater should seeme to wante earnest, the good Catholique Father, and learned Bishop of Verona Lipomanus hath specially marked the place in the Margin in this sorte, O quam magna, & mira petit à Veneranda Zona: O howe greate, and howe marueils things be desir'd of this Blessed Girdle. Al this notwithstandinge, I trowe, M. Hardinge will not say, that either Euthymius, or Lipomanus woulde haue vs to woozship our Ladies Girdle with Godly Honoure.

Abdias in Andrea.

Ambrosius in Lucam. li. ix. c. 22.



M. Hardinge. The 19. Division.

Origen teacheth vs howe to Adoure and worship Christe in the Sacrament, before we receiue it after this forme of woordes: Quando sanctum cibum, &c. v. When thou receivest the holy Meate, and that vncorrupte banquet, when thou enioiest the Breade, and Cuppe of life, thou carest, and drinkest the Bodie and Bloude of our Lorde: then our Lorde entreteth in vnder thy rooffe. And therefore thou also humblinge thy selfe, solo we this Centurion or Capitaine, and saie, Lorde I am not woorthy that thou enter vnder my rooffe. For where he entreteth in vnwoorthly, there he entreteth in to the condemnation of the receiuer.

The B. of Sarisburie.

How easy a matter it is, to deceiue the ignorant: Origen in that whole place speaketh not one woorde, neither of worshippinge the Sacrament, nor of Christes Real, or Corporeal beinge therein, nor of Material entringe into our Bodies. But takinge occasion of the Centurion, that thought him selfe vnwoorthy, to receiue Christe into his house, he sheweth, by what waies, and meanes, Christe bleseth to enter into the Faithful. And two special waies he expressely nameth in that place. The one, When any Godly man cometh to vs: The other, When we receiue the holy Communion. His woordes be these: Quando Sancti, & Deo acceptabiles Ecclesiarum Amistres, &c. V. When holy Bishoppes, acceptable vnto God, enter into thy house, then by them the Lorde dooth enter. And be thou persuaded, that thou receivest God him selfe. An other meane is, when thou receivest that vncorruptible, and holy Banquet. Thus by this holy Fathers iudgement, as Christe entreteth into vs by a Bishop, or holy man, euen so he entreteth into vs by the receiuinge of the holy Mysteries. And so likewise he saith in the first Homilie of the same booke: Per Euangelistarum, & Apostolorum predicationem, &c. God is with vs by the preachinge of the Euangelistes, and Apostles: by the Sacrament of his holy Body, and Bloude: and by the Signe of the glorious Crosse. By al these thinges God cometh to vs, and is in vs: as he him selfe saith, Beholde I am with you al daies, vntil the Consummation of the woorde. Thus in the Olde Testament, when the Arke of God was lifted vp, it seemed, God him selfe was lifted vp. And therefore in liftinge by thereof the Priestes saide, Exurgat Deus: Let the Lorde arise: & when the Arke was brought into the Campe, they saide, God him selfe was come: And when the Arke was taken, they saide, The Glorie of Israel was taken.

Neither maye we thinke, that Origen meante any Corporeal, or Real entringe of Christe into our houses. His owne woordes, and exposition are to the contrary. For thus he writeth in the same place: Tantum dic verbo: Tantum veni verbo: verbum aspectus tuus est, opusq; est consummatum: Ostendit Absens Corpore, quod Praesens spiritu consummare potes: Onely (O Lorde) speake thou the Woorde: Onely come by thy Woordes: thy Woorde is thy sight, and a perfite woorde: beinge Absent in thy Bodie, shewes, that thou arte hable to make perfite, beinge Present in spirit. So saith Christe, I and my Father wil come vnto him, and wil make our abonde in him. In whiche woordes we maye not conceiue any Material, or Corporeal comming. Therefore, when so ever Christ entreteth thus into our house, whether it be by some Holy Man, or by the Sacrament of his Bodie, or by the Signe of the Crosse, or as S. Augustine saith, by Faith, or by the Sacrament of Baptisme, Origen teacheth vs to humble our hartes, & to saie at every such comming, or Presence, O Lorde, I am not woorthy that thou shouldest thus enter into my house. If M. Hardinge wil geather hereof, that Origen teacheth vs, to Adoure the Sacramente: then must he also saie, that Origen likewise teacheth vs to Adoure the Bishop, or any other Godly man, and that euen as God, and with Godly honoure.

M. Hardinge. The 20. Division.

What can be thought of S. Cyprian: but that he adored the inuisible thinge of this sacrament, whiche is the Bodie, and Bloude of Christ: seeinge that he confesseth the Godheade to be in the same,

no lesse

Matth. 8.  
Luke. 7.

Origen. in di-  
uersos Euangelij  
locos homi. 1.  
Cometh to vs.  
Matth. 28.  
Numeri. 10.  
1 Regum. 4.

Origen. in di-  
uersos Euang.  
locos homi. 5.  
Absens Corpore.  
Luke. 14.

Augustin. in  
Iohan. tractatu.  
52.

The inuisible  
thinge of the  
Sacramente is  
the Bodie, and  
Bloude of Christ  
beinge in Hea-  
uen.

no lesse, then it was in the person of Christe, whiche he uttereth by these wordes: Panis iste quem Dominus discipulis porrigebat, &c. This Breade whiche our Lorde gaue to his Disciples, changed not in shape, but in nature, by the almightie power of God is made fleshe. And as in the person of Christe the Manhoode was seene, and the Godhead was hidden, euen so the Diuine essence hath inspeakably infused it selfe into the visible sacrament.

## The B. of Sarisburie.

This place of S. Cyprian is often alleged by M. Hardinge, as matter inuincible; and to answere it severally in euery place it woulde be tedious. Wherefore I thought it good to referre thee, gentle Reader, to the seconde Diuision of the tenth Article, and to the fourth Diuision of the 21. Article, where it shalbe answered more at large. Howe be it, thus mutche we maie note by the waie, that S. Cyprian in this place speaketh not one woorde of the Adoration of the Sacrament. As for M. Hardinges gheasses, they impute no proufe. By the way, as S. Cyprian saith, The Diuine Essence, as M. Hardinge turneth it, infuseth it selfe into the visible sacramente, so dooeth Paulinus saie of the Water of Baptisme: Concipit vnda Deus: The Water conceiveth, or receiveth God. And S. Augustine speaking likewise of Baptisme: Sacramento suo Diuina Virtus assisist: The Diuine power of God is assisist vnto the sacramente.

August. contra  
Donatist. li. 3.  
ca. 10.

## M. Hardinge. The. 21. Diuision.

Chrysostome hath a notable place for the Adoration of Christes Bodie in the sacrament, in his Commentaries vpon S. Paule, where he affirmeth also the (169) Real presence, and the sacrifice. Let vs not, let vs not (saith he) be willinge impudently to kille our selues. And when thou seest that Bodie set forth saie with thee selfe. For cause of this Bodie, I am no longer earth and ashes, no longer captiue, but free. This Bodie fastened (on the Crosse) and beaten, was not overcome with Death. After this, he exhorteth al to adore and worship our Lordes Bodie in the sacrament. \* This Bodie (saith he) the vii. Menne worshipping in the stalle, and hauinge taken a longe iourney, beinge both wicked, and aliantes, with very greate feare, and tremblinge adored him. Wherefore let vs folowe at least those aliantes, vs, I saie, that are Citizens of Heauen. For they, where as they sawe but that stalle, and Cablenonely, and none of al the thinges thou seest now, came notwithstandinge with the greatest reuerence, and feare, that was possible. But thou seest it not in a stalle of beastes, but on the altar: not a woman to holde it in her armes, but a priest present, and the holy Ghost plentifully spreadde vpon the sacrifice. This Father in his Masse maketh a praier in presence of the blessed sacrament, almost with the same wordes, that S. Basile did. Attende Domine Iesu Christe Deus noster, &c. Look vpon vs O Lorde Iesus Christe, our God, from thy holy habitacle, and from the Throne of the Glorie of thy Kingdome, and come to sanctifie vs: who sittest on high with the Father, and art here inuisibly with vs: and make vs worthy by thy mightie hande, that we maie be partakers of thy vnspotted Bodie, and pretiouse Bloude, and through vs, at the people.

In the same Chrysostomes Liturgie, or Masse, a most euident testimonie of Adoration of the sacrament is thus uttered. Sacerdos adorat, & Diaconus in eo quo est loco, ter secretis dicentes: Deus propitius esto, &c. The priest adoreth, and the Deacon likewise in the place he standeth in, saieinge three times secretly: God be merciful to me a sinner. So the people, and likewise al make their Adoration deuoutely, and reverently.

In the same father is an other praier, whiche the Greeke priestes doo vse to this daie at their Adoration of Christes Bodie in the sacrament, and it is expressed in these wordes, \* Domine non sum dignus, &c. Lorde I am not worthy, that thou enter vnder the filthy roose of my soule. But as thou tookest in good partie to lie in the denne, and stalle of brute beastes, and in the house of Simon the Leprouse, receiuedst also a harlot, and a sinner like me cominge vnto the: Vouchesafe also to enter into the stalle of my soule void of reason, \* and into my filthy Bodie bringe deade and Leprouse. And as thou didst not abhorre the foule mouthe of a harlot, kissinge thine vndefiled feere: So my Lorde God abhorre not me though a sinner, but vouchesafe of thy goodnes, and benignitie, that I maie be made

The. 169. Vn-  
truth. For S.  
Chrysostome  
affirmeth no  
Real prazence:  
but onely auan-  
ceth our mindes  
into Heauen.  
\* This Bodie  
here represen-  
ted by this Sa-  
crament.

In the presence  
of the sacrament  
but not to the  
sacrament.  
\* This Praier is  
directed vnto  
Christe him  
self: not vnto the  
sacrament, nor  
to any thinge  
Really contei-  
ned in the Sa-  
cramente.  
\* By a Mystical  
manner of spea-  
che Christe en-  
treth into our  
bodies, when we  
receiue the Sa-  
crament of  
Christe into  
our Bodies.



made partaker of thy most holy Bodie and bloude.

The B. of Sarisburie.

Chrysostom. in 1.  
Corin. homi. 24.  
Chrysost. in Ope.  
re Imperfecto  
homi. 11.

Chrysostom. in 1.  
Corin. homi. 24.

De Cons. Dist. 2.  
semel mortuus.

De Cons. Dist. 2.  
Quia Corpus.

Eph. 3.

The answer, that is already made unto Dionysius, and Origen, made also serue to that, is here alleged of Chrysostome. Yet for some further declaration of Chrysostomes meaninge, it maye please thee, good Christian Reader, to vnderstande, that Chrysostome in the very same Homilie here alleged, writeth thus: Quid Significat Panis? Corpus Christi: Vbi dicitur: Hic Brede Significat. The Bodie of Christe. And in his Homilies vpon S. Matthew he writeth thus: In istis vasis, non est Verum Corpus Christi, sed Mysterium Corporis eius continetur: in these vessels is not the very Bodie of Christe, but a Myserie of his Bodie is therein contained. And therefore in the same Homilie vpon the Epistle to the Corinthians, he withdraueth the myndes of people from the sensible Elementes of the Brede, & the Wine, and listeth them by by Spiritual cogitations into Heauen. Thus he speaketh vnto the people: Vbi Cadaver, ibi Aquila. Cadaver est Domini Corpus, Propriet Morem. Aquilas autem appellat, vt ostendat, ad alta eum oportere contendere, qui ad hoc Corpus accedit: Where as the Carke is, there are the Eagles. The Carke is the Lordes Bodie, because of his Death. But Eagles be nameth, to shewe, that he must fleye on high, that wil come neare to that Bodie. Afterwarde he addeth thus: Ascende ergo ad Caeli portas, & diligenter attende: imo non Caeli, sed Caeli Colorum: & tunc, quod dicimus, intueberis: Therefore goe vp vnto the gates of Heauen, and marke diligently: Not, I saie not to the gates of Heauen, but of the Heauen of Heauens: then shalt thou see the thinges, that I speake of. Thus therefore that Godly Father Chrysostome dealeth with his people, as if they were already in Heauen, and willet them to behold, not the Brede, and Wine, whiche are thinges corruptible, but the very Bodie, and Bloude of Christe: not the outward Sacrament, but the Substance of the Sacrament: not the thinges that lie present before them, but the thinges, that, touching Bodily presence, are awaie. For in the holy Communion there is none other sight laide before vs, but onely the Crosse, and Death of Christe, and that Lambe of God, that taketh awaie the sinnes of the worlde. And the very cogitation hereof, saith S. Augustine, so moueth our hartes, as if we sawe Christe hanginge presently before vs vpon his Crosse.

In this wise therefore, hauinge remoued the peoples hartes into Heauen, and placed them euen in the sight of Christe, he saith further vnto them: For this Bodie sake thou art not lenger dust, and asbes: This Bodie hath made thee free: This Bodie was troken for thee vpon the Crosse: This Bodie must wee Adoure, as the VVise men did: This Bodie not now vpon the Earth, but at the Right hande of God in Heauen: This Bodie, that thou seest with thy Sprite, and touchest with thy Faith, whereof the Sacrament that thou receivest, is a Myserie. So saith Emilianus: Sacrum Dei tui Corpus Fide respice, mente continge, Cordis manu suscipe: VVith thy Faith be holde the holy Bodie of thy God: touche it with thy minde: receive it with the hande of thy Harte.

But M. Hardinge wil replie, Chrysostome saith: As Christe was in the stalle, so be is now vpon the Aultar: and, as he was sometimes in the Romans Armes, so is he now in the Priestles handes. True it is, Christe was there: and Christe is here: but not in one, or like sorte of Beinge. For he was in the stalle by Bodily Presence: vpon the holy Table he is by waie of a Sacrament. The woman in her armes helde him really: the Priest in his handes holdeth him onely in a Myserie. So saith S. Paule, Christe dwelleth in our hartes: and no doubtles, the same Christe, that laie in the stalle. It is one, and the same Christe: but the difference standeth in the manner of his Beinge there. For in the stalle he laie by Presence of his Bodie: in our hartes he lieth by Presence of Faith.

If this Exposition seeme to M. Hardinge ouer requisite, or curious, then wil I saie

saie further: Christ is so vpon the Table, as the Faithful people is vpon the Table. *S. Augustine* speakinge to the people saith thus: Vos estis in Mensa, vos estis in Calice: You are vpon the Table: you are in the Cuppe. But the people is not there Grossely, Really, and in deede, but in a Mysterie. Euen so is Christes Bodie vpon the Table, not Grossely, not Really, or in deede, but in a Mysterie. And as *Chrysostome* saith, The Priest holdeth Christe in his hande, euen so *S. Gregorie* saith, Abel helde Christe in his hande, and that foure thousande yeres before Christe was borne: and yet, not a bare signe, or a naked token, but the very same Christe, that *Esaie* saue, and that *John Baptist* pointed with his finger. For thus stande his woordes: Quem Iohannes in Ostensione, quem *Esaie* in locutione, hunc Abel Significando in manibus tenuit. Thus *Chrysostome* saith, the Priest holdeth Christe in his hande, as *John Baptist* helde him: as *Esaie* helde him: as Abel helde him.

*Augustin. Citatur a Beda in. 1. Corinth. 10.*

*Gregori. in Iobum li. 29. ca. 38.*

And, that this was *Chrysostomes* meaninge, it appeareth by the very forme, and order of his woordes. For he saith, Thou seest the holy Ghost: thou seest, & Touchest that princely Bodie. Thus he speaketh of a Spiritual seeinge, and touchinge, wherewith we see, and touche thinges, be they neuer so farre absent from vs. For otherwise, touchinge bodily sight, *M. Hardinge* knoweth, the Holy Ghost cannot be seene: and by his owne Doctrine, the Bodie of Christe is there Inuisible.

But least *M. Hardinge* take occasion hereof, to saie, This is a Fantassical, and a Vaine kinde of seeinge, Let him remember the woordes that *S. Hierome* writeth to *Paula*, and *Eustochium*, touchinge their aboade at *Bethleem*: Magos tria deferentes munera in visione beatis oculis vidisti. Ipsa eadem munera Fide Deo obtulisti: Cum ipsdem Magis Deum Puerum in Praesepio adorasti: Thou sawest with thine happie eyes the Wisemenne carrieinge their three sortes of presentes: Thou tookest the same presentes, and offeredst them vnto God by Faith: with the same Wise men thou Adoredst God beinge a Childe in the Manger. She saue the Wise men, and yet saue them not: She receiued their Presents, and yet receiued them not: She Adoured y Childe in the Manger, and yet the Childe was not there. Thus she did, not verily, or in deede: and yet not vaine, nor by waie of Fantasie notwithstandinge: but truely, and effectually, by Presence of Faith.

*Hieronym. ad Paulam, & Eustochium.*

Thus did the Wise menne see Christe: thus doo we now see Christe. Thus did they worship him: thus doo we worship him. They saw him, and worshipped him beinge in Earth: we see him, and worship him beinge in Heauen. They had him Bodily Present: we haue him, Bodily Absent, and Present onely to our Faith.

And in this behalf *S. Ambrose* saith: Magis videtur, quod non videtur: It is best scene, that is not scene. That is to saie, We see more certainly with our Faith, then we can see with the eyes of our Bodie. For our Bodily eye maye deceiue vs: But the eye of our Soule, whiche is Faith, cannot deceiue vs.

*Ambros. de his qui initiuntur Mysterijs. Ca. 3.*

*M. Hardinges* reason hereof standeth thus: The Priest at the time of the holy Consecration saide, O God be merciful to me beinge a sinner: And, Looke vpon vs, O Lorde Iesus Christe our God, from thy holy Tabernacle, and from the Throne of thy Glorie: Ergo, he made his prayers, and gaue Adoration to the Sacrament. Of the same premisses he might mutche better conclude the contrary: The Priest withdrew his minde from these Sensible, and Corruptible Elementes, and Adoured Christe beinge in Heauen in his Tabernacle, and in the Throne of his Glorie, Ergo, he did not Adoure the Sacrament.

*M. Hardinge. The. 22. Diuision.*

*S. Ambrose* after longe searche and discussion, howe that saieinge of the Prophete might be vnderstanded, Adore and worship ye his footestoule, because it is holie: at length concludeth so, as by the

foote-

*De Spiritu Sancto li. 3. ca. 10.*



made partaker of thy most holy Bodie and Bloude.

The B. of Sarisburie.

Chrysostom. in 1.  
Corin. homi. 24.  
Chrysost. in Ope-  
re Imperfecto  
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But M. Hardinge wil replie, Chrysostome saith, As Christe was in the stalle, so he is now vpon the Altar: and, as he was sometimes in the Romans Armes, so is he now in the Priestles handes. True it is, Christe was there: and Christe is here: but not in one, or like sorte of Beinge. For he was in the stalle by Bodily Presence: vpon the holy Table he is by waie of a Sacrament. The woman in her armes helde him Really: the Priest in his handes holdeth him onely in a Myserie. So saith S. Paule, Christe dwelleth in our hartes: and no doubtles, the same Christe, that laie in the stalle. It is one, and the same Christe: but the difference standeth in the manner of his Beinge there. For in the stalle he laie by Presence of his Bodie: in our hartes he lieth by Presence of Faith.

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But least P. Hardinge take occasion hereof, to saie, This is a Fantastical, and a vaine kinde of seinge, Let him remember the woordes that S. Hierome writeth to Paula, and Eustochium, touching their abode at Bethleem: Magis tria deferentes munera in visione beatis oculis vidisti. Ipsa eadem munera Fide Deo obtulisti: Cum ipsidem Magis Deum Puerum in Praesepe adorasti: Thou sawest with thine happie eyes the Wisemene carrieinge their three sortes of presentes: Thou tookest the same presentes, and offeredst them vnto God by Faith: with the same VVise men thou Adouredst God beinge a Childe in the Manger. She saue the Wile men, and yet saue them not: She receiued their Presentes, and yet receiued them not: She Adoured the Childe in the Manger, and yet the Childe was not there. Thus she did, not verily, or in deede: and yet not vaine, nor by waie of Fantasie notwithstandinge: but truely, and effectually, by Presence of Faith.

Hieronym. ad Paulam, & Eustochium.

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And in this behalf S. Ambrose saith: Magis videtur, quod non videtur: It is best scene, that is not scene. What is to saie, We see more certainly with our Faith, then we can see with the eyes of our Bodie. For our Bodily eye maye deceiue vs: But the eye of our Soule, whiche is Faith, cannot deceiue vs.

Ambros. de his, qui inuitantur Myserijs. Ca. 7.

P. Hardinges reason hereof standeth thus: The Priest at the time of the holy Consecration saide, O God be merciful to me being a sinner: And, Looke vpon vs, O Lorde Iesus Christe our God, from thy holy Tabernacle, and from the Throne of thy Glorie: Ergo, he made his prayers, and gaue Adoration to the Sacrament. Of the same premisses he might mutche better conclude the contrary: The Priest withdrew his minde from these Sensible, and Corruptible Elementes, and Adoured Christe beinge in Heauen in his Tabernacle, and in the Throne of his Glorie, Ergo, he did not Adoure the Sacrament.

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S. Ambrose after lange searche and discussion, howe that saieinge of the Prophete might be vnderstanded, Adore and worshippe his footestoule, because it is holie: at length concludeth so, as by the

foote



footeftoole he vnderftadeth the Earthe, bicaufe it is written, Heauen is my feate, and the Earthe is my footeftoole: And bicaufe the Earthe is not to be Adored, for that it is a creature, by this Earthe, he vnderftandeth that Earthe, whiche our Lorde Iefus tooke in the Affumption of his Fleafhe of the Virgin Marie, and hereupon he vitereth thofe plaine wordes for teftimonie of the Adoration: Ita per Scabellum Terra intelligitur, per Terram autem Caro Christi, quam hodie quoque in Myfterijs Adoramus, & quam Apoftoli in Domino Iefu Adorant. And thus by the footeftoole Earthe may be vnderftanded, and by Earthe, the Fleafhe of Chriſte, whiche euen now we adores alfo we adore in the Myſteries, and the Apoftles Adored in our Lorde Iefus.

S. Auguſtine learned handlinge of this place of the Pſalme, Adore ye his footeftoole, bicaufe it is Holy, maketh ſo euidently for this purpoſe, that of al other Authorities whiche in greate number might be broughte for prouſe of the ſame, it ought leaſte to be omitted. The place beinge longe, I wil recite it in Engliſh onely. His wordes be theſe: Adore ye his footeftoole: bicaufe it is Holy. See ye Brethren, what that is, he biddeth vs to Adore. In an other place the ſcripture ſaith: Heauen is my Seate, and the Earthe is my footeftoole. VVhat doothe he then bidde vs, Adore, and worſhip the Earthe, bicaufe he ſaide in an other place, that it is the footeftoole of God? And how ſhal we Adore the Earthe, where as the ſcripture ſaith plainely, Thou ſhalt Adore thy Lorde thy God, and here he ſaith, Adore ye his footeftoole? But he expoundeth to me, what his footeftoole is, and ſaith: and the Earthe is my footeftoole. I am made doubtful, afraid I am to Adore the Earthe, leſt he damne me, that made Heauen and Earthe. Againe I am afraid not to adore the footeftoole of my Lorde, bicaufe the Pſalme ſaith to me, Adore ye his footeftoole. I ſeeke, what thinge is his footeftoole, and the ſcripture telleth me, The Earthe is my footeftoole. Beinge thus waueringe: I turne mee to Chriſte, bicaufe him I ſeeke here, and I finde, how without impietie the Earthe may be adored. For he tooke of Earthe, Earthe, bicaufe Fleafhe is of Earthe, and of the Fleafhe of Marie he tooke Fleafhe. And bicaufe he walked here in Fleafhe, and that very Fleafhe he gaue vs to eate to ſaluation, and noman eateth that Fleafhe, except firſt he adore it: it is founde out how ſuch a footeftoole of our Lorde may be adored, and how we not onely ſinne not by adoringe, but ſinne by not adoringe. Doth not the fleafhe quicken, and geue life? Our Lorde him ſelfe ſaide, when he ſpake of the condemnation it ſelfe of that Earthe: It is the ſpirite that quickeneth, but the fleafhe profiteth nothinge. Therefore, when thou boweſt thee ſelfe, and falleſt downe to every ſuche Earthe, beholde it not as Earthe, but that holy One, whoſe footeftoole it is, that thou doeſt adore, for bicaufe of him thou doeſt adore. And therefore here he added: Adore ye his footeftoole, bicaufe it is Holy. VVho is holy? He for whoſe loue thou adoreſt his footeftoole. And when thou adoreſt him, remaine not by cogitation in Fleafhe, that thou be not quickened of the ſpirite. For the ſpirite, ſaith he, quickeneth, and the fleafhe profiteth nothinge. And then, when our Lorde commended this vnto vs, he had ſpoken of his Fleafhe, and had ſaide: Excepte a man eate my Fleafhe, he ſhal not haue in him life Euerlaſtinge.

The B. of Sarum.

S. Ambroſe, and S. Auguſtine, as they agree together for the expoſition of the Pſalme, ſo, touchinge the mater it ſelfe, neither doo they any wiſe diſagree from vs, nor any wiſe agree with M. Hardinge. They teache vs humbly to Adoure Chriſtes Fleafhe: but they teache vs not to Adoure the Sacrament of Chriſtes Fleafhe. Thus M. Hardinge hath taken a needeles labour, to proue a mater, that is already proued: but the thinge, that he ſhoulde haue proued, he toucheth not. This is to bolde abuſinge of the ſimple Reader, to heare him in hande, that theſe godly Fathers teache vs to Adoure the Sacrament: that ſpake not one worde of Adouringe the Sacrament.

But M. Hardinge wil ſaie, VVe muſt Adoure the Fleafhe of Chriſte. We graunt: we beleue it: it is our faith: we teache the people, as the olde learned Fathers did, that noman eateth that Fleafhe, but firſt he Adoureth it: and that he deadly offendeth God, and is wicked, and guilty of the Lordes Boie, that Adoureth it not.

But as we eate it, ſo we Adoure it. We eate it ſittinge in Heauen at the right hande of God: Whither we liſte by our hartes, and there we Adoure it. S. Ambroſe

VVe eate Chriſt ſittinge in Heauen: And ſo wee Adoure him, not lying vnder Accidentes, but ſittinge in Heauen.

In P. Eſay.

Druck. Matth.

Iohann.

hose saithe, Stephanus in terris positus, Christum tangit in Cælo: Steuen standinge in the Earth, toucheth Christe beinge in Heauen. Againe he saithe, Non Corporali tactu Christum, sed Fide tangimus: We touche Christe by Faith, and not by Corporal touching. And as we touche Christe, so we see him: that is, with the Spiritual eyes of our Faith: and not otherwise. So S. Ambrose saithe in the place before alleged: Stephanus intra Cælos Dominum cernit absentem: steuen seeth Christe beinge absente within the Heauens. And for proufe hereof, that al that Glorious sight was meere Spiritual, and not offered to the Corporal eye of the Bodie, S. Augustine saith, that S. Steuen stoode then vnder a roose before the Judges, and sawe the Heauens open, when with his Bodily eyes he was not hable to looke up, and to see the Heauens. There wee see Christes Bodie: there we Approache vnto it: there wee touche it: there we Taste it: there we eate it: there we Adoure it.

And doothe M. Hardinge thinke, that the Religion of Christe is so Crosse, and so sensible, that wee cannot Eate, or Adoure his Bodie, onlesse it lye Corporally Present before our eyes: Merily S. Augustine saithe, Si Resurrexistis cum Christo, dicit Fidelibus, dicit Corpus, & Sanguinem Domini accipientibus, Si Resurrexistis cum Christo, que sursum sūt sapite, vbi Christus est in Dextra Dei sedēs: Quæ sursum sunt quærit, non quæ super Terram. If ye be risen agayne with Christe, S. Paule saithe vnto the faithfull, and vnto them, that receiue the Bodie and Bloude of Christe, If ye be risen agayne with Christe, saue the thinges, that be aboue, where Christe is sittinge at the right hande of God: seeke the thinges, that be aboue, and not the thinges that be vpon the Earthe. And in this very place by M. Hardinge alleged he saithe, Spiritualiter intelligite, quod locutus sum. Non hoc Corpus, quod videtis, manducaturi estis. Vnderstande you spiritually that I haue saide vnto you. You shal not Eate (with your bodily Mouthes) this Bodie of mine, that ye see. Thus S. Augustine in the same place expoundeth, and openeth his owne meaninge. Doubtlesse, as the wicked maye dishonour Christe, so maye the Godly honour him. But the wicked, as S. Paule saith, do Crucifie the Sonne of God beinge in Heauen: and Christe, beinge in Heauen saithe vnto Paule beinge in the Earthe benethe, Saule, Saule, Why dost thou persecute me: Therefore the Godly beinge in Earthe, may likewise Adoure, and Honour Christe beinge in Heauen.

But they wil replie, S. Ambrose saithe, We doo Adoure Christes Fleashe in the Mysteries. Hereof groweth their whole error. For S. Ambrose saithe not, We doo Adoure the Mysteries, or the Fleashe of Christe Really Present, or Materially Contained in the Mysteries, as it is supposed by M. Hardinge. Onely he saithe, We Adoure Christes Fleashe in the Mysteries: that is to saye, In the Ministration of the Mysteries. And doubtlesse, it is our dutie to Adoure the Bodie of Christe in the Word of God: in the Sacrament of Baptisme: in the Mysteries of Christes Bodie, and Bloude: and where so ever we see any stepe, or token of it: but specially in the Holy Mysteries, for that there is liuely laide so: the before vs the whole storie of Christes Conuersation in the Fleashe. But this Adoration, as it is laide before, neither is directed to the Sacramentes, nor requirerh any Corporal, or Real Presence. So S. Hierome saithe, Paula Adoured Christe in the Stalle: And, That he him selfe Adoured Christe in the Graue: And S. Chrysostome teacheth vs, To Adoure Christes Bodie in the Sacrament of Baptisme. Yet neither was Christes Bodie then Really Present in the Stalle, or Graue: nor is it now present in the Water of Baptisme. Thus S. Ambrose saithe, Wee Adoure the Fleashe of Christe in the Mysteries.

M. Hardinge. The. 23. Diuision.

Againe, S. Augustine sheweth the maner, and custome of his time touching the adoration of Christe in the sacrament, writinge thus ad Honoratum, vpon the verse of the. 21. Psalme, Edent,

pm

pauperes

Ambrosi. in sermone. S. De Maria Magdalena. Ambrosi. in Lucam. li. 10. Ca. 24. Ambrosi. in sermone. S. De Maria Magdalena. August. De cognitione vera vite. Cap. 42.

Augustin. in Psalm. 39. Coloss. 3.

Augustin. in Psalm. 98.

Hebre. 6. Actor. 9.

Hieronym. ad Paulam. Et Chryso. in Marcum Homil. 14.



pauperes, & saturabuntur, that is, the poore shal eate, and be filled: and vpon that other, Man. Epit. ducauerunt & adorauerunt omnes diuites terra, al the ritche of the earth haue eaten, and adored. It is not without cause (saith he) that the ritche and the poore be so distincted, that of the poore it was saide before, the poore shal eate and be filled: and here (of the ritche) they haue eaten, and adored al that be the ritche of the earthe. For they haue ben brought to the table of Chryste, and doo take of his Bodie and Bloude, but they doo adore onely, and be not also filled, for as muche as they doo not folowe him.

Like wise in his exposition vpon that Psalme: Al the ritche also (saith he there) of the earth haue eaten the Bodie of the humbleness of their Lorde, neither haue they ben filled as the poore, vntil the folowing. But yet they haue adored, and wooshipped (170) It, that is by adoration they haue acknowledged Chryste their Lorde there present.

The B. of Sarisburie.

This place maye be passed ouer with the former answere. S. Augustine here speaketh of the Adoringe of Chryste: and not one woorde of the Adoringe of the Sacrament. The whole diste of his talke standeth in an Allegorie of Hungringe, Eatinge, Fillinge, and Adouringe. We Hunger Chryste: we Eate Chryste: we be Filled with Chryste sittinge in Heauen: and likewise we Adoure, and wooship Chryste sittinge in Heauen.

But S. Augustine saith, Comedunt Pauperem. They Eate Chryste beinge poore. We knowe, that Chryste is nowe no lenger in the Dispensation of his Pouertie. God hathe exalted him, and geuen him a Name aboue al Names, and made al thinges subiecte to his feete. But S. Augustine calleth him Poore, for that he so humbled him selfe, and became obedient vnto the Deathe, euen vnto the Deathe of the Crosse. In this respecte of his Crosse, of his Deathe, of his Pouertie, wee embrace him: we liue by that Bodie, that was broaken for vs: we be refreshed by that Bloude, that was shedde for vs. And thus we Eate Chryste, and be relieved, and haue our life by him, onely in respecte of his Bloud sheddinge, and of his Pouertie.

The Poore, that haue refused, and forsaken them selues, Eate Chryste sittinge in Heauen, and are Filled with him. But the Ritche Eate him, and Adoure him likewise sittinge in Heauen: but they are not Filled. They see, that Chryste is the very true Messias, that was looked for: they see, that al thinges are fulfilled, that were witten of him in the Prophetes, and that his name is published vnto the endes of the woorld: they beleue, that there is none other name vnder Heauen, whereby they can be saued. Therefore they Professe his Name: they Beleue in him: they Eate him, and Adoure him. But they make some accompte of the Woorld: they forsake not them selues: they felowe not Chryste: and therefore they are not filled with him. Thus dooth S. Augustine expounde his owne meaninge: Inde erat Piscator &c. Of those Poore was Peter, and John, and James, and Mattheu the Publicane. They did Eate, and were filled: for they suffered the same thinges, that they had Eaten. Chryste gaue to them his Supper: he gaue to them his Passion: He is filled, that foloweth the same. Hitherto S. Augustine speaketh not one woorde of Adozation, either of the Sacrament, or of Chrystes Bodie, as beinge Really Presente in the Sacrament. Therefore M. Hardinge was the moze blame woorthy, thus to adde wordes of his owne vnto S. Augustine, and so utterly to falsifie, and to corrupte his meaninge. It is no good Catholique pointe, so to vse the Olde Fathers. Merily, where as S. Augustine writeth thus, Nec sicut Pauperes saturati sunt usque ad imitationem: Sed tamen Adorauerunt: Neither were they filled as the Poore, euen vnto the folowinge: and yet notwithstandinge they Adored: M. Harding addeth therto of his owne, a pretie litle (it) which he found not in S. Augustine: so maketh it by thus, But yet haue they Adoured, and wooshipped it: and, as if it were good text of S. Augustine, after ward he furnissheth it out with this Exposition, or Comentarie of his owne

The 170. Vn-  
trueth, Stan-  
dinge in vntue  
interpretation.  
M. Harding ad-  
deth (It) of his  
owne.

Philippin. 2.  
Hebre. 2.  
Ephesi. 1.

Act. 13.  
Roman. 10.  
Act. 4.

Augustin. in  
Psalm. 22.

Augustin in  
eiusdem Psalm.

It.

stone: that is, They haue acknowledged by Adoration Christe their Lorde there present. His frendes wil hardely thinke, there is so mutche conninge in his dealinge. He cannot lightly lacke Authorities, as long as he can thus shape them of his owne. But S. Augustine knoweth not, neither this Commentarie, nor this texte: nor euer gaue M. Hardinge to vnderstande of this Corporal Presence. As it is saide, and proued before, wee see Christe, and worship Christe sittinge in Heauen.

Certainely S. Augustine, who best knew his owne minde, saith thus: *Habes aurum: sed nondum tenes Presentem Christum: Thou haste golde: but thou holdest not yet Christe Presente.* S. Augustine saith: *Christe is not here present.* M. Hardinges Commentarie saith: *Christe is here presente.* Nowe let the Reader consider, whether of these two he wil beleene.

Augustin. Domin. quinta post Trinitatis. Serm. l.

M. Hardinge. The. 24. Diuision.

Furthermore writinge against Iustus the Heretike of the Manichees secte, amongst other things he sheweth how the Ethnikes thought that Christen people for the honour they did before the Blessed sacramente, that is of Breade and VVine consecrated, did honour Bacchus, and Ceres, whiche were false Goddesses honoured of the Gentiles for the inuention of VVine and Corne. VVhereof may iustly be gathered an argument, that in those daies faithfull people worshipped the Bodie, and Bloude of Christ in the Sacrament, vnder the Formes of Breade, and VVine. For els the Infidels could not haue suspected them of dooinge Idolatrie to Bacchus, and Ceres.

The B. of Sarisburie.

This Cheaffe hath neither sense, nor sauour in it: And therefore I maruel, that M. Hardinge beinge learned, and hauing, as he saith, such stoare, and choise of other, woulde euer vse this for an argument. For the very children in Grammar Schooles can tel him, that the Heathens, that adoured Bacchus, and Ceres, as their Goddesses, yet notwithstandinge neuer gave godly honour to Breade, and Wine. And Cicero him selfe, beinge an Heathen, was hable to say, *Quis tam stultus est, ut id, quo vescitur, credat esse Deum?* Who is so very a foolke, that wil beleene, the thinge, that he eateth, to be his God? And in like sort Iuuenal an Heathen Poete scorneth at this folie: *O Sanctas gentes, quibus hæc nascuntur in agris Numina: O homines, qui ista populo, que habet Deus, crescunt in agris.*

This Conclusion is not well considered. For the Heathens neuer worshipped Bacchus, and Ceres vnder the formes of Bread, and VVine.

Cicero De Natura Deorum.

Iuuenalis.

The Heathens in their rude Gentilitie thought, that Bacchus, and Ceres had firste founde out, and taught them the vse of Breade and Wine: where as before they leadde of Alekoznes, and dranke water: and therefore in remembrance, and witnesse of so greate a benefite, they honoured the one with Breade, and the other with Wine. But that they euer honoured the Elementes of Breade, and Wine, I thinke, M. Hardinge is not hable wel to shew: Therefore he might haue formed his argument in this sorte: The Christians were thought to honour their sacramentes, as the Heathens honoured Breade, and VVine: But the Heathens neuer honoured Breade and VVine, with godly honour:

Ergo, The Christians neuer honoured their sacramentes with godly honour.

M. Hardinge. The. 25. Diuision.

One other most euidēt place touchinge this Honour and Adoration, wee finde in him rehearsed by Gratian. Li. Senten. Prosperi. VVe doo honour (saith he) \*in forme of Breade, and wine, whiche wee see thinges inuisible, that is to say, Eleas he, and Bloude. \*Neither take wee like wise these two Formes, as wee tooke them before Consecration. Sith that wee doo faithfully graunte, that before Consecration it is Breade and VVine, whiche Nature hath shapte: but after Consecration, Eleas he and Bloud of Christe, whiche the Blessinge of the Priest hath consecrated.

The B. of Sarisburie.

\*By this woord Forme S. Augustine meaneth the Substance, and Kinde of Breade.

\*The Accidētes of the Breade are after Consecration, as they were before.



First, this Authoritie here alleged, is not to be found, neither in S. Augustine, in whose name it is brought, nor in the sentences of Prosper. As for Gratian, M. Hardinge knoweth he is a Common Falsifier of the Doctors, and therefore his credit in such cases cannot be great. Notwithstanding touching the matter, we know, that Breade, Wine, and Water, of them selfe be nothinge els, but corruptible, and simple Creatures: If we conceiue none other wise of them, then they be of them selfe, then al our Sacramentes be in vaine. Therefore the goodly fathers labour euermore, to drawe vs from the outwarde visible Creatures, to the meaninge, & substance of the Sacramentes. And to that ende S. Augustine saith: In Sacramentis videndum est, non, quid sint, sed, quid significant: In Sacramentes we must consider, not, what they be in deede, but, what they signify. So it is written in the Council of Nice: Vides Aquam? Cogita Diuinam Vim quæ in Aqua latet: Seest thou the Water of Baptisme? (it is not that, it was before) Consider thou that Heauenly Power, that lieth hidden in the Water. So Chrysostome saith: Antequam Sanctificetur Panis, panem nominamus: Diuina autem Sanctificante illi Gratia, mediante sacerdote, liberatus est quidem ab appellatione Panis: dignus autem habitus est Domini Corporis appellatione: etiam si Naturæ Panis in illo remanserit: The Breade before it is Sanctified, is called Breade: but beinge sanctified by the Heauenly Grace, by meane of the Priest, it is deliuered from the name of Breade, and thought woorthie of the name of the Lordes Bodie: notwithstanding the Nature of Breade remaine in it self. Thus, as Chrysostome saith: The Breade remaineth still Breade, in his former kinde & substance: without any such Transubstantiation, or change of nature, as is now imagined. The wordes be plaine: M. Hardinge cannot denie them. And yet notwithstanding, it is not the thing, it was before: because it is also called the Lordes Bodie. So likewise saith S. Augustine: Quicumque in Manna Christum intellexerant, eundem, quem nos, Spiritualem Cibum Manducarunt: As many, as in Manna vnderstoode Christe, they did eate the same Spiritual Meate, that we Eate (that is, the very Bodie of Christe). And so vnto them Manna was Christes Bodie, and not the same thinge, it was before. And for better Declaration hereof, Bertramus saith: Christus ut nunc Panem conuertit in Corpus suum, ita tum Manna de Cælo datum, suum Corpus Inuisibiliter operatus est: Christe, as he now turneth the Breade into his Bodie, euen so then in like sorte the Manna, that fel from Heauen, Inuisibly be made his Bodie. Thus, as the Breade is Christes Bodie, euen so was Manna Christes Bodie: and that Inuisibly, and by the Omnipotent Power of God. Thus are the Elementes of Manna, of the Breade, of the Wine, & of the Water, changed, and are not as they were before: and therefore in euery of the same we Honour the Bodie of Christe Inuisible, not as Really, and Fleashe-ly Present, but as beinge in Heauen. This whole matter, and the causes thereof, S. Augustine seemeth to open in this wise: Signacula quidem rerum Diuinarum esse Visibilia &c. Let the newe Christened man be taught, that sacramentes be Visible Signes of Heauenly thinges, and that the thinges them selfe, that he seeth not, must be Honoured in them, and that the same kinde, and Element (Breade, Wine, or Water) is not so to be taken, as it is in dailey vse. Let him also be taught, what the VVoordes meane, that he hath hearde: and what is hidden (and to be beloued) in Christe, whose Image, or Likenesse that thinge (that is, that Sacramente) beareth. He addeth further: Deinde monendus est ex hac occasione, ut, si quid etiam in Scripturis audiat, quod Carnaliter sonet, etiam si non intelligat, credat tamen Spirituale aliquid Significari: Moreover vpon occasion hereof he must be taught, that, if he heare any thinge euen in the Scriptures, that sounde Carnally, yet he thinke, there is some Spiritual thinge meante by it.

M. Hardinge. The. 26. Diuision.

Leauinge a number of places that might be alleged out of the Auncient Fathers, for the Confirmation of this matter, to auoide tediousnesse, I wil conclude with that most plaine place of Theodoretus, who speakinge of the outwarde signes of the Sacrament, saith, that notwithstandinge they re-  
maine

August. contra  
Maximinum, li.

3.  
Concil. Nicen.  
νευτομένου.  
Chrysost. ad Ce-  
sarium Mona-  
chum.

Augustin. de V-  
tilitate Pœni-  
tentie.

1. Corinth. 10.  
Bertramus, De  
Sacramen. Eu-  
charistie.

Augustin. De  
Catechizandis  
Rudibus. ca. 26.



made after the Mystical Blessings, (171) in the proprietie of their former Nature, as those that may be seen and felt, no lesse then before: yet they are vnderstanded, and beleued to be the thinges, whiche they are made by vertue of Consecration, and are woorshipped with Godly Honour. His wordes be these: *Intelliguntur ea esse, quæ facta sunt, & creduntur, & adorantur, vt quæ illa sint, quæ creduntur.* These Mystical Signes (saith he) are vnderstanded to be those thinges which they are made, and so they are beleued, and are Adored, as beinge the thinges whiche they are beleued to be. With whiche wordes Theodoretus affirmeth bothe the Real Presence, and also the Adoration. The Real Presence, in that he saith, these outward Signes, or Tokens after Consecration to be made thinges whiche are not seene, but vnderstanded, and beleued, whereby he signifieth the Inuisible thinge of this Sacrament, the Bodie and Bloude of Christe. Adoration he teacheth with expresse termes, and that because through power of the Mystical Blessinge, the Signes be in existence, and in deede the thinges whiche they are beleued to be, soothely the Bodie and Bloude of Christe. For other wise God forbid, that Christen people should be taught to Adore, and woorship the insensible Creatures, Breade, and Wine. Of whiche he saith, that they are Adored, not as signes, not so in no wise, but as beinge the thinges, whiche they are beleued to be. Now I reposite mee to the Christian Reader, whether this Adoration of the Sacrament, whereby wee meane the Godly woorship of Christes Bodie in the Sacrament, be a new deuise, or no, brought into the Church but lately, aboute three hundred yeeres past, as M. Iuel maketh him selfe swer of it in his sermon.

The B. of Sarisburie.

By these wordes of Theodozet, M. Harding thinketh him selfe hable, to proue bothe Real Presence, and also Adoration of the Sacrament: and I doubt not, but the discrete Reader shal some perceiue, he hath proued as wel the one, as the other. Touchinge Real Presence Theodozetus speaketh nothing, no not one worde. His manner of speeche seemeth rather to incline to Transubstantiation: where, vnto notwithstandinge Theodozetus is an enimie, and thinketh it a greate folie proceedinge of ignorance, as it shal appeare. And, where as Theodozetus imagineth twoo menne to reason together by way of a Dialogue, a Catholique man, and an Heretique, M. Hardinge is saine for defence of his Doctrine, to take parte with the Heretique, and to vse his argumentes, as if they were Catholique. For thus the Heretique there saith, euen as M. Hardinge now saith: *Symbola Domini Corporis, & Sanguinis, alia quidem sunt ante Inuocationem Sacerdotis: Sed post Inuocationem mutantur, & alia fiunt: The Sacramentes, or signes of Christes Bodie, and Bloude, are one thinge before the Blessinge of the Priest: But after the Blessinge they are changed, and made other thinges: And he speaketh of the change of Substance, euen as M. Hardinge doth.* The Catholique man maketh answere: *Signa Mystica post Sanctificationem non recedunt à Natura sua. Manent enim in priori Substantia, & Figura, & Forma: Namque.* The Mystical Signes after the Blessinge (of the Priest) departe, not from their owne Nature. For they remaine in their former Substance, and Figure, and Forme. He saith further, Yet the same Breade, and Wine remaininge as they were before, are vnderstanded, and Beleued, and Adored, as the thinges, that they are Beleued.

Here, good Christian Reader, note by the way: M. Hardinge saith, The Nature, and Substance of the Breade and Wine, is utterly abolished, & doone away: But the Catholique man saith: The same Nature, and Substance remaineth still, as it was before. If the Catholique mannes saieinge be Catholique, then M. Hardinges saieinge is not Catholique.

M. Hardinge will replie, But these Signes are honoured. Euen so S. Augustine saith: *Baptisma, vbicunque est, veneramur: Vt honor Baptisme, where so euer it be.* But for further answere hereto, vnderstande thou good Reader, that Theodozete was a Greeke Bishop, and that the Grecians neuer bled to geue godly honour to the Sacrament vntil this day. Further vnderstande thou, that S. Ambrose, touchinge the Sacrament, writeth thus: *Venisti ad Altare: vidisti Sacramenta posita super Altare: & ipsam quidem miratus es Creaturam. Tamen Creatura solennis,*

¶ 3

The 171. vnto truth, for Theodoretus saith: *Manent in prioribus substantia.* By M. Hardinges constructio, the outward Signes are Christes Bodie, and must be woorshipped with Godly Honour.

Theodoret. Dilectio. 2. Inconfusio.

Vt quæ sint illa quæ creduntur.

Augustin. Epist. 164.

Ambros. De Sacramentis. li. 4. c. 3.



solennis, & nora: Thou comest to the Altar: thou sawest the Sacramentes laid vpon the same: and diddest manel at the very Creature. Yet is it a Creature vifed, and kno-wen. Here S. Ambrose calleth the Sacrament a Creature, and that twise together in one place. I thinke, M. Hardinge wil not haue vs beleue, that Theodozetus, being so godly a man, gaue godly honour vnto a Creature.

But Theodozetus saith, They are honoured. This is already answered in the last Obiection. For, as S. Augustine teacheth vs, In Sacramentes wee must consider, not, what they be in deede, but what they signifie. And in this sense they are Under-standed, and Belieued, and Adoured, as by Signification beinge, or representing the thinges, that are Belieued. S. Augustine saith: Sacramenta sunt Verba Visibilia: Sacramentes be Visible Woordes. But Woordes are oftentimes put for the thinges, that are signified by the Woordes. So saith S. Hilarie: Verba Dei sunt illa, quæ enuntiant: The V Woordes of God be the very thinges, that they vtter, or signifie. So Christs saith: My V Woordes be spite, and Life: bicause they be Instrumetes of Spite, and Life. And so Wigen saith: Hoc, quod modo loquimur, sunt Caras Christi: The very Woordes, that I now speake, are the Fleashe of Christs. Euen in this sorte the Sacramentes are the Fleashe of Christs: and are so Understood, and Belieued, and Adoured. But the whole honour resteth not in them, but is passed ouer from them to the thinges, that be Signified.

M. Hardinge wil saie, By this Construcion, Adorantur, is as muche to saie, as, Non Adorantur: They are honoured, that is, They are not Honoured: but onely leade vs to those thinges, that must be honoured. Herein is none inconuenience. For so, it appeareth, Theodozetus expoundeth his owne meaninge. His woordes immediatly folowinge are these: Confer ergo Imaginem cum Exemplari, & videbis similitudinem. Oportet enim Figuram esse Veritari similem: Compare there fore the Image, (that is, the Sacrament) with the paterne (that is, with Christs Bodie). For the Figure must be like vnto the Truthe. Theodozetus calleth the Sacrament, an Image, a Resemblance, and a Figure. I thinke M. Hardinge wil not say, that Images, Resemblances, and Figures be woorthy of Godly Honour. And herevnto very aptely agreeth S. Augustines Lesson touchinge the same: Qui Adorat vile Signum diuinitus institutum, cuius Vim, Significationemq; intelligit, non hoc veneratur, quod videtur, & transiit: sed illud potius, quod alia cuncta referenda sunt: He that wooshippeth a profitable signe appointed by God, and vnderstandeth the Power, and Signification of the same, doeth not wooship that thing, that is seene with the eye, and passeth away: but rather he wooshippeth that thinge, vnto whiche al sutch things haue Relation.

Here S. Augustine thinketh it no inconuenience to saie, Wee wooshippe the Signs, and yet wooship it not. And this he speaketh, not onely of the Sacrament of Christs Bodie, but also of the Sacrament of Baptisme. For so he saith further in the same place: Sicut est Baptismi Sacramentum &c. As is the Sacrament of Baptisme, and the Celebration of the Bodie, and Bloude of the Lord. VVhiche Sacramentes euery man, when he receiveth them, beinge instructed, knoweth, whereto they belonge: that he may wooship them, not with Carnal bondage, but with the freedome of the Spite. I might adde hereto the woordes of that moste sonde, and leade Seconde Council of Nice: Venerandas Imagines perfecte Adoramus: & eos, qui secus consuevimus, Anathematizamus: We doo perfittly Adoure the reuerense Images: and soo accuse them, that proffesse otherwise: And yet afterwarde they saie: Honor Imagines exhibitus refertur ad Prototypum: The honour geuen to the Image, (is not geuen to the Image, but) redoundeth vnto the Paterne. Thus that Council saith: Images are honoured, What is to saie, They are not honoured.

Now let vs examine, what Construcion M. Hardinge maketh vpon these woordes.

Theodozetus saith: The Breade, and the VVine leane not, or be not Changed from their

Augustin. Con-  
tra Maximin.  
li. 3.

Augustin. con-  
tra Faustū Ma-  
nichæ li. 19. c. 15.  
Hilari. De Tri-  
ni. li. 6.  
Iohan. 6.  
Origen. in Nu-  
mer. Homil. 23.

Augustin. De  
Doctrina Chri-  
stiana. li. 3. c. 9.

Augustin. in co-  
dem Capite.

To wooship  
Baptisme.

their Former Nature: That is to saie, by this newe exposition, They utterly leaue their Former Nature.

They remaine stil in their Substance: that is to saie, (saith the *Sp. Hardinge*) they remaine not in their Substance.

Further *Sp. Hardinge* saith, The Accidentes of Breade, and Wine be the Signes of Christs Bodie: The Breade, and the Wine be no Signes.

The Visible Accidentes, are made the Inuisible Bodie, and Bloude of Christe: The Breade, and Wine are made nothings.

The Signes be made the very self thinge, that is Signified, & that in existence, and in deede. And so one thinge, at one time, and in one respect, is Substance, and Accidente: Visible, and Inuisible: and, as they terme it in the Scholes, Fundamentum, and Terminus: which was euer wonte to be called a *Ponster* in Pasture. So many Errours are scarcely sufficient to mainteine one Erroure.

Nowe, I trust, the Christian Reader will soone consider, howe soundely *Sp. Hardinge* hath discharged his promise, and proued the Adozation of the Sacrament. Merily of al these Doctours, that he hath here alleged (*Theodoretus* onely excepted, in whome he woulde seeme to haue some colour of aide, who also is already clearly answered) there is not one, y any way may be thought to touche, either the worshipping of the outwarde Sacrament it selfe, or of Christe, as present in the Sacrament.

The greatest Doctours of that side saie, That, onles Transubstantiation be concluded, the people cannot freely worship y Sacrament, without occasion of Idolatrie. Nowe it is known, that Transubstantiation is a newe Fantasie, newly duffed in the Councel of Laterane in Rome. And *D. Constal* saith, y before that time it was free, & lawful for any man to holde the contrary. Wherefore it is likely, That before that time, there was no such Adozation. Otherwise, it muste needes haue benne with greate danger of Idolatrie. But after that, as it is saide before, Pope Honorius toke order, and gaue commaundement, that the people shoulde Adoure: Pope Urbanus added thereto a newe Solemne Feast of Corpus Christi daie: And Pope Clement confirmed the same with greate stoure of Pardones. This is the Antiquitie, and Petite Degre of this kinde of Adozation.

*M. Hardinge. The. 27. Division.*

And where as, utterly to abolishe this Adoration, he allegeth greate danger of idolatrie, in case the Priest doo not truly consecrate: thereto, maie be answered, that Iacob stood in no danger of conscience, for that by the procurement of Laban, he laie with Lia in steede of Rachel: neither for the same was he to be charged with adontrie, because he meant good Faith, and thought him selfe to haue had the company of his wife Rachel. So idolatrie is not to be imputed vnto him, that worshippeth Christe with Godly honour in the Breade not consecrate, whiche of good Faith he thinketh to be consecrate. Touchinge this case, *S. Augustine* hath this notable saieinge. Vve haue neede (saith he) to put a difference in our iudgement, and to knowe good from euil, for as muche as Sathan changinge his shape, sheweth him selfe as an Angel of light, least through deuite he leade vs aside to some pernicious thinges. For when he deceiueth the senses of the Bodie, and remooueth not the minde from true, and right meaning, wherein each man leadeth a faithfull life, there is no perill in religion. Or if, when he faileth him selfe good, and dooth or saith those thinges, that of congruence pertaine to good Angels, although he be thought to be good, this is not a perillous or sickely error of Christian Faith. Nowe when, as by these thinges he beginneth to bringe vs to thinges quite contrarie, then to knowe him from the good spirit, and not to goe after him, is standeth vs muche vpon, diligently to warche, and take heed. Thus *S. Augustine*. This muche for the adoration of the sacrament, or rather of Christe in the sacrament, maie suffice.

Anno Domini.

1215.

Tonst. Lib. 1. De

Sacramen. En-

charistia. fo. 46.

Extra De Cele-

bratione Missa-

rum.

Clemen. li. 3. tit.

16. Si Dominu.

A very simple defense of manifest Idolatrie. Euen so the Idolaters thought their Idole of good Faith to be very God.



Doubtes  
touchinge  
Consecra-  
tion.

40

THE EIGHTH ARTICLE

The B. of Sarisburie.

The greate danger, and hozroure of Idolatrie that hercof riseth, M. Hardinge thinketh may easily be salued by the example of Rachel, and Lea: and thus he dyngeth in Goddes Mytical Providence for defence of open erroare: and thus teacheth vs in stee of Rachel to take Lea, and to honour a Creature in steede of God. Wherein it shalbe necessary byiefely to touche, howe many waies, euen by their owne Doctrines, the poore simple people may be deceived, and yeelede the honoure of God to that thinge, that in their owne iudgement is no God.

Thus therefore they say, If the Priest chance to forgeate to putte wine into the Cuppe, and so passe over the Consecration without Wine:

Q, if the Breade be made of any other, then wheaten flour, which may possibly, and easily happen:

Q, if there be so muche Water in quantitie, that it overcome, and alter the Nature of the Wine:

Q, if the Wine be changed into Wineger, and therefore cannot serue to Consecration:

Q, if there be. r. iij. Cakes vpon the Table, and the Priest for his Consecration determine onely vpon twelue, in whiche case they say, Not one of them al is Consecrate:

Q, if the Priest dissemble, or leaue out the Wordes of Consecration: or, if he forgeate it, or minde it not, or thinke not of it: In euery of these, and other like defectes, there is nothinge Consecrate, and therefore the people in these cases, honouringe the Sacrament, by their owne Doctrines geneth the Gloze of God to a Creature: whiche is vndoubted Idolatrie.

And that the folse hereof may the better appeare, one of them writeth thus, Quod si Sacerdos, &c. If the Priest hauinge before him sundrie Cakes at the time of Consecration, doo minde onely, and precisely to Consecrate that onely Cake, that he holdeth in his hande, some saie, the rest be not Consecrate: but sime thou, as Duns saith, They be al Consecrate. Pea further he saith, If the Priest doo precisely determine to Consecrate onely the one halfe parte of the Cake, and not likewise the other halfe, that then, the Cake beinge whole, that one parte onely is Consecrate, and not the other.

Pope Gregorie saith, If the Priest be a knowen adulterer, or Fornicator, and continue stil in the same, that his Blessinge shalbe turned into Cursinge: and that the people obeyinge not this most wholesome precept, committe Idolatrie.

In this case standeth the simple people: So many waies, and so easily they may be deceived. For notwithstandinge they may in some parte knowe the priestes life, and open dealinge, yet howe canne they be assured of his secret Wordes, of his Intention, of his Minde, and of his Will: Q, if they cannot, howe canne they safely Adoure the Sacrament, without doubte, and danger of Idolatrie?

But they them selues see wel, it cannot be: and therefore haue diuised a simple poore healse of their owne. They saie, Wee maye not Adoure the Sacrament, but vnder a Condition, that is to saie, If it be Consecrate. And so saith Thomas Salisburiensis: Nullus quantumcunque sit simplex, vel quantumcunque sit discretus, debet precise credere, hoc esse Corpus Domini: Sed cum hac conditione, si in Consecratione rite sint acta omnia. Aliter enim asseret de Creatura, quod ipsa sit Creator: & in esset Idololatria: Non enim, be he neuer so simple, or neuer so wise, ought precisely to beleue, that this is the Bodie of our Lorde, that the Priest hath Consecrate, but onely vnder this condition, If al thinges concerninge the Consecration be done, as appertaineth. For otherwise he shal anouche a Creature to be the Creator: whiche were Idolatrie. By this Doctrines M. Hardinge teacheth the people thus to kneele downe, and to Adoure the Sacrament: If thou be God in deede, then I worships thee: But, if thou be not God, then I wil not worships thee.

Thus

Thom. par. 3. q. 83.

Iohan. De Burgo. Pupilla oculi cap. 3. Idem. Idem.

Gerson contra Florentium lib. 4.

Extra. De Celebratione. Missar. de Homine.

Summa Angelica. Eucharistia. tit. 26.

Dist. 81. si qui.

Thom. in lib. 3. sentent. Dist. 9. Thomas Salisburiensis. De Ays re predicandi. Cap. 25.

**Doubtes  
touching  
Consecra-  
tion.**

*Arnob. li. 3.  
Gene. 29.*

Thus, Arnobius saith, The Heathens in olde time were wonte to cal vpon Iupiter: Sive tu Deus es, sive tu Dea es: Whether thou be a God, or a Goddesse, wee cal vpon thee. Thus Goddes people is leade, to geue the honour of God, they cannot tel, vnto what: and to honour a Creature in steede of God.

Yet must al this be excused by the example of Rachel, and Lea. As if M. Harding woulde reason thus: Jacob by Goddes special Prouidents, knew Lea in steede of Rachel:

Ergo, Wee may safely Adoure a bare Creature with godly honour: and saue vnto it: Thou art our God: Thou madest Heauen & Earth: wee haue none other God but thee: and al this without peril of Idolatrie. He woulde not thus dally, if he knew, what it were to bestow Goddes Glorie, vpon that thinge, that is no God. Certainly, this is not the woozshipping of God in Spyite, and Truth.

S. Martine was mutche moze circumspecte in this case, as may wel appeare by that, is wrytten of him. For when the Diuel came vnto him, & tooke vpon him to be Chryste, and therefore required him, to bowe downe, & to geue him honour: So saide S. Martine: I cannot tel whether thou be Chryste, or no. Onlesse I se Chryste in the same shape, and forme, that he was Crucified in vpon the Crosse, I wil not Adoure him in any wise. S. Augustine saith: Audistis quia Messias Christus est: audistis quia Christus vnctus est. Non sic posuit iacob Lapidem vnctum, vt veniret, & Adoraret: alioqui Idololatria est, non Significatio Christi: Ye haue hearde, that Messias is Chryste: ye haue hearde, that Chryste is the Anointed. Jacob did not erecte the Anointed stone, to the intente to come, and to Adoure it. Otherwise, it is Idolatrie, and not a Signification of Chryste. Theophilus beinge sometime demaunded, wherefoze he woulde not Adoure the Emperour, as the manner then was, with godly honour, made answere thus: Quia non ad hoc institutus est Imperator, vt Adoretur, sed vt legitimo honore honoretur: Bicause the Emperour is not appointed, to the ende wee should honour him, as God: but that wee shoulde geue him that honour, that vnto him apperteineth. So, if M. Harding will likewise demaunde, wherefoze wee Adoure not the Sacrament with godly honour, the godly simple man may make him this answere: Bicause it was ordeined reuerently to be receiued, and not to be Adoured: as a Sacrament, and not as God. For in al the Scriptures, and holy Fathers, wee haue neither Commaundement to soice vs hereto, nor Example to leade vs hereto. Wee Adoure the Bodie of Chryste, not onely for the turninge of an hande, while the Priest is hable to holde vp the Sacrament, & that with doubte of our selues, whether wee do wel, or no, whiche thinge is vtterly uncomfortable, and dangerous, & full of terror to the conscience: But wee wooship that Blisfed, and Glorious Bodie, as that Blisfed Party, S. Steuen did, beinge in Heauen at the Right Hande of the Power of God, and therefore without doubte, and danger: and that at al times, and for ever: and wee beleue, and confesse, that Iesus Chryste, enen in the Nature, and Substaunce of our Fleashe, is the Lorde in the Glorie of God the Father.

**FINIS.**

*Iohan. 6.*

*Sulpitius in  
Vita Martini.*

*Augustin in  
Iohan. tract. 8.*

*Theophilus con-  
tra Autolyum.  
lib. 1.*



THE NINTHE ARTICLE  
OF THE CANOPIE

The B. of Sarisburie.

Or that the Sacrament, was then, or now ought to be  
hanged by vnder a Canopie.

M. Hardinge. The 1. Division.

If M. Iuel would in plaine termes denie the reseruacion and keepinge of the blessed sacrament, for  
whiche purpose the pice and Canopie serued in the Churches of England, as of the professors of this  
new Gospel it is both in woordes, and also in deede denied: it were easie to prooue the same by no smal  
number of authorities, such as him selfe cannot but allow for good and sufficient. But he knowinge  
that right wel, guilefully refraineth from mention of that principal mater, and the better to make  
vp his heape of articles for some shew against the sacrament, by denial reprooueth the hanginge vp  
of it vnder the Canopie: thereby shewing him selfe like to Venus, who espieing nothinge reprove-  
able in faire Venus, founde faulte with her slipper.

The B. of Sarisburie.

This Article, as it is smal of it selfe, and therefore might the better be dissem-  
bled, and past ouer, were it not accessory to Idolatry, so it is warranted of M. Har-  
dinges side, by very simple, and slender ptopses, as shal appeare. It liketh M. Har-  
dinge for his entrie, to solace him selfe, and his frendes withal, to cal vs New Doc-  
tours: him selfe beinge not habile hitherto to allege any one of al y Olde Doctours  
without force, & fraude, plainly, & directly to serue his purpose. But these New  
Doctours are, neither so new, nor so much destitute of Antiquitie, as these menne  
would saie haue the worlde to beleene. For, touching the abolishinge of the Re-  
seruacion of y Sacrament, whiche M. Hardinge both here bzaue in, to heale out  
y mater, beinge otherwise not necessarily incident vnto this Article, they haue the  
Authorities, and Examplis of good Ancient Olde Catholique Fathers for their  
Warrant in that behalfe. For S. Cyprian saith: Panis iste recipitur, non includitur:  
The Breade is receined, and not shutte vp. Clemens, who, as M. Hardinge saith, was  
the Apostles Fellow, writeth thus: Tanta in Altario Holocausta offerantur, quanta  
populo sufficere debeant: quod si remanserint, in crastinum non referuntur: Let ther be so  
many Hostes, or so mutche Breade offered at the Altar, as may be sufficient for the people. If  
any thinge remaine, let it not be kepte vntil the morning. Origen, or Cyrillus saith, for  
one booke beareth bothe their names: Dominus Panem, quem Discipulis suis dabat,  
non distulit, nec iussit seruari in crastinum: The Breade, that Our Lorde gaue to his Disci-  
ples, he sengred it not, nor bade it to be kepte vntil the morninge. His reason is grounded  
vpon the order of Chyistes Institution: for that Chyiste saide not, Take, and Keepe,  
but Take, and Eate. S. Hierome saith: Post Comunionē, quacunque de sacrificijs su-  
perfuissent, illic in Ecclesia Communem Cœnam comedentes pariter consumebant: After  
the Communion was donne, what so euer portion of the sacrifices remained, they spent it there  
together in the Church eatinge their common supper. S. Augustine likewise, seemeth  
to say the same: The Breade made to this purpose, is spent in receiuinge the Sacrament.  
Hesychius saith: That the Remanentes of the Sacrament were burnt immediatly in the  
fiere. Nicephorus saith: The same Remanentes in some places were geuen to Children,  
that went to Schoole, to be eaten by them presently in the Church: The like whereof is  
also decreed in the Council of Matiscon. So saith the Gabriel Biel, a Newe  
Doctour of M. Hardinges companie: Non dedit Discipulis, vt ipsum honorificē  
Conseruarent: sed dedit in sui vsum, dicens, Accipite, & Manducate: Chyiste gaue not (the  
SACRA

Cyprianus De  
Cœna Domini.  
Clemens Epist. 2.

Origen } in  
Cyril. } Levit.  
ho. 5.

Hieronym. l.  
Corin. II.  
Augustin de  
Trinitate. lib. 3.  
cap. 10.  
Hesychius in  
Leui li. 2. ca. 8.  
Nicephorus lib.  
17. ca. 25.  
Concil. Matis-  
con. 2. cap. 6.  
Gabriel Biel,  
lectione. 26.

Sacrament) to his Disciples, that they should reuerently reserue it: but he gaue it for their vse, saicing, Take, and Eate.

Thus many olde Doctours, and yet many moe wee haue on our side. Therefoze M. Hardinge was somewhat ouerseene, for solowing of them, to cal vs Betwe Doctours.

I knowe, the Sacrament in olde times in some places was reserued, as it maie appeare by Tertullian, S. Cyprian, S. Hierome, S. Basile, Eusebius, and others. S. Cyprian saith, women vsed to keepe it at home in their Cheastes: Tertullian saith, The Faithful vsed then to haue it in their priuate houses, & to eate it before other meates: S. Hierome saith, that Cruperius the Bishop of Tolouse vsed to carrie it abroade in a basket: S. Basile saith, That in Egypte, and specially about Alexandria, euery man for the most parte had the Sacrament in his house: Eusebius seemeth to saie, The Priest had it in his Chamber: S. Ambrose saith, Menne vsed then to carrie it aboute them, not onely by Lande, but also by Sea in their Papthkins. Al these were Abuses of the holy Mysteries: and therefore afterwarde were abolished. Thus was then the Sacrament reserued, In priuate Houses, in Cheastes, in Baskettes, and in Papthkins. Nowe, if M. Hardinge be hable, truely to shewe any suche like Ancient Authozitie for his Canopie, then maie he saie, he holdeth by the Olde Catolique Fathers. But, for as muche, as M. Hardinge hath leifure, to cal to minde his Olde Fable, of Pomus, Venus, and suche like: In deede they saie, Pomus was woonte to espie faultes, and to control al the Goddes without exception, euen the Create Iuppiter, him self, that late in Rome in the Capitol: and therefore his office oftentimes was not so thankesful, as some others. But one greate faulte he founde with Vulcane, for the makinge of man, for that he had not sette a grate, or a windowe at his bzeaste, that others might piere in, and espie some parte of his secrete thoughtes. If M. Hardinge had suche a grate, or windowe at his bzeaste, and menne might looke in, and see his conscience, I doubt not, but they should see many moe sparkes of goddes trueth, then as nowe outwardly do appeare.

As for his faire Ladie Venus, whereby he meaneth his Church of Rome, the worlde seeth, & he him self knoweth, she hath bene taken in open adnourtrie: & Ihesus the Sonne of God, with the heauenly beames of his holy Word hath reueiled it. O, Woulde to God, we had no cause iustly to saie with the Prophete Esaie, Quomodo facta est Meretrix Ciuitas Fidelis? O howe is that Faithful Cittie become an Harlot: Werily Pomus shal not neede nowe to reproue her Slipper. He shal rather haue cause to saie, A planta pedis, vique ad verticem capitis, non est in ea sanitas. From the Sole of the foote, to the toppe of the heade, there is no whole parte in her.

For so S. Bernarde complaineth of her miserable state in his time.

M. Hardinge. The. 2. Diuision.

Vhereto we saie, that if he, with the rest of the sacramentaries, woulde agree to the keepinge of the Sacrament, then woulde we demaunde, why that manner of keepinge were not to be liked. And here vpon proufes made of defaulte in this behalf, and a better waie shewed, in so small a mater, conformitie to the better woulde soone be perswaded. In other Christen Countreies (we graunte) it is kepte other wise, vnder locke and keie, in some places at the one ende, or side of the Altar, in some places in a Chappel builded for that purpose, in some places in the vestrie, or in some in ward, and in secrete roomes of the Church, as it was in the time of Chrysostome at Constantinople. In some other places we reade, that it was kepte in the Bishoppes Palace, neare to the Church, and in the holy daies brought reuerently to the Church, and set vpon the Altar, whiche for abuses committed, was by order of Councelles abrogated.

Thus in diuerse places, diuersely it hath ben kepte, euerywhere reuerently, and suerly, so as it might

Cyprian de lapsis, sermo. 8.  
Tertullian. ad vxorem.  
Hieronym. ad Rusticum.  
Basilius ad Cesarianam.  
Euseb. li. 6. c. 44.  
Ambros. de obitu Saryri.

Esaie. 1.

Esaie. 1.

Bernardus de Conuersione Pauli.



might be safe from iniurie, and villanie of miscreantes, and dispisers of it. The hanging vp of it on high, hath been the manner of Englande, as Linde wode noteth vpon the Constitutions provincial: on high, that wicked dispite might not reache to it: vnder a Canopie, for shew of reuerence and honour.

The B. of Sarisburie.

Here M. Harding sheweth, that this Reseruatiō of the Sacrament, in diuers Countries hath bene diuersely vled: Under locke, and key: At the Altars ende: In a Chapel: In the Vestrie: In the Bishoppes Palace. And al this of the blage of late yeres: for of Antiquitie, sauinge onely the Epistle of Chrysostome to Innocentius, whiche also, as it shal appeare, maketh much against him, he toucheth nothing. But amongst al these diuersities of keepinge, he hath not yet founde out his Canopie. And touchinge, that he allegeth of the Reseruatiō of the Sacrament in the Bishoppes Palace, it seemeth very litle to further his purpose. For, where as the Sacrament was reserued onely in the Bishops Custodie, it foloweth necessarily, that there, in other parish churches, and Chappels, was no suche Reseruatiō. Chrysostomes epistle to Innocentius is good witnesse, that the Sacrament was Reserued to be receiued of the people, at the Communion the nexte day, or in very shorte time after. For it was Reserued in bothe kindes, as it appeareth plainly by his wordes. But it is cleare, bothe by the iudgement of Reason, and also by their owne Cauteles in that behalfe, that the Wine in suche sorte, and quantitie cannot be kepte any longe time without sowering. And the manner in Grecia was, during the time of Lente, to Consecrate onely vpon the Saturdays, & Sonnedales, and yet neuerthelesse to Communicate of the same vpon the other weeke dales. For the ende of this Reseruatiō in olde times was, not that the Sacrament should be Adoured, but that it should be receiued of the people: and specially that persons Excommunicate, for whose sake it was reserued, beinge suddainely called out of this life, vpon their repentance might at al times receiue Communion, and departe with comfozte, as the Members of the Church of God.

But, me thinketh, M. Hardinge doth herein, as Apelles the Painter sometime did, in setting out Kinge Antigonus physenomie. For vnderstandinge, that Antigonus was blinde of the one side, he thought it best to painte him out onely with halfe face, and so he conningly shadowed the deformitie of the other eye. Euen so M. Hardinge sheweth vs certaine varietie of keepinge the Sacrament, and other smal maters of like weight: but the danger of Idolatrie, and other like horrible deformities he dissembleth conningly, and turneth from vs. Lothe I am, to vse the comparison: But S. Hierome saith it: Diabolus nunquam se prodit aperta facie. The Diuel neuer sheweth him selfe openly with his whole face.

In the olde times, when the Sacrament was kepte in Cheasses, in Papetkins, in Baskettes, and in Priuate Houses, there was no danger of Adozation. But vnder the Canopie we see, not onely, that the effecte hath fallen out farre otherwise, but also that the very cause thereof was at the first to the contrarie.

For so saith the Linwode him selfe, Citius representatur nostris aspectibus Adoranda: It is the rather offered vnto our sightes to be worshipped. If there were no cause els, yet is this it selfe cause sufficient, to abolishe this new order, of hanging vp the Sacrament vnder a Canopie. For therfore the Kinge Cecchias tooke downe the Brazen Serpent, and brake it in peeces, notwithstanding God had specially commaunded Moses to erect it vp: because he saw it abused to Idolatrie.

Againe, they them selues, vpon smaller considerations, haue vtterly abolished the manner of Reseruatiō, that was vled in the Primitive Church. For they wil not now suffer, neither Lay people, nor Women to keepe it in their houses: nor Boyes to carrie it to the sick, as then the Boye did to Serapion: nor Infidelles,

Chrysostom. ad  
Innocentium.

De Con Dist. 2.  
Presbyter. In  
Glosa.

In sexta Synodo  
Constantinop.  
ca. 52. τὸ θεῖον  
λεϊτουργία  
τῶν προηγίων  
σμενών.

Hieronym. in  
Vita Malchi.

Guiliel. Linwood  
li. 3. de custodia  
Eucharistiae.

2. Regum. 18.

Enoch. li. 6. ca. 44.

Woe, or men not Christened, to were it about them, as then did S. Ambrose b20. ther Satyrus. I leaue the Ruste, the Mould, the Canker, & the Bredinge of wormes: whereby that holy, and reuerende Mysterie of Christs Death is oftentimes made lothesome, & brought into contempt. They them selues do testifie, that suche thinges, not onely may happen, but also haue often happened. It is saide, that Alphonsus the Kinge of Arragon; for the preservation of his honour, & safetie, so longe kepte the Sacrament aboute him, that at last it putrified, & bredde wormes: which, when they had eaten vp, and consumed one an other, in the ende there remained onely one great worrme, that was the last, and had eat al his selowes. In suche cases they commaunde, that the wormes be burnt, and the ashes buried in the Altar. The Close it selfe vpon the Decrees saith thus, It is not necessarie to keepe the wine: And the Reason is this: Quia opus esset nimia cautela: Because wee shoulde neede to haue to muche a doo with the keepinge of it.

In the Council of Laterane it is confessed, that the Sacramente so kepte hath bene abused Ad horribilia, & nefaria facinora, To worke horrible, and wicked deedes. And M. Hardinge him selfe confesseth, that, for certaine like abuses, the same Reseruation was in some parte abolished in the Council of Bracara.

To be shorte, touchinge the Canopie, Linwoode him selfe findeth faulte with it, as it appeareth in the Diuincial. For thus he writeth: Dicunt, quod in loco Mundo, & singulari debet seruari, It is saide, The Sacrament ought to be kepte in a cleane several place sequestred from other. Whereunto he addeth thus: Ex hoc videtur, quod vsus obseruatus in Anglia, vt in Canopio pendeat, non est commendabilis. Hereby it appeareth, That the order, that is vsed in Englande, of hanginge vp the Sacramente in a Canopie, is not commendable. Here M. Hardinge hath causes, bothe in general, why al manner suche Reseruation ought to be disliked, and also in special, why the Canopie can not be liked.

M. Hardinge. The 3. Diuision.

If Princes be honoured with cloth of estate, Bishops with solenne thrones in their churches, and Deanes with Canopies of Tapiserie, Silke, and Arras, (as wee see in sundrie Cathedral Churches) and women finde faulte with it: Why should M. Iuel mislike the Canopie, that is vsed for honour of that blessed Sacrament? (172) wherein is conteyned the very Bodie of Christe, and through the inseparable ioining together of bothe Natures in Vnitie of person, Christ him selfe, very God, and very Man: with what face speaketh he against the Canopie vsed to the honour of Christ in the Sacrament, that sitting in the Bishops seate at Sarisburie, can abide the sight of a solenne Canopie made of painted boardes spreade ouer his head? If he had bene of Council with Moses, Dauid, and Salomon, it is like he wou'd haue reprob'd their iudgements, for the greate honour they vsed, and caused to be continued towards the Arke, wherein was conteyned nothing but the Tables of the Law, Arons rodde, and a pot full of Manna. Kinge Dauid thought it very vsuitinge, and felte greate remorse in harte, that he dwelt in a house of Cedres, and the Arke of God was put in the middes of Iannes, that is, of the Tabernacle, whose ourwarde partes were couered with beastes skinneres.

And now there is one founde amonge other monstrous and strange formes of Creatures, manners, and Doctrines, who beinge but duste and ashes, as Abraham saide of him selfe, promoted to the name of a Bishop, and not Chosen (I weene) to doo high seruice of a Man accordinge to Goddes owne harte, as Dauid was: thinketh not him selfe vnwoorthy to sitte in a Bishops Chaire vnder a gorgeous te-  
soure or Canopie of gilded boardes, and can not suffer the precious Bodie of Christe, whereby we are redeemed, to haue for remembrance of Honour doone of our parte, so muche as a little Canopie, a thing of smal price. (173) Yet was the Arke but a shadowe, and this the Bodie, that the figure, this the true-  
eith: that the Type, or signe, this the very thinge it selfe. As I doo not enuie M. Iuel that honour, by what right so euer he enioyeth it, so I can not but blame him for bereuinge Christe of his honour in this blessed Sacrament.

The B. of Sarisburie.

Princes vse to sitte vnder a Cloth of Estate: Bishops, and Deanes vnder painted Thrones, or

But

Canopie  
not com-  
mendable.

Ambr. De O-  
bitu Satyri.

Person contra  
Ilorum li. 4.  
Cocil Aurelian.  
De Consec. Dist. 2.  
Treslyter. in  
Cloja.

Concil. Latera-  
nen. sub Innoce-  
ntio 3. Can. 22.  
Concil. Braca-  
ren. 3. Ca. 5.

Extra de Cele-  
bratio. Missarum  
Sanct.

Guliel. Linwood  
li. 3. de Custodia  
Eucharistie.

The 172. Vn-  
truth. For  
Chrysostome  
saith, In Vasi  
Sanctis non ve-  
ram Corpus  
Christi, Sed  
steriliu Corporis  
Christi contine-  
tur.

\* Let your mo-  
destie be know-  
en to al men.  
Phil p. 4.

The 173. Vn-  
truth. For Both  
are Figures,  
Bothe Ty-  
pes. Bothe Sig-  
nes. Nazian. saie  
the, Figura Fi-  
gura De P. f.  
chate.

\* Christ wil say  
In vaine ye wor-  
ship me &c.  
Matth. 23.



cloth of Arras: Ergo (saith M. Hardinge) The sacrament ought to be hanged vnder a Canopie. I trow, It is not lawfull for al men to vse suche argumentes.

Durand. li. 2.

In such sorte Durandus reasoneth: The Arke of the Covenant was caried by the Levites: Ergo, The Pope must be caried alofte vpon the Deacons shoulders. And againe, they seme by practise, further to reason thus, The Pope is caried vpon mens shoulders: Ergo, The sacrament must be caried before him, whither so euer he goe vpon a faire white Jannet.

And, where as it liketh M. Hardinge, thus merily to spoote him selfe with Bishops sittinge vnder Painted Bourdes, Certainly, I reckon it muche fitter for the Church of God, to haue Painted Bourdes, then Painted Bishoppes, suche as he is, that claimeth to be the Bishop of al Bishoppes: and yet dwelth not in deede any parte of the office of one Bishop. The Bishoppes Chaire, or Stalle, was appointed at the first, as a place most convenient for him to reade, & to preache in. But what needeth moze: Suche vanitie of wordes should not be answered.

For the rest, God him selfe commaunded Moses, to make the Tabernacle, and also shewed him in the Mounte, in what order, and forme it should be made.

Exodi. 25. & 27.

Neither durst Moses, or his Workemen, to adde, or to minishe, or to alter any one thing of their diuise: or to do any thing moze, or lesse, otherwise then God had appointed him.

2 Samuel. 7.

When Dauid of his Deuotion woulde haue builde a Temple vnto God, God forbade him by the mouthe of his Prophete Nathan, and saide, Thou shalt builde me no Temple. Afterwarde Salomon set vpon to builde the Temple: not, when he woulde him selfe, but onely, when God had so willed him. Neither folowed he therein any parte of his owne fantasie, but onely that selfe same Plat, and Proportion, that God had geuen to his Father.

1 Paralipomen.

12

For so saith Dauid him selfe: Al this paterne was sent to mee in writinge by the hande of the Lorde, whiche made me vnderstande al the workmanship of the paterne.

Here marke, good Christian Reader: In euery of these Examplis, God hath bydoled our Deuotion, and hath taught vs to worshipping him, not in such sort as may seme good in our eyes, but onely as he hath commaunded vs. Yet can M. Hardinge, by his conninge, applie euery of these same Examplis, to proue thereby, that we may honour God in suche sorte, as we of our selues can best diuise.

1 Cor. 13.

This was euermoze the very roote of al Superstition. And therefore almighty God saith, My thoughtes be not, as your thoughtes: nor my waies, as your waies. VVho euer required these thinges at your handes? M. Hardinge woulde sayne, in al, that he taketh in hande, be called Catholique: and yet neuerthelesse mainteineth a mere Particular Deuotion, onely vsed within this Realme, and that onely within these few late yeres, and neuer either vsed, or known, in any other Christian Countrey els: and therefore suche, as can in no wise be called Catholique.

But he saith, There is now founde one amonge other monstrous, and strange formes &c.

This, I trowe, is not that Sobrietie, & Modestie, that was promised at y beginning. Suche Eloquence woulde better become some other person, then a man professinge Learning, & grauitie. Herein I wil gladly geue place to M. Hardinge. It is rather a testimonie of his impatience, & inordinate Choller, then god proufe of the cause.

Certainely, if the Sacrament be bothe God, and Man, as here, I know not how godly, it is auouched, then is this but a very simple honour for so greate a Maiestie. Undoubtedly, this is a very strange, & monstrous Doctrine, to teach people, that Christe being bothe God, & Man, and now Immortal, and Glorious, may Canker, and Putrefie, and byrde wormes. The time was, when, who so had vttered such wordes of Blasphemie, had bene reckened a Monster amonge the Faithful. But this is the iust iudgement of God. He geueth men by into a reprobate minde, to turne Goddes Trueth into a Lie, and to worshipping, and serue a Creature, forsakinge the Creator, whiche is God blessed for euer.

I trust, our Doctrine abbydgeth not any parte of Christes Glorie. Wee A-  
dore him, as he hath commaunded vs, sittinge in Heauen at the Right hande of  
the Power of God. And therefore, M. Hardinge, ye haue burnte your brethren,  
and scattered their boanes vpon the face of the Earthe, and wrought vpon them,  
what your pleasure was, onely bicause they woulde not be traitours vnto God,  
and geue his Glorie vnto a Creature.

Chrysostome expoundinge the complainte of Laban against Jacob, for stealing  
away of his Goddes, writeth thus: Quare Deos meos furatus es? O excellentem in-  
sapientiam: Tales sunt Dii tui, vt quis eos furari queat? Non erubescis dicere, Quare fura-  
tus es Deos meos? Wherefore hast thou stolen away my Goddes? O what a passinge Follie  
is this? Be thy Goddes suche ones, that a man may steale them? And art thou not ashamed  
to say, Wherefore hast thou stolen away my Goddes? This matter needeth no farther  
application. Merely the thinge, that M. Hardinge calleth God, and Pan, may some  
be stolen away with Pixe, and Canopie, and al together. If Chrysostome were  
now alive, he woulde say to M. Hardinge, as he saide to Laban: Art thou not asha-  
med &c. And, touching the honouring of Christe, he saith, Discamus Christum, prout  
ipse vult, venerari. Honoratio nany iucundissimus est honor, quem ipse vult, non quem  
nos putamus. Nam & Petrus cum honorare putabat, cum sibi pedes eum lauare prohibe-  
bat: Sed non erat honor, quod agebat, sed contrarium. Let vs learne to honoure Christe, as  
he hath willed vs. For to him, that is honoured, that honour is most pleasant, that he him selfe  
woulde haue, not that wee imagine. For Peter thought to honour Christe, when he forbade  
him to washe his feete. How be it, that was no honour vnto Christe, but contrarie wise, it was  
dishonoure.

To conclude, where as M. Hardinge, in the impatience of his heate, demaundeth  
of vs, VVith vVhat Face wee can finde faulte with the hanginge vp of the Sa-  
crament vnder a Canopie: Wee may easily answere him thus: Euen with the  
same Face, wherewith Linwoode founde faulte with the same: and with y same  
Face, wherewith al Christendome, Englande onely excepted, hath euermore refus-  
sed, to doe the same.

M. Hardinge. The. 4. Diuision.

Now concerning this article it selfe, if it may be called an article, wherein M. Iuel thinketh to  
haue great aduantage against vs, as though nothing coulde be brought for it (though it be not one of  
the greatest Keyes, nor of the highest mysteries of our Religion, as he reporteth it to be, the more to de-  
face it) of the Canopie, what may be founde, I leaue to others, neither it forceth greatly. But of the  
hanginge vp of the Sacrament ouer the altare, wee finde plaine mention in S. Basiles life written by  
Amphilochius that worthy Bisshop of Iconium. VVho telleth that S. Basile at his Masse hauing diuided  
the Sacrament in three partes, did put the one into the golden Dooue (after which forme the Pixe  
was then commonly made hanging ouer the altare. His wordes be these, Imposuerunt Columbæ  
aureæ pendentī super altare. And for further euidence, that suche Pixes made in forme of a Dooue  
in remembrance of the holy Ghost, that appeared like a Dooue, were hanged vp ouer the altare, wee  
finde in the Actes of the General Council holden at Constantinople, that the Clergie of Antioche accu-  
sed one Seuerus an Heretike, before Iohn the Patriarke and the Council there, that he had riffled, and  
spoiled the holy Altars, and molted the consecrated vessels, and had made a way with some of them to  
his companions, Præsumpssit etiā Columbas aureas, & argenteas in formā Spiritus Sancti  
super diuina lauachra, & altaria appensas vna cum alijs sibi appropriate, dicens, non opor-  
tere in specie Columbæ Spiritum Sanctum nominare. VVhiche is to say, that he had presumed  
also to conuerter to his owne vse beside other thinges, the golden, and siluer Dooues made to represent  
the holy Ghost, that were hanged vp ouer the holy Fontes, and Altars, saicinge that no man ought to  
speake of the holy Ghost in the shape of a Dooue.

Neither hath the Sacrament bene kepte in al places, and in al times, in one maner of Vessels. So  
it be reuerently kepte for the viage prouision for the sick, no Catholique man wil mainteine strife,  
for the maner and order of keeping. Symmachus a very worthy Bisshop of Rome, in the time of A-

Gene. 31.  
Chrysostom. in  
Genes. hom. 57.

Chrysostom. ad  
Populum Antio-  
chenum. hom. 60.

\* Before it was  
the honouring  
of God: Now it  
is no great Keye  
of Religion.

A vaine Childish  
Fable vnder the  
name of Am-  
philochius.

Here be Dooues  
in deed: but no  
mention of any  
Sacrament.



*nastius the Emperour, as it is written in his life, made two vessels of silver to reserve the sacrament in, and set them on the Altars of two Churches in Rome, of S. Syluester, and of S. Andrewe. These vessels they cal commonly, Ciboria. vve finde like wise in the life of S. Gregorie, that he also like Symmachus made suche a Vessel, which they cal, Ciborium, for the sacrament, with foure pillours of pure silver, and set it on the Altare at S. Peters in Rome.*

The. 174. vntreuth, standing in vntreue translation.

*In a Woorke of Gregorius Turonensis, this Vessel is called, Tarris in qua Mysterium Domini Corporis habebatur, A Tower wherein (174) our Lordes Bodie was kepte. In an olde booke De Penitencia, of Theodorus the Greeke of Tarsus in Cilicia, sometime Archebis hop of Cantorburie, before Beda his time, it is called, Pyxis cum Corpore Domini ad viaticum pro infirmis: The Pyxe with our Lordes Bodie for the viage prouision for the sicke. In that booke, in an admonition of a Bis hop to his Clerg ie in a synode, warninge is geuen, that nothinge be put vpon the Altare in time of the sacrifice, but the Coffer of Reliques, the booke of the foure Euangelistes, and the Pyxe with our Lordes Bodie.*

In the Fable of Amphilocheus, and nowhere els.

*Thus we finde, that the Blessed Sacramente, hath al waies bene kepte, in some places in a Pyxe hangd vp ouer the Altare, in some other places otherwise, euery where, and in al times safely, and reuerently, as is declared, to be al waies in a readinesse for the viage prouision of the sicke. Vvhich keepinge of it for that Godly purpose, and with like due reuerence, if M. Iuel and the sacramentaries woulde admitte, no man wil be either so scrupulous, or so contentious, as, to strue with them either for the hanginge vp of it, or for the Canopie.*

The B. of Sarisburie.

*It is maruel, that M. Hardinge, in so shorte a tale, cannot auoide manifest contradiction. He holdeth, and teacheth, that this is the honouringe of Chyriste, God, and Man: and yet he saith, It is no greate Reue of his Religion. Merily, what so euer Reue he nowe make of it, greate, or smal, he bringeth in very smal Authorities, and proues, to make it good.*

*Concerninge the Canopie, wherein al this question standeth, he is wel contented, to yelde in the whole, as bringe not hable to finde it once mentioned in any manner Olde Writter. But the hanginge vp of the Sacrament, and that euen ouer the Altar, he is certaine, maye wel be proued by that solemne Fable, that we haue so often hearde vnder the name of Amphilocheus. Concerninge whiche Fable, (for a very childlike Fable it is, and no better) I must for shortenesse referre the gentle Reader, to that is written before in the First Article of this Book, and in the. 33. Division, as answerare to the same. Yet thus muche shortly, and by the waye. First M. Hardinges Amphilocheus saith, that S. Basile, after he had saide Masse to Chyriste, and his twelue Apostles, immediately the same night, put one portion of the Sacrament in the Dooue, that was then hanging ouer the Altar: & the next daye folowinge sente for a Goldsmith, & caused the same Dooue to be made: the same Dooue, I saye, that he put the Sacrament in, the night before. And so M. Hardinges Dooue, was a Dooue, before it was made. But Dreames, & Fables are worthy of Priuilege. Yet, least this tale should passe alone, it is accompanied with a Miracle. For after that time, when so euer S. Basile was at Masse, & lifted vp the Breade, the same Dooue (so saith this Amphilocheus) vsed euermore to rowse her selfe ouer y Altar, & moued, & sturres of her selfe hither, and thither: muche like to the Pathematical Dooue, that Archibis Tarentinus made, that was hable to sit alone. If this Golden Dooue had not bene endewd with Spryte, & Life, this tale had lost halfe his grace. Againe Bekeham in his Prouincial geneth a straitte commaundement to al Priestes, that the Breade in the Pyxe, be changed and renewed euery seuenth day, for aboidinge of putrefaction, or some other lothsomnesse, that may happen. But M. Hardinges Golden Dooue had a special vertue aboue al others, to keepe the Breade seven yeres togeather without corruption, and the same at the last, mete to be geuen to a sicke man in his death bedde.*

But

But there is mention made of Golden, and Silueren Doves in the Council of Constantinople. I graunte. Now be it, there is no mention made there of any Pyre, or Reseruatiō of the Sacrament. But if enery Dove there were a Pyre, or, as they cal it, a Ponsler, then hath M. Hardinge a greate aduantage. For seekinge out but one Pyre, he hath founde twentie, and that al togeather in one Church, some aboute the Altar, some aboute the holy Fonte, and some els where. And yet I coulde neuer vnderstande, but euermore in one Church, were it neuer so bigge, one Pyre was thought sufficient. What paines M. Hardinge hath taken to furnish a Fable: God graunte vs to be simple as Doves, in obeysinge of Goddes Trueth: and wise as Serpentes in discerning, and eschewing lies.

The rest, that is alleged, of Symmachus, Gregorius Romanus, Gregorius Turonensis, & Theodorus, as it is not denied, so it is no parcel of this Question. The hanginge of the Sacrament, and the Canopie, wherein the greatest danger stoode, beinge remooued, somewhat may be considered touchinge Reseruatiō, when it shalbe thought necessarie. Wherein to counterpoise the credite of these foure obscure and late Doctours, wee haue the authoritie of eight other Doctours counted Learned, and Ancient, Clemens, Cyprian, Origen, Cyrill, Hierome, Augustine, Helychius, and Nicephorus, as it is already proued.

FINIS.



An 3



Transub-  
stantiatio.

421

## THE TENTH ARTICLE, OF ACCIDENTES WITHOVT SUBIECTE

The B. of Sarisburie.

**O** that in the Sacrament after the wordes of Consecration,  
there remaine onely the Accidentes and Shewes, without the  
Substance of Breade and Wine.

M. Hardinge. The. I. Division.

The. 175. Vn-  
trueth. For the  
Substance of the  
Breade and wine  
remaineth stil,  
as shal appeare,  
\* Vntrueth, as  
before.

The. 176. Vn-  
trueth. For this  
Doctrine was  
neither beleue-  
d, nor taught  
from the begin-  
ninge.

The. 177. Vn-  
trueth. For this  
Kinde of Real,  
and Material  
change is not  
affirmed by any  
Facher.

In this Sacrament after Consecration, (175) nothinge in Substanceremaineth, that was before,  
neither Breade, nor Wine, but onely the Accidentes of Breade and Wine: as their forme, and shape,  
saour, smel, colour, weight and such the like, which here haue their beinge miraculously with-  
out their subiecte: for as muche as \* after Consecration, there is none other substance, then the sub-  
stance of the Bodie and Bloude of our Lorde, which is not affected with such Accidentes, as the  
scholasticall Doctours terme it. Whiche Doctrine hath alwaies, though not with these precise ter-  
mes, (176) bene taught, and beleued from the beginninge, and dependeth of the Article of Transub-  
stantiation. For if the substance of Breade and Wine, be changed into the substance of the Bodie and  
Bloude of our Lorde (177) (whiche is constantly affirmed by al the learned and Ancient Fathers of the  
Church) it foloweth by a necessarie sequele in nature, and by disite of Reason, that then the Acci-  
dentes onely remaine. For witnesse and proufe whereof, I wil not let to recite certaine moste mani-  
fest saicinges of the olde, and best approued Doctours.

The B. of Sarisburie.

M. Hardinge graunteth, that this Doctrine hath no expresse Authozitie by pre-  
cise termes, neither in the Scriptures, nor in the Ancient Councelles, nor in any  
olde Father, Greeke, or Latine: yet the olde Fathers bothe Greekes, and Latines,  
in their kindes were counted Eloquent, and were thought hable to utter their Do-  
ctrine in expresse, and precise wordes, if there had bene then any such Doctrin  
receiued in the Church. Wherefore findinge herein such wante of al Antiquitie,  
we may be bolde expressely, and in precise termes to say, This seemeth to be a very  
New Doctrin, restinge onely vpon a False Position, & a litle coloured with disite  
of Reason: whiche Reason notwithstandinge neuer entred into mans head, with-  
in a whole thousande yeres, after that the Gospel had bene preached. By like Po-  
sition, and by like disite, the olde Heretiques the Manichees holde, that al, that out-  
wardely appeared in Christe, was nothinge els, but Accidentes: that is, as M.  
Hardinge him selfe expoundeth it, the Forme, & Shape, the Coloure, the Weight,  
and so in dede nothinge els, but the Shew, & Appearance, and Fantasie of a Bodie.  
From such Doctours, it appeareth, these men haue receiued their New Doctrin.  
For Doctour Constal confesseth, It was firste determined in the Council of Late-  
rane, which was holden in Rome in the yere of our Lorde a thousande, & two hun-  
dred, and fiftene: and that, before that time it was euermore free for any man,  
without empchement of his Faith, to holde the contrary.

Likewise M. Hardinges owne Doctour Gabriel Biel saith: Quomodo ibi sit Cor-  
pus Christi, an per Conuersionem alicuius in illud: an sine Conuersione incipiat esse Cor-  
pus Christi cum pane, manentibus Substantia, & Accidentibus Panis, non inuenitur ex-  
pressum in Canone Biblie: In what sorte the Bodie of Christe is there, whether it be by the  
turning of any thing into that, or without any turning (or Transubstantiation) the Bodie  
of Christe beginne to be there together with the Breade, bothe the substance, and Accidentes  
of the Breade remaininge, it is not founde expresse in the Scriptures. So likewise Duns  
him selfe saith: De Sacramentis tenendū est, sicut tenet Sancta Romana Ecclesia. Nam  
verba Scripturę possent Saluari, secundum intellectum facilem, & Veniosę, secundum ap-  
parentiam.

Cuthbert. Ton-  
stallus de Eucha-  
rist. li. 1. pa. 45.

Gabriel Biel de  
Canon. lect. 40.

Scotus in 4.  
Senten. dist. 11. q. 2.

This is  
my Bodie.

partiam: Touchinge the Sacramentes, we must holde, as the holy Church of Rome holdeth. For the wordes of the Scripture might be saved (without Transubstantiation) by an easy, and true understanding in appearance. Thus it appeareth by D. Tontal, that this Doctrine hath no ground of Antiquitie: and by Biel, and Scotus, that it hath no certaine Authoritie of Goddes wordes. Upon this foundation, whiche by their owne Confession is uncertaine, Sp. Wardinge buildeth by the whole certaintie of this Article.

But he will replie, Christ saith, This is my Bodie. So the Arian Heretiques were hable to allege as many, and as plaine wordes of Christ: Pater maior me est, My Father is greater then I. Neither ever was there any Heresie so grosse, but was hable to make some simple shew of Goddes wordes. But Christ saith not, This Breadye, is now no Breadye: No, This Breadye, is Transubstantiated into my Bodie: No, My Bodie is Really, and Fleashely contained vnder the Accidentes of this Breadye.

But contrarywise the Euangelistes do witness, That Christ took Breadye: & S. Paule after Consecration sundrie times calleth it Breadye: & the holy Fathers expressly, and constantly affirme, that the Breadye remaineth still in Patate, and Substance, as it did before.

Peruerthelesse, in that sense, and meaninge, that Christ spake in, that Breadye was Christs Bodie. For in this case we make not consider, what Breadye is in it selfe, but what it is by Christs Institution. As the Bodie of Christ is his very Natural Bodie: So the Breadye in it selfe, is very Natural Breadye. And yet by wale of a Sacrament, the Breadye both is called, & also is Christs Bodie. So S. Paule saith, The Rocke was Christ: And S. Augustine saith: Non dicit, Petra significabat Christum: sed, Petra erat Christus: He saith not, The Rocke signified Christ: but, The Rocke was Christ. The Rocke naturally, & in deede was a Rocke, as it was before. Yet, because it gaue water, to refresh the people, by a Sacramental understandinge the Rocke was Christ. So is it written, Sanguis est Anima, The Bloude is the Soule: Whiche wordes rightly understood are true: and yet to saie, that Naturally, and Really the Bloude is the Soule, it were an erreure. Unto whiche wordes of Moses, S. Augustine, by wale of Exposition, resemblith these wordes of Christ, This is my Bodie. His wordes be these: Possum interpretari praeceptum illud in signo esse positum. Non enim dubitauit Dominus dicere, Hoc est Corpus meum, enim Signum daret Corporis sui: I make expounde that commandement to consist in a Signe. For our Lorde doubted not to saie, This is my Bodie, when he gaue a Signe of his Bodie. And to come neare to the Institution of Christs Supper, S. Luke, and S. Paule saie, This Cuppe is the Newe Testament. Yet was not the Substance, and Nature of the Cuppe changed by any force of these wordes: neither was that Cuppe in deede, and Really the Newe Testament. Nowe, As the Rocke was Christ: The Bloude is the Soule: The Cuppe is the Newe Testament, remaininge notwithstandinge eche of them in their seuerall Nature and Substance: Euen so is the Breadye, the Bodie of Christ: remaininge still notwithstandinge in the Patate, and Substance of very Breadye. It is a Sacrament, that Christ ordeined: and therefore must haue a Sacramental understandinge. Verily, as Water remaininge still Water, is the Sacrament of Christs Bloude: So Breadye remaininge still Breadye, is the Sacrament of Christs Bodie.

But the contrary hercof was determined in the Council of Laterane in Rome aboute the yere of our Lorde. 1215. Howe be it, the determination of that Council neither was General, nor was euer Generally receiued. For the Christians in Asia, and Grecia, and of al other partes of Christendome would neuer agree vnto it, as it appeareth by the Council of Florence: but euen more refused it, as an erreure. But what special power had that Council of Laterane, to alter the faith

1. Corin. 11.

1. Corin. 10.

Augustin. in

Leuiti. quest. 57.

Deuteron. 12.

Augustin. contra

Adimantum.

cap. 12.

Luc. 22.

1. Corin. 11.

Concil. Lateran.

sub Innocentio

3. Anno. 1215.

Concil. Florenti.

non, sessione

ultima.



THE TENTH ARTICLE,  
OF ACCIDENTES WITHOVT SUBIECTE.

The B. of Sarisburie.

**O** that in the Sacrament after the wordes of Consecration,  
there remaine onely the Accidentes and Shewes, without the  
Substance of Breade and Wine.

M. Hardinge. The. 1. Division.

In this Sacrament after Consecration, (175) nothinge in Substance remaineth, that was before, neither breade, nor wine, but onely the Accidentes of Breade and wine: as their forme, and shape, saour, smell, colour, weight and such the like, which here haue their beinge miraculously without their subiecte: for as muche as \* after Consecration, there is none other substance, then the substance of the Bodie and Bloude of our Lorde, which is not affected with such Accidentes, as the Scholasticall Doctours terme it. Whiche Doctrin hath alwayes, though not with these precise termes, (176) bene taught, and beleueed from the beginninge, and dependeth of the Article of Transubstantiation. For if the substance of Breade and wine, be changed into the substance of the Bodie and Bloude of our Lorde (177) (whiche is constantly affirmed by al the learned and Ancient Fathers of the Church) it foloweth by a necessarie sequele in nature, and by drifte of Reason, that then the Accidentes onely remaine. For witnesse and proufe whereof, I wil not let to recite certaine moste manifest saieinges of the olde, and best approved Doctours.

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Likewise M. Hardinges owne Doctour Gabriel Biel saith: Quomodo ibi sit Corpus Christi, an per Conuersionem alicuius in illud: an sine Conuersione incipiat esse Corpus Christi cum pane, manentibus Substantia, & Accidentibus Panis, non inuenitur expressum in Canone Biblie: In what sorte the Bodie of Christe is there, whether it be by the turning of any thing into that, or without any turning (or Transubstantiation) the Bodie of Christe beginne to be there togetther with the Breade, bothe the substance, and Accidentes of the Breade remaininge, it is not founde expressed in the Scriptures. So likewise Duns him selfe saith: De Sacramentis tenendum est, sicut tenet Sancta Romana Ecclesia. Nam uerba Scripturae possent saluari, secundum intellectum facilem, & uenore, secundum apparen-  
tiam.

The. 175. Vn-  
trueth. For the  
Substance of the  
Breade and wine  
remaineth stil,  
as shal appeare,  
\* Vntrueth, as  
before.

The. 176. Vn-  
trueth. For this  
Doctrin was  
neither beleue-  
ed, nor taught  
from the begin-  
ninge.

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partiam: Touchinge the Sacramentes, we must holde, as the holy Churche of Rome holdeth. For the wordes of the Scripture might be saved (without Transubstantiation) by an easy, and true understandinge in appearance. Thus it appeareth by D. Contal, that this Doctrine hath no ground of Antiquitie: and by Biel, and Scotus, that it hath no certaine Authoritie of Goddes wordes. Upon this foundation, whiche by their owne Confession is vncertaine, P. Hardinge buildeth vp the whole certaintie of this Article.

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1. Corin. 12.

1. Corin. 10.

Augustin. in

Leuiti. quest. 57.

Deuteron. 32.

Augustin. contra

Adimantum.

cap. 12.

Luc. 22.

1. Corin. 11.

Concil. Lateran.

sub Innocentio

3. Anno. 1215.

Concil. Florenti.

niam, sessione

ultima.



Breade  
remaineth.

Gelasius contra  
Eutychem.  
Chrysost. ad Ce-  
sarium Monach.  
Theodoretus  
Dialogo primo.  
Augustin ad  
Infantes.  
Citatur à Beda.  
1 Corin. 10.

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THE TENTH ARTICLE

of the Church: and to change the sense of Goddes Woorde: and to make that Catholique, that before that time was neuer Catholique: and to make that Heresie, that for the space of twelue hundred yeres, and more before was no Heresie: Certainly, the olde Catholique Fathers of the Primitive Church, and these younge Fathers of the Church of Laterane agree not together. For Gelasius saith: Non definit esse Substantia, vel Natura Panis & Vini: It ceaseth not to be the Substance, or Nature of Breade, and Wine. S. Chrysostome saith: Natura Panis in Sacramento remanet: The Nature of Breade remaineth in the Sacrament. Theodoretus saith: Christus Naturam (Panis) non mutat, sed Naturæ adiicit Gratiā: Christe changeth not the Nature (of the Breade) but vnto the same Nature he addeth Grace. S. Augustine saith: Quod videtis, Panis est, & Calix: quod vobis etiam oculi repugnant: The thinge, that you see, is Breade, and the Cuppe: whiche thinge your eyes doo testifie. Here be the plaine testimonies of foure Ancient Catholique Fathers in this behalf. But these fewe Laterane Fathers contrarywise saie: Here ceaseth the Substance, and Nature of Breade, and Wine: The Nature of Breade remaineth not: Christe changeth the Nature, and Substance of the Breade: Beleeue not the witnes of your eyes: The thinge, that you see, is not Breade. Thus these fewe Fathers, as it maie appeare, of purpose are contrary to y<sup>e</sup> Olde. Hereof we maie reason thus:

The Olde Catholique Fathers vnderstoode not this fewe fantasie of Transubstantiation:

Therefore they vnderstoode not the remaininge of the Accidentes without Substance.

Yet hath M. Hardinge chosen this, as the onely foundation of his whole cause.

M. Hardinge, The. 2. Diuision

S. Cyprian that learned Bishop and holy Martyr saith thus: In Sermone de Cena Domini, Panis iste, quem Dominus Discipulis porrigebat, non effugit, sed natura mutatus, omnipotentia verbi factus est Caro. This Breade, whiche our Lorde gaue to his Disciples, changed not in shape, but in Nature, by the almightie power of the woorde (he meaneth Christes woorde of Consecration) is made fleshe. Lo he confesseth the Breade to be changed, not in shape or forme, for that remaineth, but in Nature, that is to saie, in Substance. And to signifie the chaunge of Substance, and not an accidentarie chaunge onely, to witte, from the vse of Common Breade, to serue for sacramental breade, as some of our newe Maisters doo expounde that place for a shifte: he addeth great weight of woordes, whereby he farre ouerpeiseth these meninges light deuise, saicinge that by the almightie power of our Lordes woorde, it is made fleshe. Verily they might consider, as they would seeme to be of sharpe iudgement, that to the performance of so small a mater, as their sacramental chaunge is, the almightie power of Goddes Vwoorde, is not needeful. And nowe if this woorde, Factus est maie signifie an imaginative makinge, then why maie not Verbum Caro factum est, likewise be expounded, to the defence of sundrie olde haughty heresies against the true Manhood of Christe? Thus the nature of the breade in this sacrament beinge chaunged, and the forme remaininge, so as it seeme breade, as before Consecration, and beinge made our Lordes fleshe by vertue of the woorde, the substance of breade chaunged in to that most excellent substance of the fleshe of Christe: Of that whiche was before, the accidentes remaine onely, without the substance of breade. The like is to be beleued of the wine.

The B. of Sarisburie.

This place of S. Cyprian is often, and mutche alleged, as if euerie woorde thereof were an argument: as in deede at the sight, and first appearance, it seemeth vehement, and soundeth mutche: but beinge wel weighed and considered, it will appeare in Substance, as it is. Certainly of Annihilations, of remouinge of Partures, of Remaininge of Accidentes without Subiecte, whiche thinge M. Hardinge

\* This is a Blasphe-  
mie. For no  
Sacram. can be  
made without  
the almighty  
power of God.  
VWith this Ex-  
ample M. Har-  
dinge fighteth  
agaioſt him self.



thing hath taken to proue, it speaketh nothinge. For answere, first it is plaine by these foure Ancient learned Fathers, S. Augustine, S. Chrysostome, Celasus, and Theodoretus, that the Breade, and Wine after the Consecration, remaine in their Nature, and Substance, as they were before. Whiche thinge notwithstandinge, it is not the Nature of Breade, that worketh the effecte, and force of this Sacrament: That is, that Christe maie dwel in vs, and we in him: no more, then it is the Nature of Water, in the Sacrament of Baptisme, that worketh the effecte thereof, and maketh vs fleashe of Christes fleashe, and Boane of his Boanes. And for better euidence hereof, to compare one Sacrament with an other, S. Basile saith, Gratia (Baptismatis) non est ex natura aquae, sed ex praesentia spiritus. The Grace of Baptisme is not of the Nature of the Water, but of the Presence of the sprite. And therefore Cyrill saith, Quemadmodum viribus ignis, &c. As water beinge vehemently heat by the strengthe of fire, beate th no lesse then if it were fier in deede, so the Water of Baptisme by the workinge of the holy Ghost, is reformed vnto a Diuine power (or Nature). So Chrysostome saith, Elizeus potuit vndarum mutare naturam, &c. Elizeus was hable to change the Nature of the Water, and made it hable to beare yron. Here Chrysostome saith, euen as S. Cyprian saith, that the Nature of the Water was chaunged: Yet the very Substance of the Water remained as before.

Likewise S. Ambrose speakinge of Goddes marueilous workinge in Baptisme, saith, Non agnosco vsum Naturae: Nullus est hic Natura ordo, vbi est excellētia Gratiae. In this case I haue no skil of the vse of Nature: The order of Nature hath no rule, where as is the excellencie of Goddes Grace. Againe he saith, Est hoc illud magnum Mysterium, quod oculus non vidit, nec auris audiuit, nec in Cor hominis ascendit: Aquas video, quas videbam quoridie. Me istae habent mundare, in quas saepe descendi, & nunquam mundatus sum: Hinc cognosce, quod Aqua non mundat sine Spiritu. Is this that greate Myserie, that the eie neuer sawe, that the eare neuer hearde, that neuer entred into the harte of man? I see Water, that I sawe euery daye before. Is this it, that shal make me cleane? I haue gonne oftentimes into it, and was neuer the cleaner. Therefore vnderstande thou, that Water (of his owne Nature) without the holy Ghost cleaseth not. And againe, Per predicationem Dominicae Crucis, Aqua fit dulcis ad Gratiam. By the preachinge of our Lordes Crosse, the Water (by side his owne Nature) is made sweete vnto Grace. And in this respect S. Hilarie saith, Vno Christo per Naturam vnius Baptismi induimur. VVe put vpon vs, onely one Christe, by the Nature of one Baptisme. And Gregorie Nyssene in like sorte, Natura Aquae praecedere virga Fidei, &c. vita praestat. The Nature of Water (thus considered) the Rodde of Faith goinge before, geneth life. Otherwise he saith, Hoc beneficium nō Aqua largitur, &c. sed Dei praeceptum, & Spiritus. Aqua vero subseruit ad ostēdendā purgationē. It is not Water (of his owne Nature) that geneth this benefite: but the commaundement of God, and the Holy Ghost. The Water serueth, to shewe vs the cleasinge of the soule.

By these examples, I trust, it maie appeare, what S. Cyprian meante by the change of Nature. Verily, Origen that Ancient learned Father, touchinge the Breade in the Sacrament of Christes Bodie, writeth thus: Non materia panis, sed super illum dictus Sermo, est qui prodest, &c. It is not the Mater (or Substance) of Breade, but the vvoorde spoken ouer it, that doeth profite. And therefore S. Ambrose likewise saith, Quanto magis operatorius est Sermo Dei, vt sint, quae erant, & in aliud commutentur: Howe muche more effectual is the vvoorde of God, that (the Breade and Wine) maie be (in Substance and Nature) the same, that they were before, and yet be changed into an other thinge?

Notwithstandinge this answere vnto the discrete Reader maie seeme sufficient, yet M. Hardinge forceth y mater further, with this woorde, Factus est. If this woorde, Factus est, saith he, maie signifie an imaginatiue makinge, the why maie not,

Ephes. 5.  
Basilii De Spiritu Sancto. ca. 15. & 16. & 17. & 18. & 19. & 20. & 21. & 22. & 23. & 24. & 25. & 26. & 27. & 28. & 29. & 30. & 31. & 32. & 33. & 34. & 35. & 36. & 37. & 38. & 39. & 40. & 41. & 42. & 43. & 44. & 45. & 46. & 47. & 48. & 49. & 50. & 51. & 52. & 53. & 54. & 55. & 56. & 57. & 58. & 59. & 60. & 61. & 62. & 63. & 64. & 65. & 66. & 67. & 68. & 69. & 70. & 71. & 72. & 73. & 74. & 75. & 76. & 77. & 78. & 79. & 80. & 81. & 82. & 83. & 84. & 85. & 86. & 87. & 88. & 89. & 90. & 91. & 92. & 93. & 94. & 95. & 96. & 97. & 98. & 99. & 100.

Cyrill. in Iohan. lib. 1. ca. 42.

Chrysost. de virtutibus. & vltim. homi. 5.

Ambrosius de illis qui initiatur Mysterijs. cap. 9.

Ambros. de illis qui initiatur Myster. ca. 4.

Ambros. de illis qui initiatur Myster. cap. 3.

Hilarius de Trinit. lib. 8.

Gregorius Nyss. sen. in vita Moyses.

Gregor. Nyss. de Sancto Baptismo.

Origen. in Matthe. cap. 15.

Ambros. de Sacramentis. li. 4. cap. 4.



Natura.  
Factus  
est.

Augustin. in Io-  
han. tractatu. 21.  
Leo de passione  
serm. 14.  
Beda. 1. Cor. 10.  
Origen. in Can-  
tica. hom. 2.  
Ambr. 1. Corin. 5.

Augustin. ad  
Quodvultdeum.  
Epistola Leonis  
ad Leonem Au-  
gustinum.  
Augustin. ad  
Quodvultdeum.

Tertullian. con-  
tra Marcionem.  
lib. 4.

Omnipotentia  
verbi,

Leo sermo. 4. de  
Natiuitate.

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THE TENTH ARTICLE

not, Verbum Caro factum est, be so expounded: What simple shiftes are these? Is M. Hardinge hable to allege no barre, but that maie be pleaded against him self? Doeth he thinke, that this Latine Woorde, Facere, must needes signifie, Transubstantiare? S. Augustine saith, Nos Christi facti sumus: We are made Christes. Leo saith, Corpus regenerati, Fit Caro Crucifixi. The Bodie of the man, that is Re- generate, is made the Fleashe of Christe, that was Crucified. Beda saith, Nos ipsi Corpus Christi facti sumus: We our selues are made the Bodie of Christe. Origen saith in like manner of speache, Spiritus Sanctus non in turturē Veritur, sed Columba Fit. The Holy Ghost is not changed into a Turtle, but is made a doone. So S. Ambrose, Victa anima libidine Carnis, Fit Caro. The soule beinge overcome with the pleasure of the fleashe, is made fleashe. And wil M. Hardinge vpon warrant of this one Woorde, conclude, that our Bodies be vtterly Transubstantiate, and Substantially, and Really become the Bodie of Christe? Or, that the Holy Ghost is verily Transubstantiate into a Doone? Or the Soule into Fleashe? Or in these very woordes, that he hath alle- ged, Verbum Caro Factum est: The woorde, that is, the Sonne of God, was made Fleashe, Doeth he thinke, that the Sonne of God leaue the Nature of his Godhead, and was verily Transubstantiate into Fleashe? Doubtles this were a monstrous Doctrine, & in olde times it was Cherinthus, and Etons horrible Heresie. Verily Leo saith, Quamuis Iohannes scribat, Verbum Caro factum est, Verbum tamen non est verum in Carnem: Although S. John saie, The Woorde was made Fleashe, yet was not the Woorde turned (or Transubstantiate) into Fleashe. S. Augustine saith of the He- retiques called Timotheani, Ad confirmandam huiusmodi impietatem, qua Deum as- serunt verum esse à Natura sua, cogunt Euangelistæ testimonium dicentis, Et Verbum Caro factum est, quod ita interpretantur, Diuina Natura in Humanam versa est: These He- retikes, to confirme their wickednes, whereby they holde, that God was changed from his owne Nature, (and made man) take the witnes of the Euangelist S. John saieinge, The Woorde was made Fleashe. Whiche Woorde they expounde thus, The Nature of God was changed into the Nature of man. Euen thus M. Hardinge saith, The Nature of Breade is changed in- to the Nature of Christes Bodie.

Where is then, that greate force of this woorde, Factus est, wherein M. Har- dinge seemeth to haue suche trust? He might better saie thus, The Woorde was made Fleashe, the Nature, and Substance of the Woorde remaininge stil: so the Breade is made Fleashe, the Nature and Substance of the Breade neuerthelesse remaininge stil. And in this sozte, the Olde learned Father Tertullian speaketh touchinge the same: Christus acceptum Panem & distributum Discipulis, Corpus suum illius Fecit, dicendo, Hoc est Corpus meum, hoc est, Figura Corporis mei. Christe takinge the Breade, and diuidinge it to his Disciples, made it his Bodie, saieinge, This is my Bodie: That is to saie, saith Tertul- lian, This is a Figure of my Bodie. Thus the holy Fathers expounde, what they meant by these woordes, The Breade is made Christes Bodie.

But S. Cyprian further allegeth to this purpose. The Omnipotent Power of God, whiche, saith M. Hardinge, farre ouerpoiseth al these mennes light fantasies. Thus he saith, as though that without this light fantasie of Transubstantiation, God could not be Omnipotent: or, as if there were such wonderful weight in his Outwarde Shewes, and Emptie Accidentes. But God worketh mightily, and sheweth his Power Omnipotent, not onely herein, but also in al other his holy Mysteries, as it is befoze declared in the fiftie Article, and the 3. Diuision. Leo saith, Christus de- dit Aquam, quod dedit Mari. Virtus enim Aluissimi, & obumbratio Spiritus Sancti, quæ fecit, vt Maria pareret Saluatorem, eadem fecit, vt Regeneraret vnda credentem. Christe gave to the Water, that he gave to his Mother. For the power of the Highest, and the overshadowinge of the Holy Ghost, that caused Marie to beare the Sauerour, the same Power hath caused the Water to Regenerate the beleuer. To like purpose saith Chrysostome;

vt Sa-

Ut Sara, non Natura, sed Dei promissio fecit matrem &c. As the promise of God, and not Nature made Sara a Mother, even so our Regeneration by Nature is nothinge. But the VVoor-  
des of God, whiche the Faithfull know, beinge pronounced by the Priest in the Bathe of VVater,  
doo forme, and Regenerate him, that is Baptized, as it were, in his mothers wombe. So  
they were wonte to singe at the halowinge of the Fonte, Descendat Spiritus sanctus  
in hanc plenitudinem Aquæ, totamq; eius Substantiâ Regenerationis fore under effectu.  
Let thy Holy Ghost come downe into this fulnes of VVater, and let it fille the whole Substance  
thereof with the effectu of Regeneration. Thus Leo, Chrysostome, and other Olde  
Fathers, acknowledge the Omnipotentie of God in the Sacrament of Baptisme:  
yet did they not thinke it therefore necessary, to Transubstantiate the Nature, and  
Substance of the Water. The same S. Cyprian, (albe it in dede it is not S.  
Cyprian, but a farre later writer, as by good pꝛoues it dooth appeare) writings  
onely of the Blessinge of the Holy Oyle, allegeth likewise the omnipotent Power  
of God aboue Nature. His woordes be these, Sanctificans Elementis, iam non pro-  
pria Natura præbet effectum: Sed Virtus Diuinapotentius operatur: adest Veritas Signo,  
& Spiritus Sacramento. It is not Nature, that geueth effecte vnto the Element of Oyle  
beinge sanctified, but the Power of God worketh more mightily. The Trueth is Present with  
the Signe, and the Holy Ghost with the Sacrament. Therefore it was no good Catho-  
lique Diuines parte, so lightly to shake of these fewe Paisters Sacramental  
changes, as maters of so smal weight. It appeareth by these Examples, that God  
therein sheweth his Omnipotent Power: and yet without any Transubstan-  
tiation.

Howe if neither these woordes, Panis Natura Mutatus: nor these woordes,  
Factus est: nor these woordes, Omnipotentia Verbi: nor al these woordes toge-  
ther, be hable to pꝛouue Transubstantiation, as it is cleare by that is saide already,  
then is M. Hardinges fundation not wel laide: and therefore we maie the better  
doubte of his Conclusion.

And, where as he saith, These Newe Masters thinke it sufficient to acknowledge a  
Sacramental changinge, and to saie, that the Breade is changed into the Sacrament of Christes  
Bodie, and that onely for a shifte, it maie please him to remember, that Beda welneare  
niene hundred yeeres agoe, expounded the same in like sorte: and yet that not with-  
standinge, was neuer counted neyther Shifter, nor fewe Paister. His woordes  
be plaine: Panis, & Vini Creatura, in Sacramentum Carnis, & Sanguinis Christi, ineffa-  
bili Spiritus Sanctificatione transferrur. The Creature of Breade and VVine, by the ineffable  
Sanctification of the Sprite, is turned into the Sacrament of Christes Fleashe, and Bloude.

M. Hardinge. The. 3. Diuision.

Nothinge can be plainer to this purpose, then the sayings of S. Ambrose. Licet Figura Panis,  
& Vini videatur, nihil tamen aliud, quam Caro Christi, & Sanguis, post Consecrationem  
credendum est. Although, saith he, the forme of Breade, and VVine be seene, yet after Consecration  
we must beleue, they are nothinge elles, but the Fleashe, and Bloude of Christe. After the opinion of  
this Father, the shewe and figure of Breade and VVine are seene, and therefore remaine after Con-  
secration. And if we must beleue, that whiche was Breade, and VVine before, to be none other  
thinge, but the Fleashe and Bloude of Christe, then are they no other thinge in dede. For if they were,  
we might so beleue. For beleefe is grounded vpon trueth, and what so euer is not true, is not to be be-  
lieued. Hereof it foloweth, that after Consecration the accidentes, and shewes onely remaine with-  
out the Substance of Breade and VVine. In an other place he saith as much. Panis iste, &c. This  
Breade before the woordes of the Sacramentes, is Breade: as soone as the Consecration cometh, of  
Breade is made the Bodie of Christe. Again in an other place he saith most plainly, That the power  
of Consecration is greater, then the Power of Nature: Because Nature is changed by Consecration.  
By this Father it is euident, that the Nature (178) that is to say, the Substance of Breade, and  
VVine

Chrysost. in Epi-  
stol. ad Galat.  
Cap. 4.

Totam Substan-  
tiam.

Cyprianus de  
mitione Chris-  
matis.

Beda in Octauis  
Epiphaniæ.

This place is  
Countrefeined,  
and not to be  
founde in al S.  
Ambrose.

178. Vntueth,  
standinge in false  
interpretation  
as shal appeare.



Accidentes per-  
forme the Sacra-  
mente. A strange  
kinde of Di-  
uinitie,

VVine, by Consecration beinge chaunged into the Bodie, and Bloude of Christe, theire naturall qualities, whiche be accidentes, continue vnto the performance of the Sacrament; remaine without the substance of Breade and VVine.

The B. of Sarisburie.

Ambroses Bookes be extant, and knowen. Amonge them al, these wordes are not founde. Cratian the reporter of them, either of purpose, or for wante of discretion, as a man liuinge in a very barbarous, and corrupte season, allegeth of ten one Doctoure for an other: the Greeke, for the Latine: the Jewe, for the Olde: as maie soone appeare to the learned Reader. This wyter, whome M. Hardinge woulde so faine haue to passe by the name of Ambrose, in this very place, purposely depaueeth the wordes of Christe, alleginge that for Scripture, that is not to be founde so writtten in al the Scriptures. Whiche is not the manner of S. Ambroses dealinge.

But for contentation of the Reader, to answere that thinge, that seemeth worthy of no answere, we must vnderstande, that the Breade, the Wine, & the Water, of their owne nature, without further Consideration, are nothinge els but vsual, and simple creatures. And therefore S. Augustine geueth this general rule touching the same, In Sacramentes we must consider, not what they be of them self, but what they signifie. So S. Ambrose writeth of the Water of Baptisme: Quid vidistis? Aquas vtique: sed non solas. Apostolus docuit, non ea contemplanda, quae videntur, sed quae non videntur. VVhat sawest thou (in thy Baptisme) Water no doubt: but not onely Water. The Apostle hath taught vs, to beholde, not the thinges, that be seene, but the thinges, that be not seene. Otherwise touching the very substance of the Breade, and the Wine, he saith, Sunt, quae erant: They be the same thinges, that they were. And immediately before, he calleth the Sacrament touching the Breade, & the Wine, whiche are the material partes thereof, a Common, and a Known Creature.

Yet neuerthelesse, touching the effecte of the Sacrament, we consider not the corruptible natures, or outward elements, but directe our Faith onely to the Bodie, and Bloude of Christe. S. Ambrose him self leadeth vs thus to saie, Ante Benedictionem Verborum Coelestium alia species nominatur: post Consecrationem Corpus Christi Significatur. Before the Blessinge of the Heauenly VVordes, it is called an other kinde: but after the Consecration, the Bodie of Christe is signified.

But M. Hardinge wil replie, This Ambrose saith, Figura Panis, & Vini videntur: The Figure of Breade, and VVine is seene: Therefore we must needs confesse, there are Accidentes without a Subiecte. If any Olde Wyter, Greeke, or Latine: learned, or vnlearned, euer vled this word, Figura, in this sense, to wite, to signifie a shewe alone without any substance, then maie M. Hardinge seeme to saie somewhat. If neuer any wyter vled it so, then haue we good cause, to doubt his Conclusion. Verily, to leaue other olde wyters of al sortes, S. Ambrose him self saith, Christus apparuit in Figura Humana. Christe appeareth in the Forme, or Figure of a Man. And S. Paule saith to like purpose, Formam Serui accepit: Christe tooke vpon him the Forme of a Seruant. I thinke, M. Hardinge wil not warrant vs vpon the force of these wordes, that Christe had onely the shewe, and shewe, and not the very substance, and nature of a Manes Bodie. For in so saieinge, he shoulde seeme openly to fauoure the Olde condemed Heresie of the Panichees. In saieinge otherwise, this word, Figura, cannot further his purpose.

But S. Ambrose saith, Nihil aliud credendum. VVe must beleue, there is nothinge els. Therefore saith M. Hardinge, There is no Breade. I maruel, he hath no further insight, nor better skil in his owne Argumentes. For here he concludeth a plaine contradictio against him self. For if there be nothinge els, but the Bodie of Christe,

any

Augusti. contra  
Maximin. li. 3.  
Ambrosius de  
ijs. qui in  
Mysterijs.  
cap. 2.  
Ambrosius de  
Sacramentis. li.  
4. cap. 4.  
Ambros. de Sa-  
cram. li. 4. ca. 3.  
Creatura solen-  
nis & nota.  
Ambros. de ijs.  
qui in  
Mysterijs. cap. 9.

Ambros. in Epi-  
stol. ad Colossen.  
cap. 1.  
Philipp. 2.



and we must also beleue the same, then is there neither Forme, nor Figure, nor Weight, nor Sauoure there: whiche is contrary to *M. Hardinge* of the first position: and yet by these wordes we must needs beleue it. The meaning is, as it is before saide, that, according to the Doctrine of *S. Augustine*, in al Sacramentes we sequester our mindes vtterly from y<sup>e</sup> sensible Creatures, and with our Faith beholde onely the thinges, that thereby are represented.

For answere to the other twoo places of *S. Ambrose* here alleged, touchinge the changinge of Natures, and makinge of Chyldes Bodie, it may please thee, gentle Reader, to remember that y<sup>e</sup> is answered before in the seconde Diuision herof, vnto the twoo wordes of *S. Cyprian*. I trowe *M. Hardinge* wil not say, that the Changinge of any thinge is streight way the Corruption of the same. *Origen* saith: Si mutabuntur Caeli, vique non perit, quod mutatur: As be it the Heouens shal be changed, yet the thinge, that is Changed, is not therefore vtterly abolished, and put away. The question betweene vs is not, whether the Breade be the Bodie of Chyiste, or no: but whether in plaine, and simple manner of speache it be Fleashe, and Really the Bodie of Chyiste. *S. Augustine* saith: Secundum Quendam Modum Sacramentum Corporis Christi, Corpus Christi est: After a certaine manner (of speache) the Sacramente of Chyistes Bodie, is the Bodie of Chyiste. And *S. Ambrose* him selfe herein seemeth wel, and sufficiently to open his owne meaning. For thus he writteth, as is before alleged: Post Consecrationem Corpus Christi significatur: post Consecrationem sanguis Christi Nuncupatur: In Typum Sanguinis Christi, nos Calicem Sanguinis Mysticum percipimus: Carnem, & Sanguinem, quæ pro nobis oblata sunt, Significamus: Similitudinem preciosi Sanguinis bibis: Est Figura Corporis, & Sanguinis Domini: In Similitudinem accipis Sacramentum: After Consecration, the Bodie of Chyiste is Signified: After Consecration, it is Called the Bloude of Chyiste: Wee receiue the Mystical Cuppe of Bloude, in Example of the Bloude of Chyiste: Wee signifie the Fleashe, and Bloude of Chyiste, that were offered for vs: Thou drinkest the Likenesse of that Precious Bloude: It is a Figure of the Bodie, and Bloude of our Lorde: For a Likenesse, or Resemblance (of the Bodie of Chyiste) thou receivest the Sacrament. Thus many waies it seemed good to *S. Ambrose*, to qualifie the heate, and rigour of his other wordes.

Now, if *M. Hardinge*, as his manner is, wil cal al these, Naked Signes, and Bare Figures, let him then remember, he maketh spozte, & game at *S. Ambrose*, his owne Detour. But the Sacramentes of Chyiste, notwithstandinge they be Signes, and Figures, as they be commonly called of al the Olde Fathers, yet are they not therefore Bare, and Naked. For God by them, like as also by his Holy Word, woorketh mightily, and effectually in the hartes of the Faithful. Touching the force of Goddes worde, *S. Ambrose* writteth thus: Vidimus, & oculis nostris perspeximus, & in vestigia Clauorum eius digitos nostros inseruimus. Videmur enim nobis vidisse, quem legimus, spectasse pendentem, & vulnera eius spiritu Ecclesie scrutante renasse: Wee haue seene him, and beholden him with our eyes, and haue thrust our fingers into the very holes of his nayles. For wee seeme to haue seene him, whom wee haue read, and to haue beholden him hanginge on the Crosse, and with the feelinge Sprite of the Church, to haue searched his Woundes. So saith *S. Cyprian*: Cruci hæremus, & Sanguinem sugimus, & intra ipsa Redemptoris nostri vulnera figimus linguam: Wee cleare to the Crosse, and sucke vp the Bloude, and thrust our tongues euen within the Woundes of our Redeemer. And in this respect *S. Ambrose* saith: Baptismus est Mysterium, quod oculus non vidit, nec auris audiuit, nec in Cor hominis ascendit: Baptisme is, (not bare Water, but) a Myserie, that the eye neuer sawe, the eare neuer heard, nor neuer entred into the harte of Man. In respect herof, the Element of Water seemeth nothing. Euen so in respect of Chyistes Bodie, & Bloud, that are represented, the Breade, & Wine seeme nothing. Thus, *S. Ambrose* saith, in either Sacrament the power of Consecration is greater, then the power of Nature: Thus by Consecration Nature is Changed.

*Origen. περὶ Ἀρχῶν. li. l. Ca. 6.*

*Augustin. Epist. 23.*

*Ambrosi. de ijs qui inicianur Mysterijs. ca. 9. Ambrosi. l. Co. rinth. ii. Ambrosi. de sacra. lib. 4. ca. 4. De sacra. li. 4. Ca. 5.*

*Ambrosi. in Luc. cam li. 5. Ca. 7.*

*Cyprian. de Coena Domini.*

*Ambrosius de ijs qui inicianur Mysterijs. Ca. 4.*



Subſtāce,  
and Na-  
ture not  
changed.

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THE TENTH ARTICLE

M. Hardinge. The 4. Division.

According to the whiche meaninge Theodoretus ſaith: *Videri & tangi poſſunt, ſicut prius: intelliguntur autem ea eſſe, quæ facta ſunt, & creduntur.* The Breade and VVine may be ſeene and felt, as before Conſecration: but they are vnderſtanded to be the thinges, whiche they are made, and beleued.

The B. of Sarisburie.

Anno. 1554

Here, good Chriſtian Reader, I beſeeche thee to conſider this mathe by þ way. In the Uniuerſitie of Oſeſore, and in the late Solemne Diſputation holden there againſt that godly Father, and Party: of bliſſed Memozie Doctour Cranmere the Archebiſhop of Canturburie, the Authoritie of this Father Theodozetus was vtterly reſuſed in open audience, ſoꝛ that he was a Grekian: & therfore not thought to iudge Catholiquely of the Sacramentes, according to the late Determination of the Church of Rome. Whiche thinge notwithstandinge, it appeareth, M. Hardinge hath now reconciled him, and made him Catholique. How be it, this thinge ſeemeth very ſtrange, that one man, in the uttering of one Sentence, with out any manner altering, or change of Word, ſhould be bothe an Heretique, and a Catholique, bothe togeather.

Concerning the greateſt Subſtance hereof, this place of Theodozetus is anſwered befoꝛe, in the eighth Article, and in the .28. Diuiſion. Here he ſaith: That the Breade, and the Wine are ſeene, and touched, as they were before. Hereof M. Hardinge concludeth thus: Ergo, there is neither Breade, nor VVine remaining, but onely Accidentes, and ſhe-wes without Subſtance. This Argument of it ſelfe is ſtrange, and wonderful, and the moze, ſoꝛ that it concludeth plainly contrary, not onely to the meaninge, but alſo to the expreſſe, and euident wordes of Theodozetus. Foꝛ thus his wordes lie: Qui ſe ipſum appellauit vitem, ille Symbola, & Signa, quæ videntur, appellatione Corporis & Sanguinis honorauit: non Naturam mutans, &c. He that calleth him ſelfe the Vine, honoured the Signes, and Tokens, (whereby he meaneth the Sacramentes) that be ſeene, with the name of his Bodie, and Bloude: not changinge the Nature thereof, &c. And againe: Signa Myſtica poſt ſanctificationem non recedunt a Natura ſua. Manent enim in priori Subſtantia: The Myſtical Signes after the Conſecration departe not from their owne Nature. Foꝛ they remaine in their former Subſtance.

Now let vs compare this texte with M. Hardinges Cloſe. Theodozetus ſaith, The Breade, and VVine departe not from their owne Nature: M. Hardinge ſaith: They departe vtterly from their owne Nature. Theodozetus ſaith: The Breade, and VVine remaine in their former Subſtance: M. Hardinge ſaith: There remaine onely the ſhe-wes, and Accidentes of Breade, and VVine, without any their former Subſtance. It is a bolde Cloſe, that thus dareth to ouerthrow the manifeſt meaninge of the Texte. I trowe ſuche dealinge ſhould be rectified by a Write of Errour.

Of theſe plaine wordes of Theodozetus, we may wel conlude thus againſt M. Hardinge: The Subſtance of the Breade, and Wine remaineth ſtil, as it was befoꝛe: Therefore the Accidentes, and ſhe-wes of Breade and Wine, be not there without their Subſtance. Foꝛ the reſt, How theſe Myſtical Signes be vnderſtanded, and beleued to be the Bodie, and Bloude of Chriſte, it is anſwered befoꝛe, in the eighth Article, and .28. Diuiſion.

M. Hardinge. The .5. Diuiſion.

VVe doo not in like ſorte (ſaith S. Auguſtine) take theſe two formes of Breade, and VVine after Conſecration, as wee tooke them before. Si the that wee graunte faithfully, that before Conſecration it is Breade and VVine, that Nature hath ſhapte: but after Conſecration, that it is the Fleaſhe, and Bloude of Chriſte, that the Bleſſinge hath Conſecrated. In an other place he ſaith, that this is not the Breade which goeth into the Bodie (179) (meaninge foꝛ Bodily ſuſtenance) but that Breade of life, qui anima noſtra ſubſtantiam fulcit: VVhiche ſuſtenueth the ſubſtance of our ſoule.

The. 179. VVat-  
truthes, Foꝛ Ra-  
banus ſaith:  
Sacramentũ in  
alimentum Cor-  
poris redigitur.

In li. ſent.  
Proſper.  
Cõſec. di.  
2. Ca. Nu.  
autem.  
De ventu  
Domini  
cundũ  
The Sermo.

## The B. of Sarisbury.

The former of these two places, may be easily discharged by that, is answered before to the wordes of S. Ambrose, in the 3. Division hereof. S. Augustine speaketh of the changinge, and aunaucinge of the Natures of Breade, and Wine, vnto a Spiritual, and Diuine ple, and not of the abolishinge of the same. As for Accidentes, and Shewes standinge without Subiecte, and Substance, he saith nothinge. True it is, The Breade, before the Consecration, was nothinge els but Bare, and Common Breade: nowe it is auanced, and made a Sacrament of Christs Bodie, and Bloude: not by Nature, but by Consecration, above Nature. Chrysostome saith: Oculis intellectus ista perspicimus. Nihil enim Sensibile tradidit nobis Christus &c. Sic & in Baptismo: Let vs beholde these thinges with the eyes of our minde: for Christe hath deliuered to vs nothinge, that is Sensible &c. So likewise in Baptisme, I thinke, P. Hardinge will not denie, but the Water in Baptisme is a thinge Sensible: likewise, that the Breade, and Wine in the holy Mysteries, or, at the least, the Accidentes, and Shewes thereof, are thinges Sensible. But S. Chrysostome withowteth vs from the Breade, the Wine, the Water, and al other like thinges, that be Sensible, to the consideration of the Bodie, and Bloude of Christ, that are not Sensible: in comparison whereof, al the reste are consumed, and seeme nothinge.

Touthinge the seconde place, The wordes be writtten both in S. Augustine, and also in a Booke, that is commonly known by the name of S. Ambrose De Sacramentis: the meanninge whereof nothinge toucheth, neither the Breade, nor the Wine: but onely the Bodie, and Bloude of Christe, whiche thereby are represented. And therefore this place so vnadvisedly chosen, can litle farther P. Hardinges fantasie of emptie Accidentes, hanginge, I know not holwe, without Substance.

The wordes be plaine of them selfe without further Exposition. Non iste Panis, qui vadit in Corpus: sed ille Panis vitæ æternæ, qui animæ nostræ Substantiam fulcit: Not this Breade, that passeth into the Bodie: but that Breade of euerslasting life, that strengthe- neth the substance of our Soule. P. Hardinge knoweth, that the Sacrament is recei- ued into our Bodes. Rabanus saith: Sacramentum ore percipitur, & in alimentum Corporis redigitur: The Sacrament is receiued with the mouthe, and is turned to the nour- ishment of the Bodie. But the Bodie of Christe, as S. Cyprian saith, Est Cibus Mentis, non Ventris: Is meate for the Minde, not for the Belly. So S. Augustine saith: Panis iste interioris Hominis quærit esuriam: This Breade seeketh the hunger of the Inner Man. Intus bibendo felix sum: Drinkinge in my harte within, I am made happy. Tertullian saith: Ruminandus intellectu, & fide digerendus est: That meate ought to be chewed with vnderstandinge, and to be digested with Faith. Likewise Chrysostome: Magnus iste Panis, qui replet Mentem, non Ventrem: This great Breade, that filleth the minde, and not the Belly. Of this Breade S. Ambrose speaketh, and not of the Sa- crament, that is receiued into the Bodie. Wherefore it appeareth, P. Hardinge was not wel aduised, how litle this place woulde make for his purpose. The Olde Father Origen saith: Accidit, vt simpliciores quidam, nescientes distinguere, quæ sint, quæ in Scripturis Diuinis interiori Homini, quæ verò Exteriori deputanda sint, vocabu- lorum similitudine falsi, ad ineptas quasdam Fabulas, & fragmenta inania se contulerint: It happeneth, that simple folke, beinge not hable to discern, what thinges they be in the Holy Scriptures, that are to be applied to the Inner Man, and what to the Vtter, beinge decei- ued by the likeness of VVordes, turne them selues to vaine imaginations, and foolish Pa- bles.

Chrysostom. in  
Matth. homi. 83.

Ambros. de sa-  
cramen. li. 5. c. 4.

Rabanus Mau-  
rus lib. 1. c. 31.  
Cyprian. de cæ-  
na Domini.  
Augustin. in 10.  
han. tract. 26.  
Augustin. in 10.  
han. tract. 25.  
Tertullian. de  
Resurrectione  
Carnis.  
Chrysost. ex va-  
rijs locis in Mar-  
the. homi. 9.  
Origen. in Pro-  
logo in Cantica  
Canti.



It is not Bare  
Bread: Ergo, it  
is Bread.

The. 180. Vn-  
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mentamur in  
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e These foure,  
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thoenensis, Ca-  
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No man can speake more plainly herof, then Cytillus Hierosolymitanus, an Olde Auctour, who wrote in Greeke, and is extant, but as yet remaininge in written hande, and common to the sight of fewe learned men: his woordes be not muche unlike the woordes of the schoole Doctours. *Præbetur Corpus in tunc ægta, in specie, siue figura Panis.* Item, *præbetur sanguis in tunc ovis.* Christes bodie (saith he) is geuen vs in forme or figure of Breade. Againe, his bloude is geuen vs in forme of VVine. A litle after these woordes he saith thus, *μη προσεχετε, ως ἰαλοῖς τῶ ἄρτου, καὶ τῶ οἴνῳ &c.* Ne mentem adhibeas quasi Pani, & vino nudis: sunt enim hæc Corpus, & sanguis, vi Dominus pronunciauit. Nam tamen illud tibi sensus suggerit, esse, scilicet, Panem & Vinum nudum, tamen firmet te Fides, & ne gustatu rem diiudices, quin potius pro certo, ac comperto habe, omni dubitatione relicta, esse tibi impartitum Corpus, & sanguinem Christi. Consider not (saith this Father) these as bare Breade, and VVine. For these are his Bodie, and bloude, as our Lorde saide. For although thy sense repono to thee so much, that it is bare Breade, and VVine: yet let thy Faith staie thee, and iudge not thereof by thy taste, but rather be right well assured, al doubte put aparte, that the Bodie and bloude of Christe is geuen to thee. Againe he saith thus in the same place: *Hæc cum scias, & pro certo & explora- to habeas, (180) qui videtur esse Panis, non esse, sed Corpus Christi, item, quod videtur vi- num, non esse, quanquam id velit sensus, sed sanguinẽ Christi, ac de eo Prophetam dixisse, Panis Cor hominis confirmat: firma ipse Cor, sumpto hoc pane, vapore Spirituali.* VVhere as thou knowest this for a very certentie, that that which seemeth to be VVine, is not VVine: al be it the sense maketh that accõpte of it, but the bloude of Christe, and that the Prophete therof saide, Breade strengtheneth the harte of man: strengthen then thee selfe thy harte, by takinge this Breade as that which is spiritual. And in the 3. Catechisti this Father saith, *Panis Eucharistie post inuocationem Sancti Spiritus, non amplius est Panis nudus & simplex, sed Corpus &c.* The Breade of the sacrament after prater made to the Holy Ghost, is not bare, and simple Breade, but the Bodie of Christe.

No we, sithe that by this Doctours plaine declaration of the Catholike Faith in this point, we ought to beleue, and to be verily assured, that the Breade is no more Breade after Consecration, but the very Bodie of Christe, and the VVine no more VVine, but his pretious bloude, though they seeme to the eye other wise, though taste, and feelinge iudge other wise, and to be shorte, though al senses repono the contrary, and al this vpon warrant of our Lordes woordes, who saide these to be his Bodie and bloude: and that (as he teacheth) not in the Breade and VVine: And further sithe we are taught by Eusebius a Emisenus, in Homilies of Easter to beleue *terrena commutari, & transire, the earthly thinges to be chaunged, and to passe: againe, Creaturas conuerti in substantiam Corporis Christi, The Creatures of Breade and VVine to be turned into the substance of our Lordes Bodie and bloude, which is the very Transubstantiation: and suhe Chrysostome b saith Panem absumi, that the Breade is consumed away by the substance of Christes Bodie: c And Damascen, Breade and VVine Transmutari* Lib. 4. de  
Orthodoc  
side ca 14  
In Mar  
In Mar  
as.  
*supernaturaliter, to be chaunged about the course of nature: and Theophylacte, the Breade d transle- mentari in Carnem Domini, to be quite turned by chaunginge of the Elementes, that is, the mater of substance it consisteth of, into the Eleas he of our Lorde: and that in an other place, ineffa- bili operatione transformari, etiam si Panis nobis videatur, that the Breade is transformed and changed into an other substantial forme, (he meaneth that of our Lordes Bodie) by unspeakeable wor- kinge, though it seeme to be Breade. Finally, sithe that the Greeke Doctours of late age, affirme the same doctrine, amonge whome e samona vseth for perswasion of it the similitude, which Gregorie Nyssene, and Damascene for declaration of the same vsed before: which is, that in Consecration such manner Transubstantiation is made, as is the Conuersion of the Breade in nourishinge, in which it is turned into the substance of the nourished: Methonensis, like s. Ambrose, would not men in this mater to looke for the order of nature, seeinge that Christe was borne of a Virgin beside al order of nature, and saith that our Lordes Bodie in this sacrament, is receiued vnder the forme or shape of an other thinge, lest bloude shoulde cause it to be horrible: Nicolaus Cabasila saith, that this Breade is no more a Figure of our Lordes Bodie, neither a gifte bearinge an Image of the true gifte, nor bear- inge any description of the Passions of our Sauour himselfe, as it were in a Table, but the true gifte* Cap. 11.



This Marcus Ephes. wilfully depraueth S. Basiles woordes. Two sortes of Consecration: the one Perfite, the other Vnperfite.

gift it false, the most holy Bodie of our Lorde is selfe, whiche hath truly receiued reproches, contumelies, stripes, whiche was crucified, which was killed: Marcus Ephesius though other wise to be reiected, as he that obstinately resisted the determination of the Councell of Florence concerninge the proceeding of the holy Ghost out of the Sonne, yet a sufficient witnesse of the Greeke Churches Faith in this point, affirminge the thinges offered to be called of S. Basile Antitypa, that is, the samplers, and Figures of our Lordes Bodie, because they be not yet perfectly consecrated, but as yet be aunge the Figure, and Image, referreth the Change or Transubstantiation of them to the holy Ghost, Donec Spiritus Sanctus adueniat, qui ea mutet: These giftes offered (saith he) be of S. Basile called Figures, until the holy Ghost come vpon them, to change them. VVhereby he sheweth the Faith of the Greeke Church, that through the holy Ghost in Consecration, the Breade and VVine are so changed, as they may no more be called Figures, but the very Bodie and Bloude of our Lorde is selfe as into the same changed by the comming of the holy Ghost. VVhiche change is a change in substance, and therefore it may rightly be termed Transubstantiation, whiche is nothing elles but a turning or changinge of one substance into an other substance.

The B. of Sarisburie.

This Cyrillus Hierosolymitanus is an Olde Authour newly sette foorth. I will not call his credite into question: notwithstandinge many of his considerations be very muche like to M. Hardinges iudgement in this Article, that is to say, like Accidens sine Subiecto: A shew of woordes without Substance. He seemeth bothe in woordes, and sense fully to agree with Chrysostome, Decumentus, and other Greeke Fathers, that neuer vnderstande this M. Hardinges new Religion. He shuffeth vp the Hearers bobly eyes, wherewith they see the Breade, and VVine: and bozoweth onely the inner eyes of their mindes, wherewith they may see the very Bodie, and Bloude of Christe, whiche is that Breade, that came from Heauen. And herein, notwithstandinge his woordes be quick, and violent, the more to stirre, and enflame the hartes of them, vnto whom he speaketh, yet he him selfe in plainest wise openeth, and cleareth his owne meaninge. For thus he writeth: Ne consideres, tanquam Panem Nudum: Panis Eucharistiae non est amplius Panis Simplex, & Nudus: Consider it not, as if it were Bare Breade: The Breade of the Sacramente is no lenger Bare, and simple Breade. Whiche woordes are naturally resolued thus: It is Breade: how be it not onely bare Breade: but breade, and some other thinge elles beside. So, where they of M. Hardinges side are wonte to say, Papa non est Purus homo: The Pope is not a Bare man, I trow, their meaninge is not, That the Pope is no man: but onely, that he is a man, and yet besides that, hath an other Capacitie, aboue the condition, and state of common men. If these woordes of Cyrillus we may wel reason thus by the waye: The Sacrament is not onely, or Bare Breade: Therefore it is Breade, as be it not onely Bare Breade. And thus the same Cyrillus, that is brought to testifie, that there remaineth no Breade in y Sacrament, testifieth most plainly to the contrary, that there is Breade remaining in the Sacrament.

And although this answere of it selfe might seeme sufficient, yet (good Christian Reader) so, thy better satisfaction, I praye thee further to vnderstande, that, as this Cyrillus speaketh here of the Sacrament of our Lordes Bodie, & Bloude, even so, and in like phrase, and soyme of woordes, he speaketh of the Oile, that they calle Holy, of the Water of Baptisme, and of other Ceremonies. Of the Oile he writeth thus, and further by the same expoundeth his meaninge touching the Sacrament: Vide, ne illud putes esse Vnguentum tantum. Quemadmodum enim Panis Eucharistiae, post sancti Spiritus Inuocationem, non amplius est Panis Communis, sed Corpus Christi: sic & Sanctum hoc Vnguentum, non amplius est Vnguentum Nudum, neque Commune, sed est Charisma Christi: Beware, thou thinke not, this to be Oile onely. For as the Breade of the Sacrament, after the Inuocation of the Holy Ghost is no lenger Com-

Catechesis Mystagogica.

Cyrillus in Catechesi Mystagogica tertia.



No man can speake more plainly hereof, then Cyrillus Hierosolymitanus, an Olde Auctour, who wrote in Greeke, and is extant, but as yet remaininge in written hande, and common to the sight of fewe learned men: his woordes be not muche unlike the woordes of the schoole Doctours. *Præbetur Corpus in tunc ægta*, in specie, siue figura Panis. Item, *præbetur sanguis in tunc òvra*. Christes Bodie (saith he) is geuen vs in forme, or figure of Breade. Againe, his Bloude is geuen vs in forme of VVine. A litle after these woordes he saith thus, *μὴ προσέχητε, ὡς ἰδοὺς τὸ ἄρτον, καὶ τὸ ὄνειρον*. Ne mentem adhibeas quasi Pani, & vino nudis: sunt enim hæc Corpus, & sanguis, vt Dominus pronunciauit. Nam tamen illud tibi sensus suggerit, esse, scilicet, Panem & Vinum nudum, tamen firmet te Fides, & ne gustatum rem diiudices, quin potius pro certo, ac comperto habe, omni dubitatione relicta, esse tibi impartitum Corpus, & sanguinem Christi. Consider not (saith this Father) these as bare Breade, and VVine. For these are his Bodie, and bloude, as our Lorde saide. For although thy sense reports to thee so much, that it is bare Breade, and VVine, yet let thy faith staie thee, and iudge not thereof by thy taste, but rather be right wel assured, al doubt put aparte, that the Bodie and Bloude of Christe is geuen to thee. Againe he saith thus in the same place: Hæc cum scias, & pro certo & explorato habeas, (180) qui videtur esse Panis, non esse, sed Corpus Christi, item, quod videtur vinum, non esse, quanquam id velit sensus, sed sanguinem Christi, ac de eo Prophetam dixisse, Panis Cor hominis confirmat: firma ipse Cor, sumptis hoc pane, virore spirituali. VVhere as thou knowest this for a very certentie, that that which seemeth to be VVine is not VVine, al be it the sense maketh that accepte of it, but the Bloude of Christe, and that the Prophete thereof saide, Breade strengtheneth the harte of man: strengthen then thee selfe thy harte, by takinge this Breade as that whiche is spiritual. And in the. 3. Catechesis this Father saith, Panis Eucharistie post inuocationem Sancti Spiritus, non amplius est Panis nudus & simplex, sed Corpus &c. The Breade of the sacrament after prayer made to the Holy Ghost, is not bare, and simple Breade, but the Bodie of Christe.

No we see that by this Doctours plaine declaration of the Catholike Faith in this point, we ought to beleue, and to be verily assured, that the Breade is no more Breade after Consecration, but the very Bodie of Christe, and the VVine no more VVine, but his pretious Bloude, though they seeme to the eye other wise, though taste, and feelinge iudge other wise, and to be shorte, though al senses report the contrary, and al this vpon warrant of our Lordes woordes, who saide these to be his Bodie and Bloude: and that (as he teacheth) not in the Breade and VVine: And further see we are taught by Eusebius & Emissenus, in Homilies of Easter to beleue terrena commutari, & transire, the earthly thinges to be chaunged, and to passe: againe, Creaturas conuerti in substantiam Corporis Christi, The Creatures of Breade and VVine to be turned into the substance of our Lordes Bodie and Bloude, which is the very Transubstantiation: and see Chrysostome saith Panem assumi, that the Breade is consumed a way by the substance of Christes Bodie: c And Damascen, Breade and VVine Transmutari supernaturaliter, to be chaunged aboute the course of nature: and Theophylacte, the Breade d translementari in Carnem Domini, to be quite turned by chaunginge of the Elementes, that is, the mater of substance it consisteth of, into the Eleas he of our Lorde: and that in an other place, ineffabili operatione transformari, etiam si Panis nobis videatur, that the Breade is transformed and chaunged into an other substantial forme, (he meaneth that of our Lordes Bodie) by vnspokeable workinge, though it seeme to be Breade. Finally, see that the Greeke Doctours of late age, affirme the same doctrine, amonge whome Samonaseth for perswasion of it the similitude, whiche Gregorie Nyssene, and Damascene for declaration of the same vsed before: whiche is, that in consecration suche manner Transubstantiation is made, as is the Conuersion of the Breade in nourishinge, in whiche it is turned into the substance of the nourished: Methonenis, like s. Ambrose, woulde not men in this mater to looke for the order of nature, seeinge that Christe was borne of a Virgin beside al order of nature, and saith that our Lordes Bodie in this sacrament, is receiued vnder the forme or shape of an other thinge, lest bloude shoulde cause it to be horrible: Nicolaus Cabasila saith that this Breade is no more a Figure of our Lordes Bodie, neither a gifte bearinge an Image of the true gifte, nor bearinge any description of the Passions of our Sauour him selfe, as it were in a Table, but the true gifte

It is not Bare Breade: Ergo, it is Breade.

The. 180. Vn-trueth, Standinge in wilful corruption of the Authours VVoordes, and meaninge, as shal appeare.

a Newly sette abroad, and iustly suspected. b In Cōparison of Christes Bodie, that is represented, the Breade is nothinge.

c Such a supernatural change there is in the water of Baptisme, and in al Sacramentes.

d Euen so Theophylacte saith, Nos transelementamur in Christum.

e These foure, Samonas, Methonenis, Cabasila, and Marcus Ephesus are late VVriters, voide of credit: yet al enemies to Transubstantiation.

lib. 4. de  
Orthodoc  
side ca 24  
In Mar.  
In Marth.  
25.

Cap. 11.



gift is false, the most holy Bodie of our Lorde is selfe, whiche hath truly receiued reproches, contumelies, stripes, whiche was crucified, which was killed: Marcus Ephesius though other wise to be reiected, as he that obstinately resisted the determination of the Conncell of Florence concerninge the proceeding of the holy Ghost out of the Sonne, yet a sufficient witness of the Greeke Churches Faith in this point, affirminge the thinges offered to be called of S. Basile Antitypa, that is, the samplers, and Figures of our Lordes Bodie, because they be not yet perfectly consecrated, but as yet bearinge the figure, and image, referreth the change or Transubstantiation of them to the holy Ghost, Donec Spiritus Sanctus adueniat, qui ea mutet: These giftes offered (saith he) be of S. Basile called Figures, until the holy Ghost come upon them, to change them. VVhereby he sheweth the Faith of the Greeke Church, that through the holy Ghost in consecration, the Breade and VVine are so changed, as they may no more be called Figures, but the very Bodie and Bloude of our Lorde in selfe, as into the same changed by the comming of the holy Ghost. VVhiche change is a change in substance, and therefore it may rightly be termed Transubstantiation, whiche is nothinge elles but a turning or changinge of one substance into an other substance.

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And although this answer of it selfe might seeme sufficient, yet (good Christian Reader) for thy better satisfaction, I praye thee further to vnderstande, that, as this Cyrillus speaketh here of the Sacrament of our Lordes Bodie, & Bloude, even so, and in like phrase, and foyme of woordes, he speaketh of the Oile, that they calle Holy, of the Water of Baptisme, and of other Ceremonies. Of the Oile he writeth thus, and further by the same expoundeth his meaninge touching the Sacrament: Vide, ne illud putes esse Vnguentum nudum. Quemadmodum enim Panis Eucharistiae, post Sancti Spiritus Inuocationem, non amplius est Panis Communis, sed Corpus Christi: sic & Sanctum hoc Vnguentum, non amplius est Vnguentum Nudum, neque Commune, sed est Charisma Christi: Be ware, thou thinke not, this to be Oile onely. For as the Breade of the Sacrament, after the Inuocation of the Holy Ghost is no longer Com-

Bare Breade.  
Bare Oile.

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Catechesis Mystagogica 4.

Cyrillus in Catechesi Mystagogica 11.



mon Breade, but the Bodie of Christe: so this Holy oile is no longer Bare, or Common Oile, but it is the Grace of Christe. By these wordes there appeareth like change in the one, as in the other. As the Oile is the Grace of Christ, so is the Breade the Bodie of Christe: and as the Nature, and Substance of the Oile remaineth still, although it be not Bare, or Common Oile, so the Nature, or Substance of the Breade remaineth still, although it be not Common, or Bare Breade.

Cyrrillus in Catechesi Illuminatorum. 3.

In like sorte he writeth of the Water of Baptisme: Non tanquam Aqua Simpliciter studeas huic Lavacro: Ne Aqua Simpliciter mentis adhibeas: Beholde not this Bathe, as Simple Water: Consider not the Simplicite of the Water. Of these conferences of places, wee may wel geather thus: The Water in the Holy Mysterie of Baptisme, notwithstandinge it be not Bare, and Common Water, yet neuerthelesse continueth still in the Nature, and Substance of very Water: So likewise the Breade in the Holy Mysterie of Christes Bodie, notwithstandinge it be not Bare, and Common Breade, yet neuerthelesse in Nature, and Substance is Breade still. But Cyrrillus saith, It is no Breade, it is no Wine, notwithstanding it appeare so by to the senses: Chrysostome saith, The substance of Breade is consumed: Cyprianus saith, It is turned into the substance of Christes Bodie: and Damascenus, and Theophylactus, later writers of no greate credit, saye the same.

It is plaine, that both Cyrrillus, and al other olde learned Fathers labour evermore with al vehemencie, and force of wordes, to sequester, & pulle their hearers from the iudgement of their senses, to beholde that Breade, that geueth life vnto the worlde. And therefore he calleth it Spiritual Breade: and of Christes Bloude he saith thus: Bibite vinum in corde tuo, spirituale, scilicet, Vinum: Drinke that Wine (not with thy Bodily mouth, but) in thy harte: I meane that Spiritual Wine. Againe he sheweth, in wherefore the Jewes were offended with Christe, and openeth the very cause of the grossenes of their errour: Iudei non audientes Verba Christi secundum Spiritum, Scandalizati abierunt retro, eo quod existimarent sese ad humanarum Carnium elum incitari: The Jewes not hearinge Christes Wordes accordinge to the sprite, were offended, and wente from him, for that they thought, they were encouraged to eate Mannes Fleashe. Againe he saith: Gustate, & videre, quod suavis est Dominus. Num hoc Corporeo palato, ut istud diiudicetis, vobis precipitur: Nequaquam: sed potius certa Fide: Taste, and see, that the Lorde is delectable. VVhat, are you commaunded to iudge this with your Bodily mouth? No, not so: but with vndoubted Faith.

In this sense the Water in Baptisme geueth place to the Bloude of Christe, and of it self seemeth nothing: Likewise the Breade in the Sacrament of Christes Bodie geueth place to the Bodie of Christe, and in respecte thereof is utterly nothinge. Whiche thinge concerning the Water of Baptisme, Paulinus seemeth to expresse thus:

Fonsq; nouus renouans hominem: quia suscipit, & dat  
Manus: siue magis quod desinit esse per vsum,  
Tradere Diuino moribus incipit vsu.

Likewise Chrysostome: Non erit Aqua Potationis, sed Sanctificationis: It shal not be VWater to Drinke (as it was before) but water of Sanctification (as before it was not). This is the very Substance of the Sacramentes: in respecte wherof the corruptible Elementes of Breade, Wine, and Water, are consumed, & taken for nothinge.

This thinge Chrysostome expresseth notably to the eye by this example: Lana cum tinguntur, naturae suae nomen amittunt, & tincturae nomen accipiunt: & non vltra vocas Lanam, sed, vel Purpuram, vel Coccinum, vel Prasinum: &c. VVool, when it is dyed, looseth the name of his owne Nature, and taketh the name of the Coloure. Thou callest it no longer wool, but Purple, or Scarlet, or greene, &c. Notwithstandinge, the very Substance of Wool remaineth still.

And

Catechesis Mystago. 4.

Catechesis Mystago. 4.

The translation hath turned it, Quod Christus est Dominus: beinge as I iudge, deceived by the likenesse of these two wordes, χενος and χρισος. In Catechesi Mystag. 4. Chrysostom in Psalm. 22.

Chrysostom in Eide. 4. Lege.



And so Pachymeres saith: The Holy Oile is no longer called Oile, but it is turned into Christe. His wordes be plaine: *Oleum enim est Christus*. For the Oile is Christe. Not meaninge thereby, that the Oile is no Oile, but onely, that in respect of Christe, that thereby is signified, the Oile is Consumed, and appeareth nothinge. So Paulus, that famous learned Lawier saith: *Res una per preuentionem habile aliam*. One thinge by force of greater wright, draweth in other within.

Thus therefore saith the Cyrillus: The Breade, that wee see, is now not Breade, but Christes Bodie: and the VVine, that wee see, is now not VVine, but Christes Bloude. As if he should say, These Elementes, or Creatures, are not so muche the thinges, that they be in deede, as the thinges, that they represent. For so S. Augulline saith generally of al Sacramentes, as it hath bene alleged once, or twise before: In sacramentes wee may not consider, what they be in deede, but what they signifie. And to the same ende S. Ambrose saith: *Magis videtur, quod non videtur*: It is better seene, that is not seene. And al this is wrought, bothe in the Mysterie of Baptisme, and also in the Mysterie of Christes Bodie, not by the force of Nature, but by the Omnipotent power of the Spite of God, and by the warrant of Christes Wordes.

Thus Cmilienus, thus Damascene, thus Theophylact say, the Bread is changed into the Substance of Christes Bodie: I meane, even so, as the same Theophylact saith: VVe are selues are Transfemented (or Transubstantiated) into the Bodie of Christe. For thus he imagineth Christe to say: *Miscerur mihi, & Transfementatur in me*. And in like sorte Chrysostome speakinge of the Corruption, and Renewinge of the worlde, saith thus: *Opus erat quasi Reelementationem quandam fieri*: It was needefull, that the Elementes were Transubstantiated, or made new. So S. Peter saith: *Efficimur consortes Diuine naturæ*: VVe are made partakers of the Diuine Nature. And a Heathen writer saith: *Homō tranſit in Naturam Dei*: A man is turned into the Nature of God.

Al these, and other like phayases of speache, must be qualified with a sober, and a discrete construction: otherwisse accordinge to the simple tenour of the wordes, they cannot stande. Therefore S. Chrysostome intratinge of the Exposition of the Scriptures, saith thus: *Diuina opus est Gratia, ne nudis verbis insistamus*. Nam ita Hæretici in errorem incidunt, neque Sententiam, neque Auditoris habitum inquirentes. Nisi enim tempora, locos, auditorem, & alia huiusmodi consideremus, multa sequuntur absurda: VVe haue neede of Goddes Heaenly Grace, that wee stande not vpon the bare VVoordes. For so Heretiques fall into error, neuer consideringe neither the minde (of the Speaker) nor the disposition of the Hearer. Onlesse wee weigh the Times, the Places, the Hearers, and other like Circumstances, many inconueniences must needs follow. Merily Bertramus an Ancient writer saith: *Ipsæ qui nunc in Ecclesia &c.* He that now in the Church by his Omnipotent Power Spiritually turneth the Breade, and the Wine into the Fleashe, and Blend of his Bodie, the same inuisibly made his Bodie of the Manna, that came from Heauen: and of the VVater, that flowed from the Rocke, inuisibly he made his owne Bloude. Thus, as the fathers say, Manna was made Christes Bodie, or the Water in the Wildernesse was made his Bloude, euen so they say, The Breade, and Wine are likewise made Christes Bodie, and Bloud.

Now, that it may thoroughly appeare, euen vnto the Simple, what the goodly fathers meane by suche extraordinary vse of speache, it shal not be from the purpose to reporte certaine wordes of Gregorius Nyssenus touchinge the same, and that in suche order, as they are written. Thus therefore he saith: *Nam & hoc Akare &c.* This Altar, whereat wee stande, is by Nature a Common floane, nothinge differinge from other floanes, whereof our walles be builde, and our pauementes laied: but after that, it is once dedicate to the honour of God, and hath receiued Blessinge, it is a holy Table, and an vndefiled Altar, afterwarde not to be touched of al men, but onely of the Priestles,

incomple-  
rison.

The Oile  
is Christ.

Pachymeres in  
Diony. de Eccle-  
siast. Hierar. ca. 4.  
μύρον γὰρ  
ὁ Χριστός.

ff. De rei Vendi-  
catione. In rem.  
Paulus.

August. contra  
Maximin. li. 3.

Ambros. de ijs  
qui initiantur  
Mysterijs.

Theophylact. in  
6. cap. Iohann.

Chrysostom. in  
Gene. hom. 25.

2. Petri. 1.

Mercurius Tris-  
megistus in  
Asculapio.

Chrysostom. in  
Iohann. hom. 35.

Bertram. de Sa-  
cramen. Eucha-

Manna  
made  
Christes  
Bodie.

Gregor. Nyssen.  
de Sancto Bap-  
tismo.

And



Agatne S. Ambrose saithe: Grauior est ferri species, quàm Aquarum Natura: The  
Forme of yron is heavier, then the Nature of the Water. And Gregorie Aylmer  
saith:

1792



saith: *Sacerdos quod ad speciem externam attinet, idem est qui fuit: The Priest, as touchinge his appearance, or outwarde Forme, is the same, that he was before. And wil M. Hardinge geather hereof, that Chylle, or a Peece of yron, or a Priest, is nothinge els, but an Accident, or a Shew without Substance?*

Wittnes al this, M. Hardinge is faine to falsifie Cyillus, his owne Doctoure, and to allege his wordes otherwise, then he founde them. For, where as in the common Latine Translation it is witten thus: *Sciens, panem hunc, qui viderur a nobis, non esse Panem, etiam si gustus Panem esse sentiat: Knowinge, that this Breade, that is seene of vs, is no Breade, al be it our taste doo perceiue it to be Breade: M. Hardinge hath chosen rather to turne it thus: Cum scias, qui viderur esse Panis, non esse, sed Corpus Christi: Knowinge, that the thinge, that seemeth to be Breade, is no Breade, but the Bodie of Chryste. Wherein he hath bothe skippe over one whole clause, and also corrupted the wordes, and meaning of his Authour. For Cyillus saith: VVith our outwarde eyes we see Breade. M. Hardinge saith: It appeareth, or seemeth onely to be Breade. Cyillus saith: Our taste perceiveth (or knoweth) it to be Breade: This clause M. Harding hath least out, both in his Latine Translation, and also in the English. But speakinge of the Cuppe he turneth it thus: *Al be it the sense make that accompte of it. Corrupte Doctrine must needes holde by Corruption.* For it is certaine, Cyillus meante thus, That as wee have two sortes of eyes, Corporal of the Bodie, and spiritual of the Minde: so in the Sacramentes wee have two sundrie thinges to beholde: with our Bodily Eyes, the Material Breade: VVith our spiritual Eyes, the very Bodie of Chryste. And thus the wordes of Cyil agree directly with these wordes of S. Augustine: *Quod videris, Panis est: quod etiam oculi vestri renuntiant. Quod autem Fides vestra postulat instruenda, Panis est Corpus Christi: The thinge, that you see, is Breade: whiche thing your eyes doo testifie. But touching that, your Faith would be instructed of, the Breade is Chrystes Bodie: in such sorte, and sense, as is saide before.**

Samona, Methonenus, and Cabasilas are very younge to be alleged, or allowed for Doctours. As for Marcus Ephesus, he seemeth wel to brooke his name. For his talke renneth altogether Ad Ephesios. For where as S. Basile in his Liturgie, after the wordes of Consecration, calleth the Sacramente *αὐτίτυπον*, that is to say, a Token, or a Signe of Chrystes Bodie: this Doctour Marcus imagineth of him selfe, that S. Basile speaketh thus of the Breade, before it be Consecrate. A very Childe would not so Childishly haue gheasted at his Authours meaninge. Yet M. Hardinge herein seemeth not muche to mislike his iudgement. Do to be it he knoweth that the Breade before Consecration, is neither Sacrament, nor Signe of Chrystes Bodie: no moze then any other common bakers Breade. Otherwise it should be a Signe, and signifie nothing: and a Sacrament, before it were Consecrate, and made a Sacramente.

Pet D. Steuen Gardiner seemeth to consider better, and moze aduisedly of the mater. For he thinketh it likely, that Basiles Liturgie was disordered, and that sette behinde, that shoulde haue benne before: & that one ignorant Simple Scribe, corrupted al those bookes throughout the whole worlde. M. Hardinge saith, S. Basile calleth the Breade *αὐτίτυπον*, a Signe, or Token, before it be perfectly Consecrate: As if there were two sortes of Consecration, the one perfect, the other Imperfect. And yet he knoweth, it is commonly holden in the Schooles, that the very beginning, and ende of Consecration is wrought, not by degrees, but in an Instant. Thus Consecration, is no Consecration: No Sacrament, is a Sacrament: That is a Signe, is no Signe: that is no Signe, is a Signe: Bookes be corrupted and disordered: That cometh after, that should goe before: and that is before, that shoulde come after. And yet al these shifts wil scarcely serue to heale out a Common Erroure.

Gregorius Nyss-  
sen. de sancto  
Baptismo.

M. Hardinge of  
purpose falsifi-  
eth and corrup-  
teth the Olde  
Fathers.

August. in ser-  
mone ad infan-  
tes.

steph. Gardiner.  
ad Object. 185.



M. Hardinge. The 7. Division.

The. 181. Vn-  
truth, for this  
Infallible Faith  
was vnknown  
to the Primi-  
tive Church,  
and openly re-  
fused of the  
Greeke Church  
in the Council  
of Florence.

si he for this point of our Religion, we haue so good auctoritie, (181) and beinge assured of the infallible faith of the Church, declared by the testimonies of these worthie Fathers of diuers ages, and quarters of the worlde: we may wel say with the same Church against M. Iuel, that in this Sacrament after Consecration, there remaineth nothinge of that, which was before, but onely the accidentes, and shewes, without the substance of Breade and wine.

The B. of Sarisburie.

The certaintie of this Article, resteth onely vpon the most vncertaine ground of Transubstantiation. The Determination wherof, for so mutche as it is not mutche more then three hundred yeres olde, nor necessarily geathered of the force of Goddes Word, as Duns him selfe confesseth, nor euer any where receiued, sauing onely in the Church of Rome, therefore is neither so Infallible, as M. Hardinge maketh it, nor so Ancient, nor so Catholique.

I. Corin. ii.

Time wil not suffer mee, to say so mutche, as might be saide to the contrary.

Matthei. 26.

Ex hac genera-  
tione vitis.

Chrysostom. in  
psalm. 22.

Chrysost. in  
Matthe. hom. 83

Cyrrillus in  
Iohan. li. 4. ca. 14

S. Paule acknowledgeth very Breade remaininge still in the Sacrament, and that sutch Breade, as may be diuided, and Broken: whiche wordes cannot without Blasphemie be spoken of the Bodie of Christe it selfe, but onely of very Material Breade. Christe likewise after Consecration, acknowledgeth the remaininge of very Wine, and that sutch Wine, as is pressed of the grape. For thus he saith: I wil drinke no more of this Generation of the Vine. Chrysostome saith: In similiradinem Corporis, & Sanguinis, Christus nobis Panem, & Vinum, secundum ordinem Melchisedech ostendit in Sacramento: Christe shewed vs (not Accidentes, nor Qualities, but) Breade, and Wine in the Sacrament, according to the order of Melchisedech, as a Likenesse, or Figure of his Bodie and Blood. Againe he saith: Christus quando hoc Mysterium tradidit, Vinum tradidit. Non bibam, inquit, ex hac Generatione Vitis: quia cerit Vinum producit, non Aquam: Christe, when he deliuered this Mysterie, deliuered (not shewes, nor Accidentes, but) Wine, Christe saith (after Consecration) I wil no more drinke of this Generation of the Vine. Doubtlesse the Vine bringeth forth VVine, and not VVater. Cyrrillus saith: Christus credentibus Discipulis Fragmenta Panis dedit: Christe gaue to his Faithful Disciples, Fragmentes, or Peeeces of Breade. I passe by S. Cyrrilan, S. Augustine, Gelasius, Theodozetus, and other Ancient and Holy Fathers: accordinge vnto whose moste plaine Wordes, and Auctorities, if there be Breade remaininge in the Sacrament, then is there somewhat els besides Accidentes. What M. Harding may say, that saith so much, it is easy to see: but that shewes, and Accidentes, hange emptie without the Substance of Breade, and Wine, none of the Olde Fathers euer saide.

M. Hardinge. The 8. Division.

Goddes Omni-  
potente Power  
to beare vp Ac-  
cidentes.

And this is a matter to a Christian man not harde to beleene. For if it please God the almightie Creator in the condition, and state of thinges thus to ordaine, that substances created beare and susteine accidentes, why may not he by his almightie power conferre and keepe also accidentes without substance. si be that the very Heathen Philosophers repute it for an Absurditie to say, Primam causam non posse id prestare solam, quod possit cum secunda: that is to say, that the firste cause, (whereby they vnderstande God) cannot doo that alone, wher he can doo with the seconde cause, whereby they mean a Creature?

The B. of Sarisburie.

Cicero saith: A simple Poete, when he cannot tell how to shifte his maters, imagineth some God suddenly to come in place a litle to assonne the people: and there an ende. So M. Hardinge

*pp.* Harding findinge him selfe mutche encumbred with his Accidentes, is faine to brynge in God with his whole Omnipotent Power, to holde them by. Children in the Schooles are taught to knowe, that an Accident hath no Beinge without a Subiecte. Whiche rule beinge otherwise euermore true, hath Exception, as *pp.* Harding saith, onely in this Sacrament, wherein be the Accidentes, and Shewes of Breaide, and Wine, & yet no Subiecte. For they are not in the Breaide: because (as he saith) that is gonnen: no in the Aler, for that cannot be seene: no in Chyrlies Bodie, for that is not rounde &c. So there is a white thinge, yet nothinge is white: And a rounde thinge, yet nothinge is rounde. Therefore, for as mutche as these Accidentes neither are hable to stande alone, no haue any subiecte there to rest in, for that cause, *pp.* Harding saith, they be susteyned by the Power of God.

One saith: Nec Deus interit, nisi dignus vindice nodus Inciderit: Neuer bring forth any God in a Tragedie, to plaie a parte, onles it be vpon some occasion of greate mater, meete for a God to take in hande. *S.* Paule saith: Deus portat omnia verbo virtutis suae: God beareth al thinges by the VVoorde of his power. And the heathen Poetes imagine, that Atlas holdeth vp the Heaueus. But for God the Creatour, and Cause of al Causes, to come from Heauen, to holde vp Accidentes, it seemeth a very simple seruice.

*pp.* Hardinges reason standeth thus: God is Omnipotent:

Ergo, Accidentes in the Sacrament stande without Subiecte.

*M.* Hardinge. The 9. Diuision.

And that this beinge of Accidentes without substance, or subiecte in this sacramento, vnder which, the Breaide not remaininge, the Bodie of Christe is Present, may the rather be beleued: it is to be considered, that this thinge tooke place, at the firste Creation of the worlde, after the Opinion of some Doctours. VVho doo affirme, that that first light, which was at the beginninge vntil the fourth day (22) was not in any subiecte, but susteyned by the power of God, as him liked. For that first light, and the same, were as whitenes, and a Bodie whited, saith *S.* Basile. Neither then was vvicke yet borne, who might teache them, that the power of God can not put an Accident without a subiecte. For so he saith in his booke De Apostasia Ca. 5. as Cocleus reporteth. Hercof it appeareth out of what roote the Gossellers of our Countre springe. VVho smatchinge of the sape of that wicked tree, and hereby shewinge their kinde, appointe boundes, and borders to the power of God, that is infinite, and incomprehensible. And thus by those Fathers we may conclude, that if God can susteine and keepe Accidentes with substance, he can so doo without substance.

The B. of Sarisburie.

It is greate violence, to force an ancient Father, to beare false witness, and specially against him selfe. This repozte of *S.* Basiles meaninge is as true, as is that longe pauithe fable, so often alleged vnder the name of Amphiloehus, that is to wite, a vaine shewe without substance. And because *pp.* Hardinge onely nameth Damascene, and Paulus Burgensis in his Margine, as beinge afraide to touche their wordes, he may remember, that Damascene saith: Non aliud est ignis, quam lux, vt quidam aiunt: The Fire is nothinge els, but the light, as some men saie. And Burgensis saith: Quidam tradunt lucem fuisse nubem lucidam: some menne write, that the light was a bright Clowde. By these expositions it appeareth, that either the Fire, or the Clowde, was a Subiecte to receiue the light. Certainly neither Burgensis, nor Damascene, nor Basile euer saide, that the light stood without a Subiecte. Therefore that note in the Margin might wel haue benne spared. But it is an easie mater, with shewe of names to deceiue the simple.

*S.* Basile saith: The light was in the worlde before the Sonne was made. Therefore it was, and had his Beinge without the Sonne. His wordes stande thus: Aliud

Hebra. 1.

The 122. V. truth. For *S.* Basile plainly saith the contrary.

Damascen. li. 2. cap. 7. Burgensis in 1. Cap. Gene.

Basilius in Hexameron. hom. 6.



quidem est, &c. The brightnes of the light is one thinge, and the Bodie Subiecte vnto the same (that is the Sonne) is an other thinge. And saie not now vnto mee: It is impossible to diuide these thinges a sundre. For I saie not, that thou, or I canne possibly diuide the Bodie of the Sonne from the light. Yet not withstandinge the thinges that we maie parte a sundre onely by Iagination, the same thinges God the Creatour of Nature, is hable to sunder verily, and in deede. Hereof M. Hardinge gathereth his reasons thus:

The Light was not in the Sonne: Ergo, It was in Nothinge.

It was not in the Sonne: Ergo, It was not in the Ayre.

It was not in the Sonne: Ergo, It was an Accident without a subiecte.

This error commeth of the Equiuocation, or double takinge of this Worde Beinge in. For one thinge may be in an other, as in an Instrument, as the Light is in a Candle: whiche is the similitude, that Basile useth. The same thinge may be in an other, as in a Subiect: as Light in the Aire. This diuersitie considered, now let vs weigh M. Hardinges reason.

The Light, saith he, was not in the Sonne, as in an Instrument to carrie it aboute the worlde: Ergo, It was not in the Ayre, as in a Subiecte.

This argument seemeth very Light. A man may easily, and sensibly with his fingers feele the folle of it in the Darke. Verily S. Basiles wordes to the contrary shine so cleare, that I marvel, M. Hardinge could not, or woulde not see them.

Basilus in Hes  
xamer. homi. 2

ἡ οὐρανὸς  
ἀόρατος, διὰ  
τὸ ἀφώτισον  
εἶναι τὸν αἰέρα.  
ὅλον διόλας.

For thus he writeth before in the same Booke: περιλάμπειτο δὲ αἰὲρ μὲλλον δὲ ἐγχεκράμμενον ἑαυτῷ ὅλον διόλας εἶχε τὸ φῶς. Illustrabatur aër: vel potius lumen sibi totum, & in totum permistum habuit: The Ayre was lightened: or rather it had the whole Light wholly mingled with it selfe. Again he saith: The worlde was inuisible, because the Ayre was without lighte. S. Basile saith: The Light was in the Ayre, and that wholly through the whole, as in a Subiect: Yet M. Harding forceth S. Basile to say contrary to him self: The Light was onely an Accident without Subiecte, and was stated in nothinge. Nowe iudge thou, good Christian Reader, what credite thou maist geue to M. Hardinges wordes in reportinge of the Ancient Doctors.

But he saith: Goddes power is Infinite, and Incomprehensible. Therefore he is hable to susteine Accidentes. This erreure springeth of misunderstandinge S. Basiles wordes. For where as S. Basile writeth this: τότε δὲ κατὰ κίνησιν ἡλιακὴν, ἀλλὰ ἀναχέομεν τὴν πρωτογόνον φωτὸς ἐκείνου, ἡμεῖς ἐγίνετο: Dies tum fiebat, non per motum Solarem, sed diffuso illo primigenio Lumine: The day was made, not by the moouinge, or passinge of the Sonne, but by pouringe abroad the first Light: It appeareth, that in freede of (ἀναχέομεν) whiche is (poured abroad) M. Hardinge by erreure read (ἀνεχομένον) whiche is, Borne vp, or Sustained. But he may not wel maintaine his Accidentes by shiftinge of wordes, or by misunderstandinge, or corruptinge of his Doctors.

Tertul. contra  
Praxeas.

That is here alleged of Wicliffe, and of his offspringe, as it sheweth mette Choler, so it maketh smal prouise. We knowe, that God is Omnipotent, and hable, not onely to susteine Accidentes, but also to restore the Dead from the graue, yea although he be putrified within him selfe, and fight against the Spirit of God. But Tertullian saith: Non, quia omnia potest facere, ideo credendum est, illum fecisse: sed, an fecerit, requirendum: Wee may not beleue, that God hath donne al thinges, because he canne doo them: But rather we must see, whether he haue donne them, or no. For Argumentes taken of Goddes Omnipotent Power, were a readie Buckler in olde times, to serue Praxeas, and Eutyches, and other like Heretiques.

FINIS.

## THE ELEVENTH ARTICLE

## OF DIVIDINGE THE SACRAMENTE

The B. of Sarisburie.

**Or that the Priest then Diuided the Sacramente in Thre parties, and afterwarde receiued al him self alone.**

M. Hardinge. The 1. Diuision.

Of the Priestes receiuinge the Sacrament him selfe alone, ynowe hath beene saide before. This terme, Al, here smatcheth of spite. For if any deuoute person require to be partaker with the Priest, beinge woorthely disposed, and examined, he is not tourned of, but with al gentleness admitted. And in this case, the Priest is not to be charged with receiuinge al alone. Albeit, respectie had to the thinge receiued, how many soeuer receiue, it is al, of al, and al of euery one receiued. Concerninge the breakinge of the Sacramente, and the diuidinge of it in three partes, First, it is broken by the Priest, that wee may know our Lorde In fractione Panis, in the breakinge of the Breade, as the two Disciples acknowledged him, to whom Iesus appeared in the day of his Resurrection, as they were goinge to Emans. And also that thereby the Passion of Christe may be represented to our remembrance, at whiche his Precious Bodie was for our sinnes broken, rente, and torne on the Crosse. And this manner was vsed at the sacrifice in the Apostles time, as it is witnessed by Dionysius S. Paules Scholar. Opertum Panem Pontifex aperit, (183) in frustra concidens &c. The Bishoppe (saith he) openeth the couered Breade, diuidinge it in peeces &c.

The B. of Sarisburie.

I maruel, P. Harding woulde so sclenderly passe this mater ouer, for that it is thought to make mutche bothe against his Transubstantiation, and also against his Priuate Masse, whiche are bothe Heles and Lockes of his whole Religion. For first of al, the Breaking it selfe seemeth to argue, that there is very Breade there remaining to be Broken. And albeit, as it is reported by Petrus Lombardus, some helde, that there is in the Sacrament a very Real Breaking, notwithstandinge there be nothing there to be Broken: Some, that the Bodie of Christe it self is there Broken, & that verily, and in deede, without any helpe or shift of Figure: and some, that there is nothing Broken, but onely the Shewes, and Accidentes: and some others, that there is no manner Breaking there at al, notwithstandinge vnto our eyes, and senses there appeare a Breaking: Yet the Holy Euangelistes witness plainely, That Christe tooke Breade, and Blisset it, and Brake it: and S. Paule saith: (Not the Accidentes of Breade, but) The Breade, that we Brake, is the Participation of Christes Bodie. And in the primitive Church, the very Supper of Christe, was commonly called the Breaking (not of Accidentes, but) of Breade. And Cyrillus calleth the Broken Portions of the Sacrament, Fragmenta Panis, Fragmentes, or Peeces of Breade.

Further, by this same Ceremonie Gerardus Lozichius, one of P. Hardinges Doctours, proueth, that euery Masse ought to be Common, & none Priuate. For thus he writeth: Diuiditur Hostia, vt non solum ipse sacerdos Missæ officium faciens, sed & Ministri quoque, imò omnis populus astant, participet: The Hoste is Broken, that, not onely the Priest, that ministrerh the Masse, but also the Deacons, yea and al the people standinge by, may Communicate. Likewise saith the Durandus: In Primitiua &c. In the Primitive Church the Priest receiued one portion, and the Deacons an other: and the thirde was ministred to al the People that was present. And therefore Dionysius saith, as P. Harding hath alleged him: Pontifex opertum Panem aperit, & in frustra concidit:

pp

The

This Mystical diuinitie should be auouched by some Auncient Doctour. The. 183. Vntruth, Standing in vntrue translation.

senten. 4. Dist. 15

Matthe. 26

Luke. 22.

Mar. 14.

1. Cor. 10.

Act. 2.

Act. 20.

Cyrillus in Is.

han. li. 4. ca. 14.

Gerard. Lori-

chius De Missa

publica proro-

ganda. li. 3.

Durandus li. 4.

Dionys. Ecclesi.

Hierar. ca. 3.



The Bishop vneouereth the Breade, that stood couered, and cutteth it in peeces. Here note also by the way: Dionysius saith not, The Bishop cutteth the Shewes, or Accidentes, but the Breade in peeces. I graunte, this Tradition was vsed in the Apostles time: but it is utterly broken, and abolished in the Church of Rome at this time: and therefore it standeth w<sup>th</sup> Harding in smal steede: onlesse it be to shew the world, how boldly he, & his Church haue broken the Traditions, and Orders of the Primitive Church of God. Neither is there any manner mention in Dionysius, either of the Breaking in three partes, or of any these Mystical Significations. Againe the Wordes of Dionysius be otherwise then w<sup>th</sup> Hardinge reporteth them. For he saith not, In frusta concidens: Diuiding it in peeces (whiche perhappes w<sup>th</sup> Harding woulde haue vs to vnderstande of this: but, In multa concidens: Cutting it in many peeces. And to that vse serued a knife, whiche, as it appeareth by Chrysostomes Liturgie, or Communion, was called Sacra Lancea. For in such sort the Breade was cutte in peeces, not that one man might receiue the whole, but that it might suffice y<sup>e</sup> Congregation. And therefore it is decreed in an epistle, that beareth the name of Clement, Let so many Hostes, or Portions be prouided, as may be sufficient for al the people.

This, I say, was the cause of this Ceremonie: and not, as w<sup>th</sup> Harding baine-ly Chauseth, To know our Lorde in the Breaking of Breade.

M. Hardinge. The 2. Diuision.

Now touching the diuiding of the Sacrament in three partes, it may appeare to be a Tradition of the Apostles, or otherwise a custome very auncient, for as muche as Sergius the Bishoppe of Rome, who liued within foure score yeeres of the sixe hundred yeeres after Christe, that M. Iuel referreth vs vnto, wrote of the Myserie of that Breaking, or Diuiding the ourwarde Forme of Breade, and declared the Signification of the same.

It is no smal argument of the antiquitie of this obseruation, that s. Basil, as Amphilocheius writeth of him, diuided the sacrament in three partes at his Masses as is aboue rehearsed. And, where as Sergius saith, that the portion of the hoste, whiche is put into the Chalice, beokeneth the Bodie of Christe that is now risen againe, and the portion whiche is remeined and eaten, beareth his Bodie yet walkinge on the earth, and that other portion remaininge on the altar signifieth his Bodie in the sepulchre: what, I pray you, is there herein, that any man should be offended withal? I acknowledge, that the Myserie hereof is other wise of some declared, and of al to this ende, to put vs in minde of the benefites purchased to vs by Christe in his Bodie.

The B. of Sarisburie.

w<sup>th</sup> Hardinge, of good police, to winne credite, fathereth al his Mystical fantasies vpon the Apostles. Of Sergius the firste it is written, that he diuided the Agnus Dei to be longe, at the Breaking, and Distribution of the Mysteries: but of the Breaking of the same in three partes, notwithstandinge it be strongly avouched by w<sup>th</sup> Hardinge, yet of Sergius the firste, there is written nothinge. In deede, Gratian allegeth this Decree in the name of Sergius the Pope: but without Date, or any manner further addition. And therefore it may as wel be Sergius the seconde, that was called, Os Porci: Or Sergius the Thirde, that tooke Formosus his predecessor, beinge deade, out of the graue, and beheaded him, and threw out his Carkeffe into the Tiber. Therefore this mater, for ought that maye appeare, beareth final certaintie.

But let vs graunte, that Gratian meante Sergius the firste: yet was he wel-neare seven hundred yeeres after Christe. Neither were it any greate inconuenience, to say, That, as he was hable to diuise these Mystical Significations, so he was also hable to diuise the number of partes, and manner of Breaking. But what

ἐν πολλὰ  
διελών.  
Liturgia Chry-  
sostom.

Clementis Epi. 2

The Myserie of Breacking of Accidentes.  
The Fable of Amphilocheius.

Platina.  
Vespergensis.

De Consecr. dist. 2.  
De forme.

what greate Mysteries there may be in this Breakinge of outwarde Formes, and Accidentes, that M. Hardinge imagineth, I leaue vnto him selfe to consider.

The Fable of Amphilocheus hath bene sixe times alleged by M. Hardinge in this one booke, to sundrie purposes: and yet he him selfe knoweth, it is but a very puerile Fable. Who so listeth to knowe it further, may finde it answered in the first Article, and in the 33. Diuision.

But where as this Sergius saith: Triforme est Corpus Domini: The Bodie of our Lorde is of three Formes, What so euer his meaninge therein were, his speache is very strange, or rather monstrous. For the Boole of Chryste is not of so many Formes, but onely One, and Unforme. One of these portions, saith Sergius, signifieth Chryste after his Resurrection: The seconde, Chryste walkinge in the Earth: The thirde, Chryste liuinge in his graue. Al this, saith M. Hardinge, is holy, and Mystical.

Howe be it, some there were, that liked not so greatly these imaginations: and therefore of them selues diuised others. Some saide, The firste parte signifieth the Sainctes in Heauen: The seconde, the Faithful, that be alieue: The thirde, the Soules in Purgatorie. Some saie, These thre partes signifie the thre states of Chryste, Mortal, Deade, and Immoztal: Some, That they signifie the thre Substantial partes of Chryste, his Godheade, his Soule, and his Bodie: Some others, that they signifie the thre Persones in the Trinitie, the Father, the Sonne, and the Holy Ghost. And I maruel, there was none, that coulde saie, they signifie the thre Patriarkes, Abraham, Isaac, and Jacob. Thus, hauinge utterly lost the very vse of the Breakinge of the Mysteries, they reteine a bare Ceremonie thereof: and yet are so farre out of knowledge of the same, that they cannot agree amonge them selues, what to make of it: I meane, neither what they Breake, nor wherefore they Breake it. This Sergius disagreeeth from Bonauentura, from Durandus, and al others: yet he liketh M. Hardinge best of al.

And what hurte, saith he, is there herein? Or wherefore shoulde any man here with be offended? Verily in the House of God, that thinge is hurtful, that dooth no good. Al the Ceremonies of the Church ought to be cleare, and liuely, and hable to edifie. And if this Mystical Ceremonie be not hurtful, why then doth M. Hardinge him selfe breake it: and that, not of ignorance, or oblivion, but wittingly, and willingly, & as often as he saith his Masse. For Sergius saith, One of the thre Portions ought to be reserved vpon the Altar, vntil the Masse be donne: But M. Hardinge contrary, bothe to Sergius, and also to his Mystical Significations, receiveth al the partes together, and reserveth none, and that by the Warrant of the Close in that place, whiche is quite contrary to the Texte. Why doth he thus dissemble, and so openly mocke the worlde: If this Ceremonie be good, why dooth he breake it: If it be ill, why woulde he haue vs to keepe it? The gheasse, that M. Hardinge vseth herein, seemeth very simple: Pope Sergius diuised these Mystical meanings, seven hundred yeres after the Apostles time: Ergo, this order of Breakinge came from the Apostles.

M. Hardinge. The 3. Diuision.

Nowe that this custome, or Mystical Ceremonie, was not first ordeined by Sergius, for ought that can be gathered, but of him expounded onely touchinge the Myserie of it, as vsed before his time, from the beginninge of the Church, no one Auncient Councel, or Authour founde, vpon whome it may be Feathered, of good reason, si the it hath (as) generally bene obserued, we may referre the Institution of it to the Apostles: and that accordinge to the minde of S. Augustine, whose notable saynge for that behalfe is this. Quod Vniuersa tenet Ecclesia, nec in Concilijs constitutum, sed semper re-

pp 2

tentum

Durandus lib.  
4 Cap. 53.

1 Corin. 14

De Conse. Dist. 2.  
Triforme. In  
Glosa.

The. 184. Vn-  
truth. For it was  
neuer generally  
obserued.



tenum est, non nisi autoritate Apostolica traditum, rectissime creditur. VVhat, saith he, the Vniuersal Church keepeth, neither hath beene ordeined in Councelles, but hath alwaies bene obserued: of good right we beleue, it hath bene deliuered (to the Church) as a Tradition, by the auctoritie of the Apostles.

To conclude, if any sparke of Godlinesse remaine in our deuiued Countreimen, and brethern, they wil not scorne, and dispise this Auncient Ceremonie of Ordinge the Sacrament in three partes at the Blessed Sacrifice of the Masse, whereof any occasion of euill is not onely not ministred, but rather contrary wise, whereby we are admonis bed, and stirred to tender our owne soule healtie, and to render thanks to God, for the greate benefice of our Redemption.

The B. of Sarisburie.

There is no mention made, neither in Olde Father, nor in Auncient Councel of this manner of breakinge of the Sacrament: Ergo, (saith M. Hardinge) It came firste vndoubtedly from the Apostles. The contrary hereof were mutche moze likely. For he might rather haue saide thus: There is no mention made of it in any Olde Father, or Councel: Therefore, it come not from the Apostles.

And, where as he saith: it hath bene euery where vniuersally obserued, It is a greate vntueth: as, God willinge, it shal appeare. And therefore S. Augustines rule serueth nothinge to this purpose.

For first, as M. Hardinge is deceiued in the manner of Breaking, so is he also deceiued in the quantitie of the Bzeade, imagininge, it was a little thinne rounde Cake, sutch as of late hath bene vsed in the Church of Rome: VVhicke (Durandus saith) must be rounde like a Pennie: either bicause Iudas betraied Christe for some like kinde of Coyne: or, bicause it is written, Domini est Terra, & plenitudo eius, The Earthe is the Lordes, and the fulnesse thereof. But indeede it was a greate Cake, so large, and so thicke, that al the Congregation might receiue of it. Durandus himselfe saith: In Primitiua Ecclesia offerebant Vnum Magnum Panem, & omnibus sufficientem: quod adhuc Græci seruare dicuntur: In the Primitive Church they offered one Greate Cake, that was sufficient for al the people: whiche thinge, they say, the Greekes doo continue to this. In Chrysostomes Liturgie, or Communion, wee see bothe the forme of the Bzeade, & also the order of Cutting, or Diuiding it with a knife. Centianus Peruetus in the Description thereof, saith: Est Panis Crassus, & Fermentatus, & Figura propemodum sphaerica: It is a Thicke Cake, and Leauened, and of forme in manner rounde. It appeareth by S. Gregorie, that it was a Greate Cake, sutch as men vsed commonly at their Tables: whiche thinge appeareth also, by that the Heretiques called Artotyrite, added Cheese vnto it: and so ministred the Communion in Bzeade, and Cheese. And Paulinus sendinge sutch a Cake vnto S. Augustine, sent also this grætinge withal: Panem vnum, quem vnauinitatis indicio misimus Charitati tue, rogamus, vt accipiendo benedicas: This one loafe, or Cake, whiche I haue sent vnto you in token of vnitie, I beseeche you, receiuinge the same, to blisse it. And perhaps Ignatius in respecte hereof saide: Vnus est Panis pro omnibus Fractus: There is one loafe, or Cake Broken for al. And S. Basile, Idem est virtute, siue vnam partem quis accipiat a Sacerdote, siue plures partes simul: It is al one in effecte, whether a man take one onely parte of the Priest, or many partes together. It is likely, he vseth these wordes, Parte, and Partes, in respecte of one whole. Durandus saith: That in his time, the Priest in some Churches Diuiding the Sacrament into three portions, receiued one himselfe, and ministred the other two to the Deacon, and Subdeacon. The like is recozded by Alexander de Hales, and sundrie others. Al this M. Hardinge dissembleth, and passeth by, and seeth nothinge, but a Popish Ceremonie.

Powe, this Cake beinge so large, so thicke, and so massie, and hable to suffice so many, wee may not wel thinke, that the Prieste coulde conveniently diuide it into

Durandus. li. 4. in  
Sexta parte Canonis.

Durand. li. 4.  
cap. 55.

Liturgia Chry-  
sostomi.

Centian. Herue-  
tus in S. Germa-  
ni rerū Eccle.  
Theoria.

Gregor. Dialog.  
li. 4.

August. ad  
Quodvultdeū.  
Epiphanius.

Iner Epist. Au-  
gustini. Epist. 31.

Ignatius ad  
Philadelphien.

Basilus ad Ca-  
sariam Patri-  
am.

Durand. li. 4.  
cap. 15.

Alexan. de Ha-  
les in 4. q. 37.

into three partes, and receiue al alone. But rather, as I haue already saide, the Breakeinge thereof, is an inuincible proufe of the holy communion, and a manifest Condemnation of *M. Hardinges Priuate Masse*. For it was not diuided into partes, to the ende to signifie these *Mytical Fantasies*, that *M. Harding*, and others haue imagined: but to be Distributed, and deliuered to the people. *Clemens Alexandrinus* saith: *Eiam Eucharistiam, cum quidam, ut mos est, diuiserint, permittunt unicuique ex populo, partem eius sumere*: After that certaine (that is, the Priests) haue Diuided the Sacrament, they suffer euery of the people to take a portion of it. So *S. Augustine* saith: *Ad Distribuendum communicatur*: It is Broken, that it may be Distributed. And againe, *Confringunt oblationes in Eucharistiam*: They Diuide the Oblations into the Sacrament (that the people may Communicate). So *Dionysius*: *Vellatum Panem in multa concidens, & unitatem Calicis omnibus imperiens*: Diuidinge the Breade, that stood cooered, into many partes, and deliuering the Vnitie of the Cuppe vnto al the people. In *S. Basiles Communion*, taken out of the *Syriack Tongue*, it is written thus: *sacerdos frangit, & Signat: Diaconus proclamat, Communionem*: The Priest Breaketh, and Signeth (the Sacrament): The Deacon crieth also wise, The Communion. And what needeth the witness of so many? *S. Paule* saith: *Panis, quem Frangimus, nonne Communicatio Corporis Christi est*: The Breade, that wee Breake, is it not the Communication of the Bodie of Christ? *Whiche Wordes Anselmus expoundeth* thus: *Panis, quem nos Sacerdotes Frangimus, & quem vnu in multas partes Diuidimus, ad designandam Charitatem accipientium*: The Breade, that we being Priests doo Breake, and whiche Breade, beinge one Cake wee Diuide into many portions, to expresse the lone (or vnitie) of the receiuers. Likewise *Lorichius*: *Panis, quem Frangimus, Participatio Domini est: hoc est, Fractio significat, nos esse vnum Corpus*: The Breade, that we Breake, is the Participation of the Lorde: that is to say, The Breakeing signifieth, that al wee are one Bodie. It appeareth hereby, that the Sacrament was thus Diuided into partes, not to the intent wee should thereby learne new *Mysteries*, but that the people might receiue it.

To be shorte, This Ceremonie of three Portions so Broken, and so receiued, cannot be founde, neither in the Scriptures, nor in any of the *Olde Fathers*, or Councelles: It beareth witness bothe against Transubstantiation, and also against *Priuate Masse*: The best learned of that side cannot yet agree, neither whence it sprang first, nor what it meaneth: The people neither seeth it, nor knoweth it: They them selues, that so highly woulde seeme to saueur it, contrary bothe to *Sergius Decree*, and also to his *Mytical Exposition*, in their *Masses dayly*, and openly are bolde to breake it. Now hast thou, good Christian Reader, here of indifferently to iudge, whether *M. Hardinge*, or his Countreimen be deceiued. Verily *S. Augustine* saith, If the Causes, that first moued, and leadde men to diuise such Ceremonies, can hardly, or not at al be knownen, when so euer oportunitie is offred, let them be rent of, and abolished without staggering.

FINIS.

*Clemens Alex-  
andrin. Stromat.  
li. 1.*

*Augustin. ad  
Paul. n. Epist. 59.  
August. ad*

*Quod uult deum  
Ec Ophitis.*

*Dionysius Eccl.  
Hierar. Cap. 3.  
Liturgia Basilij*

*1 Corin. 10.*

*Anselmus in  
1 Corin. 10.*

*Lorichius de  
Missa pub. pro-  
rog. li. 3.*

*Augustin. ad La-  
nuar. epist. 119.*



## THE XII. ARTICLE,

OF FIGURE, SIGNE, &amp;c.

The B. of Sarisburie.

**O**r that, whosoever had saide, The Sacrament is a Figure, a Pledge, a Token, or a Remembrance of Christes Bodie, had therfore been iudged for an Heretique.

M. Hardinge. The 1. Division.

In this Article wee doo agree with M. Iuel in some respects. For wee confesse, it cannot be avouched by Scripture, auncient Counsell, doctour, or example of the primitive Church, that who so ever had saide the sacrament is a Figure, a Pledge, a Token, or a Remembrance of Christes Bodie, had therfore been iudged for an Heretike. (18) No man of any learning ever wrote so vnlearnedly. Much lesse to impute heresie to any man for saieinge thus, hath been any of the highest mysteries, or greatest keies of our religion. With whiche vntruth M. Iuel goeth aboute to deface the trueth. Vvherefore this Article seemeth to have been put in either of malice to warde the Church, or of ignorance, or oneh to fille up the heape, for lacke of better stuffe. Perusing the workes of the auncient, and learned Fathers wee finde, that oftentimes they cal the Sacramente a Figure, a Signe, a Token, a Mysterie, a samplar. The wordes of them used to this purpose in their learned tongues are these, Figura, Signum, Symbolum, Mysterium, Exemplar, ἀντίτυπον, Imago, &c. By whiche they meane not to diminyshe the trueth of Christes Bodie in the Sacrament, but to signifie the secreete manner of his Beinge in the same.

The B. of Sarisburie.

It appeareth, that these mennes Doctrine is mutche mutable, and subiecte to change. For notwithstandinge they be now grown into some better likinge of these termes, Figure, Signe, Signification, Token, &c. Yet not longe sithence they seemed, to be otherwise resolu'd: and thought them selues hable to allege Theophylactus, Damascenus, Euthymius, and other greates mater, to disprove y same. D. Constal, the more to make the mater odious, saith thus, If the Sacrament be a Figure of Christes Bodie, then was a Figure Crucified for vs, and not Christ. And what so ever they were, that used this worde, Figura, in this mater of the Sacrament, D. Steuin Cardiner scornefully calleth them, Figuratores, Figurers. And M. John White, late Schoolemaister, and after Bishop of Winton writeth thus, in greates scozne against that most Reuerende learned Father D. Peter Martyr, touchinge y same: Audio mille locis Corpus: non audio (Petre) Signa, Troposq, tuo nec Symbola nara cerebro: I here Bodie, Bodie, in a thousande places: But of signes, Figures, Tokens, that came onely out of thy heade, I heare nothinge. Whiche wordes notwithstandinge, in al the Ancient learned Fathers, by M. Hardinges owne Confession, if he had had eares to heare, he might haue heard. Therfore it was neither Malice, nor Ignorance, nor Increase of heape, nor Wante of other stuffe, but the sondenesse, and folie of M. Hardinges side, that added this Article to the rest.

But, soz as mutche as many, either of simplicitie, or of the greates reuerence, they beare towards that holy Mysterie, haue perswaded them selues, that Christes wordes touchinge the Institution thereof, must of necessitie be taken plainly, and as they sounde, that is to say, without Figure: and soz as mutche also, as S. Augustine saith, It is a dangerous mater, and a servitude of the soule, to take the Signe in sleede of the thinge, that is Signified, Therfore to avoide confusion, least the Simple be deceiued, taking one thinge for an other, I thinke it necessarie, in few wordes, and plainly to touche, what the Ancient learned Fathers haue wrytten in this behalfe.

And

The. 185. Vn-  
trueth. For M.  
Hardinges owne  
felowes haue  
both taught so,  
and wrytten so:  
and therefore  
vnlearnedly.

Cuthbert. Tomst.  
de Eucharist. li. 1.

Marcus Con-  
stantinus.

Augustine de  
Doctrina Chri-  
stiana. li. 3. ca. 5.



And, to passe by, that Chyſte him ſelf ſaith, Doo this in my Remembrance: And, that S. Paule ſaith, Ye ſhal declare the Lordes Deathe vntil he come: And likewiſe, to paſſe by a greate many other Circumſtances, whereby the trueth hereof may ſome appeare, The nature, and meaninge of a Sacrament of the Olde Fathers is thus defined: Sacramentum eſt Sacrum Signum: A Sacrament is a Holy Token: Whiche Definition is common, and agreeth indifferently to al Sacramentes. Therfore S. Auguſtine ſaith: Signa, cum ad res Diuinas pertinent, Sacramenta appellantur: Signes, when they be applied vnto Godly thinges, are called Sacraments, And the cauſe, why Sacramentes are ordeined, is this: That by meane of ſutche Viſible, and Outwarde thinges, we maie be leade to the conſideration of Heauenly thinges. Therefore Dionyſius ſaith: Nō eſt poſſibile animo noſtro, ad immaterialem illam aſcendere Caeleſtium Hierarchiarum contemplationem, niſi ea, quae ſecundum ipſum eſt, materiali manuſductione viatur: It is not poſſible, for our minde, to liſte vp it ſelfe to the ſpiritual contemplation of Heauenly thinges, unleſſe it haue the Corporal leading of ſutche natural thinges, as be aboute it. Likewiſe againe: Nos Imaginibus Senſibilibus, quantum fieri poteſt, ad Caeleſtes contemplationes adducimur: By Senſible Images, we are leade, as much as may be, to Heauenly contemplations. And, touching this holy Myſterie of Chyiſtes Bodie, and Blood, the cauſe of the Inſtitution thereof was, as Chyſtoſtome ſaith, to keepe vs ſtil in Remembrance of Chyiſtes greate benefite, and of our Saluation. Whiche thinge S. Hierome openeth in this ſorte: Vltimam nobis memoriam reliquit. Vt ſi quis peregre proficiſcens, aliquod pignus apud eum, quem diligit, relinquit: vt, quociens illud viderit, poſit eius beneficia & amicitiam memorari: quod ille, ſi perfecte dilexit, non poteſt videre ſine ingenti dolore, & ſine ſletu: He leaſte vnto vs his laſt Remembrance. As if a man goinge a farre journey, leaue a token with his frende, to the ende that he ſeeinge the ſame, may Rememler his benefites, and his frendſhip: which token that frende, if he loue vnto ſainedly, cannot ſee without greate motion of his minde, and without teares. So ſaith S. Baſile: Quid vilitatis habent haec Verba? Nempe, vt Edentes, & Bibentes, perpetuo memores ſimus eius, qui pro nobis mortuus eſt, ac Reſurrexit: VVhat profite haue theſe wordes: Verily, that wee Eatinge, and Drinkinge, may euermore be mindeſul of him, that died for vs, and roſe againe. So S. Ambroſe: Quia morte Domini liberati ſumus, huius rei memores, in Edendo, & Potando, Carnem, & Sanguinem, quae pro nobis oblata ſunt, Significamus: Becauſe wee are made free by the Death of our Lorde, beinge mindeſul thereof, in Eatinge, and Drinkinge, wee Signifie the Pleaſure, and Bloude, that Chyiſte offered for vs. Wylgen expoundinge theſe wordes of Chyiſte, Onleſſe ye Eate the Pleaſure of the Sonne of Man, &c. ſaith thus: Agnoſcite, Figuras eſſe, quae in Diuinis voluminibus ſcriptae ſunt: & ideo tanquam ſpirituales, & non tanquam Carnales examinate, & intelligite ea, quae dicuntur. Nam, ſi quaſi Carnales iſta ſuſcipitis, laedunt vos, non alunt: Know ye, that theſe be Figures written in the Holy Scriptures: and therefore examine, and Underſtande ye the thinges that be ſpoken, as men ſpiritual, and not as Carnal. For if ye take theſe thinges, as Carnal men, they hurte you, and ſeede you not. Tertullian expoundeth Chyiſtes wordes in this wiſe: Hoc eſt Corpus meum: hoc eſt, Figura Corporis mei: This is my Bodie: That is to ſay, This is a Figure of my Bodie. S. Ambroſe ſpeakinge of the Sacrament of Chyiſtes Bodie, uſeth oftentimes theſe termes, a Figure, a Similitude, a Signe, a Token of Chyiſtes Bodie. S. Auguſtine, beſide infinite other places, ſaith: Chyiſtus adhibuit ludam ad Conuiuium, in quo Corporis ſui Figuram Diſcipulis ſuis commendauit: Chyiſte tooke Iudas vnto his Table, whereat he gaue vnto his Diſciples the Figure of his Bodie. And wrytinge againſt the Heretique Adimantus, he ſaith: Non dubitauit Dominus Dicere, Hoc eſt Corpus meum, cum daret Signum Corporis ſui: Our Lorde doubted not to ſay, This is my Bodie, when he gaue a Token of his Bodie. So Chyſtoſtome: Si mortuus Chyiſtus non eſt, cuius Symbolum, ac Signum, hoc Sacramentum eſt: If Chyiſte died not, whoſe Signe, and whoſe Token, is this Sacrament: So S. Hierome: In Typo Sanguinis ſui, non obtulit Aquam, ſed Vinum: In token

1. Corin. ii.

De Con. diſ. 2.  
Sacrificium.Auguſtin. de Ci-  
uitate Dei. li. ix.  
ca. 5.Auguſtin. ad  
Marcellinum  
Epiſt. 5.Dionyſius Cae-  
leſtis Hierar.  
cap. 1.Dionyſius Ec-  
cleſiaſt. Hierar.  
ca. l. dīōthtōc  
ēi xōōi.Ad populum  
Antioche. ho. 61.  
Hoc facite in  
memoria bene-  
fici mei, ſalutis  
veſtre.Hieronym. in  
1. Corin. ca. ii.  
Baſilius de Bap-  
tiſmate.  
Ambroſius in  
1. Corin. ca. ii.Origen. in Le-  
uiticum. hom. 7.Tertullian. con-  
tra Marcionem,  
li. 4.Ambroſius de  
Sacta. li. 4. ca. 5.Auguſtin. in  
Pſalm. 3.Auguſtinus co-  
tra Adimantū,  
cap. 12.Chyſtoſtom. in  
Matthae. hom. 83.

of Hieronym. ad.



versus Iovinianum. li. 2.

of his Bloude, he offered not Water, but Wine.

I leave other like Authorities welneare infinite. These fewe may suffice for a taste. This was the Olde Fathers manner of writinge: neither was there any man then, that ever controlled them therfore, or called them Figurers.

M. Hardinge. The 2. Division.

For the better understandinge of suche places, where these termes are used in the mater of the Sacrament, the Doctrine of S. Augustine In Sententijs Prosperi, maye serve very wel, which is thus. Hoc est quod dicimus, quod omnibus modis approbare contendimus, Sacrificium Ecclesie duobus confici, duobus constare, visibili Elementorum Specie, & invisibili Domini nostri Iesu Christi Carne & Sanguine: Sacramento, (id est, externo Sacro Signo) & re Sacramenti, id est, Corpore Christi, &c. This is that we saie, (saith he) whiche by al meanes

We goe aboute to proue, that the Sacrifice of the Church is made of two thinges, and consisteth of two thinges, of the Visible shape of the elementes (whiche are Breade and VVine) and the invisible Eleashe and bloude of our Lorde Iesus Christe: Of the Sacrament, (that is the outward Signe) and the thinge of the Sacrament, to witte, of the Bodie of Christe, &c. By this we vnderstande, that this Word of (Sacrament) is of the Fathers two waies taken. First for the whole substance of the Sacrament, as it consisteth of the outward Formes, and also withal of the very Bodie of Christe verily presente, as S. Augustine saith, the Sacrifice of the Church is to consist (186) of these two. Secondly, it is taken so, as it is distincte from that hidden, and diuine thinge of the Sacramente, that is to saie, for the outward Formes onely, whiche are the Holy signe of Christes very Bodie presente vnder them contained. VVherof we must gather, that when soeuer the Fathers doo call this most excellent Sacrament, a Figure; or a Signe, (187) they woulde be vnderstanded to meane none other wise, then of those outward Formes, and not of Christes Bodie it selfe, whiche is there presente not Typically, or Figuratively, but Really, and Substantially. Onlesse perhaps respect be had, not to the Bodie it selfe present, but to the maner of presence, as sometimes it happeneth.

So is S. Basile to be vnderstanded, in Liturgia, callinge the Sacrament, Antitypon, that is, a samplar, or a Figure, and that after Consecration, as the Copies that be now abroad, be founde to haue. So is Eustathius to be taken, that greate learned Father of the Greeke Church, who so constantly defended the Catholique faith against the Arians, cited of Epiphanius, in 7. synodo. Albeit concerninge S. Basile, Damascene, and Euthymius, like wise Epiphanius in the seconde Nicene Council, Acti. 6. and Marcus Ephesius, who was presente at the Council of Florence, woulde haue that place so to be taken before Consecration. (188) As S. Ambrose also, callinge it a Figure of our Lord's Bodie and Bloude, li. 4. De Sacramentis cap. 5.

The B. of Sarisburie.

M. Hardinge, as he is content to yelde to these names, Figure, Signe, Token, &c. so he addeth thereto an Exposition of his owne, sutch, as, I beleue, he canne hardly finde the like in any Ancient Father. Therfore it must be sutch a Figure, not as the Olde Doctors, and learned Fathers haue at any time used, but sutch, as M. Hardinge canne best imagine: and therfore now, not the Olde Doctors, but M. Hardinges selue Figure. In deepe Tertullian saith he: Hæretici nudas voces coniecturis, quod volunt rapiunt: Hæretiques by their Coniectural Cheasses, drawe bare woordes whither they liste, with sutch additions, & twisted Perretique Personages was contented to graunte Christe to be God: but by his lewde Exposition he made him no God. For thus he saide: Nō inuideo Christo Diuinitatē suam: Hoc & ego fieri possum, si volo: It greeneth me not, to confesse Christe to be God: I mee selfe can be God too, if I liste. The Pelagian Heretiques, notwithstandinge they were the enimies of Goddes Grace, yet beinge forced by disputation, and conference, were contente to yelde, and to confesse the Grace of God. But by their phantastical Exposition, in the ende they

The. 186. Vn-trueth. For S. Augustine neuer saide so.

The. 187. Vn-truth. For none of the learned Fathers euer called the outward Forme a Sacramente.

Christes Bodie it selfe is a Figure.

The. 188. Vn-trueth. For S. Ambrose saith: Post Consecrationem Corpus Christi significatur.

Tertull. contra Marcionem. li. 4.

Cyrellus. li. 5. Ca. 14.

Augustin. ad Innocentium. li. 95.

they made it no Grace at al. In like manner *M. Hardinge*, notwithstanding he be  
dividen by force, to confesse the name of Figure, yet, as he gloaseth it, with his co-  
lours, in dede he maketh it no Figure. Sometimes, he saith, it is a Figure of  
Christes Bodie secretly beinge there: Sometimes, it is a Figure of the life to  
come: Sometimes, Common Breaðe is a Figure: Sometimes, the Accidente,  
and outwarde Foyme of Breaðe is a Figure: Sometimes, Christes Bodie In-  
uisible, is a Figure of Christes Bodie Visible: Al hitherto *M. Hardinge*. Some-  
times also, it is a Figure of the Churche: So saith *Hosius*: Sacramenta nostra sunt

In Confessione  
Petri & Pauli.  
ca. 39.

quodammodo per Figuram, ipsum Corpus Christi, cuius Sacramenta sunt, id est, Ecclesia:  
Our Sacramentes are in a manner, by a Figure, the very Bodie of Christe, whereof they be Sa-  
cramentes: That is to say, Our Sacramentes be the Churche. Thus many waies these  
menne have sought, to make by a new kinde of Figure, sutch as neither Gram-  
marian, nor Rhetorician, nor Divine ever understode before. Significat: It signi-  
fiet, is as mutche to say, saith *M. Hardinge*, as, Continet, It containeth, It is a Figure,  
that is to say, It is the thinge it selfe: It is a Figure, that is in conclusion, It is no Figure.  
Yet al these Figures in the ende be not sufficient to expounde one Figure. Truth  
is ever certaine, and simple: contrariwise falseheade is doubtfull, and double.

How mutche better were it, for these men to speake so, as the Olde learned Fa-  
thers were contente to speake: *S. Augustine* saith: De signis differens hoc dico,  
nequis in eis attendat, quod sunt, sed potius quod signa sunt, hoc est, quod significant:  
Reasoninge of Signes, I say thus: let noman consider in them, that they be, but rather & they  
be Signes, that is to say, that they doo signifie. Againe he saith: Cavendum est, ne Fi-  
guratam orationem ad Literam accipias. Ad hoc pertinet, quod Apostolus ait, Litera oc-  
cidit: Wee must beware, that wee take not a Figurative speache according to the Letter. For  
thereto it pertaineth, that the Apostle saith, The Letter killeth. *S. Hierome* saith:  
Quando dico Tropica locutionem, doceo, verum non esse, quod dicitur, sed Allegoriae  
nubilo Figuratum: VVhen I name a Figurative speache, I meane, that the thing, that is spo-  
ken, is not true, but fashioned under the Cloude of an Allegorie. Likewise *Chrysostome*:  
Non alienum oportet esse Typum a Veritate: alioqui non esset Typus: Neque omnino  
adequarei Veritati: alioqui & veritas ipsa foret: The Figure may not be farre of from the  
Truthe: otherwise it were no Figure: Neither may it be eauen, and one with the Truthe: Or  
therwise it woulde be the Truthe it selfe, and so no Figure.

*Augustin. de  
doctrina Chri-  
stiana li. 2. ca. 1.  
Augustin. de  
doctr. Christi-  
ana lib. 3. ca. 5.  
Hieronym. in  
Apologia contra  
Rufinum.  
Chrysost. in Di-  
ctum Apostoli,  
Patres nostri  
omnes &c. vlti-  
mo.*

These thinges considered, it may soone appeare, how faithfully, and how wel  
to his purpose *M. Hardinge* allegeth this place of *S. Augustine*: Hoc est, quod di-  
cimus &c. This is it, that wee say, whiche wee goe about by al meanes to proove, that the Sa-  
cristie of the Churche is made of twoo thinges, and standeth of twoo thinges: of the Visible  
Kinde (or Nature) of the Elementes, and of the Inuisible Fleashe, and Bloude of our Lorde  
Jesus Christe: Of the Sacrament, the outwarde Holy signe, and the thinge of the Sacra-  
ment, whiche is the Bodie of Christe. Hereof *M. Hardinge* geathereth, that the Bo-  
die of Christe lieth hidden under the Accidentes. *S. Augustines* wordes be true:  
But *M. Hardinge* with his gheasses is mutche deceiued. For of this worde, Specie,  
he concludeth, that the Substance of Breaðe is gonne, and nothings remaininge,  
but onely Accidentes: and of this worde, Inuisibili, he geathereth, that Christes  
Bodie is there Really inclosed. And so he maketh a Commentarie farre blinde  
his terte.

*De Conse. Dist. 1.  
Hoc est.*

But what woulde he haue saide, if he had seene these wordes of *S. Hierome*:  
Venit Philippus: Ostendit ei Iesum, qui Clausus Latebat in Litera: Philip came: and shewed  
him Iesus, that lay hidden in the Letter. Of these wordes in the Seconde Council of  
Nice: Christus ipse habitat in ossibus mortuorum: Christe him selfe dwelleth in Deade  
mens Boanes. Of these of *Angelomus*: Deus pater Filium suum vnigenitum in Li-  
tera Legis, Iudeis nescientibus, absconditum habuit: God the Father had his onely begot-  
ten Sonne Iesus Christe, hidden in the Letter of the Lawe, the Jewes not knowinge it.

*Hieronym. ad  
Paulinum.  
Concil. Nicen.  
Aelio.  
Angelomus in  
Regum. Ca. 22.*

Woulde



August. in Io-  
han. Tractatu.  
46.  
August. Citatur  
a Beda. 1. Cor. 10.  
Chrysostom. in  
1. Corin. hom. 7.  
Origen. in E-  
pist. ad Roman.  
li. 4. ca. 4.

August. contra  
aduersariū leg.  
et Prophet. li. 2.  
Ca. 5.

Augustin. De  
Baptismo, Con-  
tra Donatist.  
li. 1. ca. 15.

Ambrosius de  
iis qui in iuan-  
tur. Ca. 9.

Augustin. in Io-  
han. tracta. 26.

Augustin. Citatur  
a Beda. 1.  
Corin. 10.  
Chrysostom. in Mat-  
tha. hom. 83.

Woulde he of these woordes conclude, that Christe is Really hidden, either in deade mens Boanes, or in the Prophete Gate, or in the Letter of the Lawe: Certainly S. Augustine speaketh not one Woorde, neither here, nor els where, nei-  
ther of Accidentes without Subiecte, nor of any Real Presence. And al be it his woordes here be not very darke, yet in other places both often, and plainly, he expoundeth him selfe. For thus he saith: Myſteria omnia Interioribus Oculis videntur, id est, Spiritualiter: Al Myſteries muſte be conſidered with the Inner Eies, that is to ſay, Spiritually. And againe: In Sacramentis aliud videtur, aliud intelligitur: In Sacramentes wee ſee one thinge, and wee vnderſtande an other thinge. So Chrysostome ſpeaking of the Water of Baptisme: Ego non aspectu iudico ea, quae videntur: The thinges, that be ſeene in Baptisme, I conſider not with my Bodily eie. So likewise Origen: Bene Circumſionem Signum appellauit, quia & in ipſa aliud videbatur, aliud intelligebatur: He called Circumſion rightly a ſigne, for that in it one thinge was ſeene, and an other thinge was vnderſtanded. Thus in Sacramentes wee ſee one thinge with our eye, and an other thinge with our minde. With our Bodily eie wee ſee the Breade: with our Faith we ſee the Bodie of Chriſte. Thus the Sacrament conſiſteth of two partes: Of the whiche the one is befoze our Eies, the other in Heauen: and ſo the one Viſible, and the other Inuiſible. So ſaith S. Augustine: Non oportet eſſe contentum ſuperficie Literae, ſed ad intelligentiam peruenire: V Vee may not ſtande content with the outwarde ſight of the letter, but muſt goe farther vnto the meaning. S. Augustine meaneth not by theſe woordes, that the vnderſtandinge of the Scriptures lieth Really hidden vnder the Letter. He him ſelfe better expoundeth his owne meaninge in this wiſe: In veteri Testamento occultabatur nouum, quia occulte ſignificabatur: The New Teſtament was hidden in the Olde: becauſe it was ſecretely (or Inuiſibly) ſignified in the Olde.

Now let vs examine the groundes of M. Hardinges gheſſes. S. Augustine nameth Viſibilem Speciem, the Viſible kinde of the Elementes: Ergo, ſaith M. Hardinge, he meaneth onely the Accidentes, or our warde Formes of Breade, and Wine, and not the Subſtance. The weakenesse of this Conclusion proceedeth of the miſvnderſtandinge of the Termes. For S. Augustine in this place, vſeth not this woorde (Species) for the outwarde ſhew, but for the very Subſtance of the thinge it ſelfe. So S. Ambrose ſaith the twiſe togeather in one place: Sermo Dei Species mutat elementorum: The woorde of God changeth the Kindes of the Elementes. And againe: Antequam benedictionem alia Species nominatur: Before the Conſecration it is called an other Kinde. In theſe and other like places, M. Hardinge cannot wel ſay, that, Species, ſignifieth an Accident, or outwarde ſhewe.

Neither doothe this woorde, Viſible, impoſite any ſutche External Foyme, as is here imagined: But onely excludeth the Bodie of Chriſte, whiche is in Heauen, Inuiſible to our Bodily eies, and Viſible onely to the eies of our Faith. And ſo the Water in Baptisme is called Forma Viſibilis, a Viſible Kinde, or Elemente, accordinge to the general Deſinition of al Sacramentes. So S. Augustine ſaith, Aliud Iudaei habebant, aliud nos: ſed ſpecie Viſibili, quod tamen idem Significaret: The Jewes had one thinge (for their Sacrament) & wee an other: in deede of an other Viſible Foyme, or Kinde, whiche notwithstandinge ſignified the ſame thinge, that our Sacrament doth ſignifie. Likewise he ſaith: Quod videtur, Speciem habet Corporalem: quod intelligitur, fructum habet Spiritualem: The thing, that wee ſee, hath a Corporal ſhewe: but the thinge, that wee vnderſtande, hath fruite Spiritual. And in this ſenſe Chrysostome ſaith of the Sacrament of Baptisme: Chriſtus in ſenſibilibus Intelligibilia nobis tradidit: Chriſte in ſenſible thinges, hath geuen vs thinges Spiritual.

By theſe wee ſee bothe M. Hardinges groſſe erreure, and alſo, for what cauſe y Olde godly Fathers cal Chriſtes Bodie Inuiſible: That is, for that, beinge in Heauen



Heauen, we see it with our Faith, with our minde, and with the eyes of our vnderstandinge. Neither make M. Hardinge of this worde, Inuisible, reason thus, as he seemeth to doe: Christes Bodie is Inuisible: Ergo, it lieth hidden vnder Accidentes.

For S. Ambrose in like phrase of wordes, speaketh thus of Baptisme: Sacri Fontis vnda nos abluit: Sanguis Domini nos redemit. Alterum igitur Inuisibile, alterum Visibile testimonium Sacramenti consequimur Spirituali: The VVater of the Holy Fonte hath washed vs: Christes Bloude hath redeemed vs. Therefore by a spiritual Sacrament we obtayne two Testimonies: the one Inuisible, the other Visible. Here S. Ambrose saith: Christes Bloude in Baptisme is Inuisible. Yet may we not conclude thereof, that Christes Bloude is hidden vnder the Accidentes, or Shewes of Water. So Origen saith: Baptismus Iohannis videbatur: Christi Baptismus est Inuisibilis: Iohns Baptisme was scene: But Christes Baptisme is Inuisible.

Ambrosius de Spiritu sancto lib. 3.

Origen. in Lucam. homi. 24.

And, notwithstandinge al these thinges be plaine to any man, that hath eyes to see, yet that the weakenes, and folies of these shiftes may thoroughly appeare, let M. Hardinge shewe vs wherein, & in what respects, his naked shewe of formes, and Accidentes canne be the Sacrament of Christes Bodie. For thus he saith, and doubleth, and repeteth the same, and maketh it the state, and grounde of this whole Treatie.

The Signe, or Signification of this Sacrament, as S. Cyprian saith, standeth in Refreshinge, and feedinge. So saith Rabanus Maurus: Quia Panis Corporis Cor confirmat, ideo ille congruenter Corpus Christi nuncupatur: Et, quia vinum Sanguinem operatur in Carne, ideo illud ad Sanguinem Christi refertur: Because Breade confirmeth the harte of the Bodie, therefore it is conveniently called the Bodie of Christe: And because wine woorketh Bloude in the Fleashe, therefore it hath relation to the Bloude of Christe. Likewise because Water washeth away the soile, and filth of the Bodie, therefore, as Gregorie ppsene saith, Christe appointed it to the Sacrament of Baptisme, to signifie the Inwarde VVashinge of our Soules.

Cyprian de Ceteris Domini. Rabanus Maurus. li. 1. cap. 31.

Gregorius Nyssenus De sancto Baptismate. Mar. Antonius Constantinus ad obiect. 66.

Nowe, although M. Hardinge canne say many thinges, yet this thinge, I thinke, he wil not say, that our Bodies be seadde with his shewes, and Accidentes. Or, if he so saie, as in dede they are diuised so to saie, then wil the very Natural Philosopher reprove his folie. For the Philosopher saith, as in dede true it is, Ex iisdem nutrimur, & sumus: We consist of the same thinges, wherewith we are nourished. Therefore if M. Hardinge wil saie, The Substance of our Bodie is seadde with Accidentes, then must he likewise say, The Substance of our Bodie doth stande of Accidentes.

Hereof we may very wel reason thus: The Accidentes, or Shewes of Breade, and Wine feede not our Bodies, as Christes Bodie feedeth our soules:

Ergo, The Accidentes, and Shewes of Breade, and Wine, are not the Sacramentes of Christes Bodie. Contrary wise S. Cyprian, Irenaeus, Rabanus, and other Ancient Fathers saie, The Substance of the Breade feedeth our Bodie, &c.

Cyprian de Ceteris Domini. Irenaeus li. 4. ca. 34. Rabanus. lib. 1. cap. 31.

Ergo, The Substance of the Breade is the Sacrament of Christes Bodie. And againe, M. Hardinge standinge vpon this simple grounde, cannot possibly auoide many greates Inconueniences. For if the Shewes, and Accidentes be the Sacrament, then, for as much as in one Breade there be many Accidentes, as the Whitenes, the Roundnes, the Breadth, the Taste, &c. and euery such Accident is a Sacrament, he canne by no Close, or conuenance shifte him selfe, but in feede of one Sacrament, he must needs graunte a number of Sacramentes: and auoidinge one Figure, he must be diuised to confesse a great many Figures.

Touchinge S. Basile, M. Hardinge seemeth to confesse, that his bookes are disordred, and that nowe sette after Consecration, that sometimes was before:

and



and yet he sheweth vs not, who hath wrought this treacherie. I trowe, they haue corrupted, and falsified their owne booke.

But Basile calleth the Sacrament *ANISTUTOV*, that is, a Samplar, a Signe, or a Token of Christes Bodie befoze the Consecration: and so Damascenus, Euthymius, and one Epiphanius, and Marcus Ephesius, late wryters haue expounded it. Here, marke wel, good Reader, the Picensse, and curioistie of this people without cause. Soner then they will confesse, as the Ancient Catholique Fathers doo, that the Sacrament is a Figure of Christes Bodie, they are contente to saie: It is a Sacrament, befoze it be a Sacrament: and so a Figure, befoze it be a Figure. For how canne the Sacrament be a Sacrament, or what canne the bare Breade signifie befoze Consecration: Or who appointed, or commaunded it so to signifie?

*Ambrosius de  
is. qui initian-  
tur. Ca. 9.  
Ambrosius. I Co-  
rinth. II.*

But to leaue these *M. Hardinges* *Pelwe* Fantastical Doctours with their *ap-  
stical* Erpositions, *S. Ambrose* in his time thought it no Heresie to wryte thus: Ante Consecrationem alia Species nominatur: Post Consecrationem Corpus Christi Significatur: Before Consecration it is called an other Kinde: After Consecration the Bodie of Christe is signified. And againe: In Edendo, & Potando, Corpus & Sanguinem Christi, quæ pro nobis oblata sunt, Significamus: He saith not, Befoze Consecration, but even in receiuinge the Holy Communion, whiche he calleth, Eatinge, and Drinkinge, we signifie the Bodie, and Bloude of Christe, that were offered for vs.

Thus the Olde Fathers called the Sacrament a Signe, or Figure of Christes Bodie, after it was Consecrate. But befoze Consecration neither did they call it so, notwithstandinge these *Pelwe* Doctours iudgements to the contrarie, nor was there any cause, why they shoulde so call it. Yet were they not therefore counted Sacramentaries, nor maintainers of false Doctrine.

*M. Hardinge. The. 3. Division.*

*Christes Bodie is  
a Figure of the  
life to come:  
Prooued onely  
by the Portuise.*

And if it appeare strange to any man, that *S. Basile* shoulde calle the Holy Mysteries *Antitypa*, after Consecration, let him vnderstande that this learned Father thought good by that woorde, to note the greatesse of that mysterie, and to shewe a distincte condition of present thinges, from thinges to come. And this consideration the Church seemeth to haue had, whiche in publique praier after holy mysteries receiued, maketh this humble petition, *Vi quæ nunc in Specie gerimus, certarum Veritate capiamus*: That in the life to come we may take that in certaine truth of thinges, whiche now wee beare in shape, or shewe. Neither doo these wordes importe any preiudice against the trueth of the Presence of Christes Bodie in the Sacrament: but they signifie, and utter the moste principal trueth of the same, when as al our warde Forme, shape, shewe, Figure, Samplar, and couer taken away, wee shal haue the fruition of God himselfe in sight face to face, not as it were through a glasse, but so as he is in trueth of his Maiestie. So this woorde *Antitypon*, thus taken in *S. Basile*, furthereth nothinge at al the Sacramentaries false Doctrine against the trueth of the presence of Christes Bodie in the Sacrament.

*Sabbath  
tempor  
Mensis  
Septem*

*The B. of Sarisburie.*

*M. Hardinge* for feare of takinge, alreth, and thrusteth him selfe into sundrie formes: in like sorte, as the Olde Poetes imagine, that one *Proteus*, a luttie fellowe, in like case was wonte to do. Amonge other his strange diuises he saith, Christes Bodie is a Figure of the life, that is to come: and that he proueth onely by his portuise, without any other further Authority. But if a man woulde traueserise this *Pelwe* Erposition, how standeth *M. Hardinge* so wel assured of the same? What Scripture, what Doctoure, what Councel, what Warrant hath he, so to saie: Verily, that Christes Natural Bodie beinge nowe Immortal, and Glorious, shoulde be a Signe, or a Token of thinges to come, it were very strange, and

and wonderful: but that bare Formes, and Accidentes shoulde so Signifie, yet were that a wonder mutche moze wonderful.

The praiser, that is vttered in the Church, is good, and goodly, and the meaning therof very comfortable: That is, that al Veiles, and Shadows beinge taken away, wee may at laste come to the Throne of Glorie, and see God face to face. For in this life wee are full of imperfections: and as S. Paule saith: VVee knowe (ex parte) Vnperfectly: wee Prophecie vnperfectly. But, when that thinge, that is perfecte, shal come, then shal imperfection be abolished. Now wee see as through a seinge glasse in a riddle: but then wee shal see face to face. Therefore S. Augustine saith: Vita est Christus, qui habitat in Cordibus nostris: interim per Fidem: post etiam per Speciem: Christus is our life, that dwelleth in our hartes: in the meane while by Faith, and afterwarde by sight. So S. Ambrose: Umbra in lege: Imago in Euangelio: Veritas in celestibus: The shadowe was in the Lawe: the Image is in the Gospel: the Truth shalbe in the Heauens. So S. Basile: Nunc iustus bibit aquam viuentem: & posthac abundantius biber, quando adscribetur in Ciuitatem Dei: sed nunc in speculo, & in zigmate, per modicam comprehensionem rerum Celestium: tunc autem flumen vniuersum recipiet: Euen now the iuste man drinketh the Water of life: and hereafter he shal drinke the same more abundantly, when he shalbe receiued into the Cittie of God. Now he drinketh, as in a seinge glasse, or a riddle, by a smal vnderstandinge of Heauenly thinges: But then he shal receiue the whole streame. This is it, that the Church praieth for, that al imperfection sette aparte, our Corruptible Bodies may be made like vnto the glorious Bodie of Christe.

Hereof M. Hardinge seemeth to reason in this wise: Wee shal see God face to face: Ergo, Christes Bodie is Really Present in the sacrament. Or thus, Wee shal see God face to face: Ergo, The Sacrament Signifieth not Christes Bodie, but the life, that is to come. By futehe argumentes M. Hardinge confoundeth al the Sacramentaries false Doctrine.

M. Hardinge. The .4. Diuision.

And because our aduersaries doo mutche abuse the simplicitie of the vnlearned, bearinge them in hande, that after the iudgement, and Doctrine of thantient Fathers, the sacrament is (189) but a Figure, a Signe, a Token, or a Badge, and containeth not the very Bodie it selfe of Christe, for proufe of the same alleginge certaine their sayings vttered with the same termes: I thinke good by recital of some the chiefe such places, to shew, that they be vntruely reported, and that touching the Vertie of the Presence in the Sacramente, they taught in their daies the same Faith, that is taught now in the Catholique Church.

Holio Ephrem in a booke, he wrote to those, that wil searche the Nature of the sonne of God by mannes reason, saith thus: Inspice diligenter, quomodo sumens in manibus Panem, benedicit, ac frangit, in Figura immaculati Corporis sui, Calicemq; in Figura pretiosi Sanguinis sui Benedicit, & tribuit Discipulis suis; behold (saith he) diligently, howe takinge Breade in his handes, he blesseth it, and Breaketh it, in the Figure of his vnspotted Bodie, and blesseth the Cuppe, in the Figure of his precious Bloud, and geueth it to his Disciples. (190) By these wordes he sheweth the partition, diuision, or breakinge of the sacrament, to be doone no otherwise, but in the outward Formes, which be the Figure of Christes Bodie Present, and vnder them contained. Vvhiche Bodie now beinge glorious, is no more broken, nor parted, but is indiuisible, and subiecte no more to any Passion: and after the Sacrament is broken, it remaineth whole, and perfecte vnder eche portion.

The B. of Sarisburie.

It was abuse the simplicitie of the people, vttering plainely and simply the

By

two; des

1. Corin. 13.

Augustin. Epist. 120.

Ambrosius in Psalm 38. Basilus in Psalm 45.

The 189. vnto truth, ioined with a sleauder. The Former parte was neuer our Doctrine: The Seconde as yet was neuer proued.

Take th Breade. Blisseth It, Breaketh It. The 190. vnto truth, ioined with vnaduised Corruption of the Authour.



very wordes of the Ancient Fathers, than did the Fathers them selues likewise abuse the simple people: for that they of al others first uttered, and published the same wordes: and specially for that, they neuer qualified the same, with any of these *M. Hardinges* new Constructions:

*Gelasius contra  
Eutychem.  
Irenaeus li. 5.  
Iustinus Martyr  
Apologia 2.  
Ambrosius de ijs  
qui initiantur.  
Cap. 9.*

But if we abuse the people, speakinge in sutable wise, as the Olde Catholique Fathers spake so longe before vs, what then may we thinke of *M. Harding*, that commeth onely with his owne wordes, that wreasteth, and falsifieth the wordes of the Holy Fathers, and by his strange Expositions maketh them not the Fathers wordes: *Gelasius* saith: In the Sacrament there remaineth the Substance of Breade and V Vine: That is to saye, saith *M. Hardinge*, There remaineth the Accidentes of Breade and V Vine. *Irenaeus*, and *Iustinus Martyr* say, The Breade of the Sacrament, increaseth the Substance of our Fleashe: Their meaninge is, saith *M. Hardinge*, that the Accidentes of the Breade increase the Substance of our Fleashe. *S. Ambrose* saith: Post consecrationem Corpus Christi Significatur: After Consecration the Bodie of Chryste is Signified: *M. Hardinge* saith: No, not so: But after Consecration the life to come is Signified. Now iudge thou indifferently, good Reader, whether of vs abuse the simplicitie of the people.

Now let vs see how he handleth this good Olde Father *Ephrem*. In deede here he maketh the darkenesse light, and the light, darkenesse. For *Ephrems* wordes be so plaine, as nothinge can be plainer.

Chryste tooke Breade, and blisset it, and brake it, in Figure, or, as Chryste him selfe vttereth it, in Remembrance of his Blisset, and Unspotted Bodie. But *M. Hardinges* Exposition vpon the same is so peruerse, and so wilful, as if it were free for him, to glose, and fante what him listeth. *Ephrem* saith: Chryste tooke and brake Breade: *M. Hardinge* saith, Chryste brake Formes, and Accidentes, and brake no Breade. *Ephrem* saith, The Breade is a Figure of Chrystes Bodie: *M. Harding* saith: The Breade is no Figure of Chrystes Bodie. To be shorte, *Ephrem* saith, Chryste brake Breade in Figure, or Remembrance of his Bodie:

Ergo, saith *M. Hardinge*, Chrystes Bodie is there present, vnder the Forme of Breade. But he regarde hath he to the simplicitie of the people. Certainly *Ephrem* saith not, neither that the Formes, or Shewes be broken: nor that the same Formes be Figures of Chrystes Bodie: nor that Chrystes Bodie is presently in them contayned. And therefore *M. Hardinge* in his guileful construction of the same hath included greate Untrueth.

*M. Hardinge. The. 5. Division.*

The breakinge  
of Accidentes is  
a Figure.

Againe by the same wordes he signifieth that our waite breakinge to be a certaine holy Figure, and representation of the Crucifixeinge of Chryste, and of his Bloude sheddinge. whiche thinge is with a more clearenesse of wordes set forth by *S. Augustine*, In sententijs prosperi, Dum frangitur hostia, dum Sanguis de Calice in ora Fidelium funditur, quid aliud quam Domini Corporis in Cruce immolatio, eiusque Sanguinis de Latere effusio designatur? Whiles the Hoste is broken, whiles the Bloude is poured into the mouthes of the faithfull, what other thinge is thereby shewed, and set forth, then the sacrificinge of Chrystes Bodie on the Crosse, and the sheddinge of his Bloude out of his side? And by so dooinge the commandement of Chryste is fulfilled, Doo this in my Remembrance.

De Cons.  
Diss. 1.  
Dum in  
gim.

*The B. of Sarisburie.*

Here hath *M. Hardinge* founde out a new kinde of Figures, farre differinge from al the rest. The Breakinge of the Accidentes, saith he, is a token of the Breakinge of Chrystes Bodie: and this he thinketh him selfe wel hable to proue by certaine wordes of *S. Augustine*. Wherein notwithstandinge he finde but smal

small helpe in the terte, (for S. Augustine maketh no manner mention, neither of any Real, or Fleashly Presence, nor of Breaking of Forimes, or Accidentes) yet is he somewhat relieved by the Glofe. For the wordes thereof are these: Secundum hoc dices, Ipsa Accidentia frangi, & dare sonitum: Accordinge to this thou shalt say, that the very Accidentes, and Shewes are Broken, and geue a Cracke. Thus wee see, there is no inconuenience so greate, but these men can wel defende it.

But S. Augustine saith: Sanguis in ora Fidelium funditur: Ergo, saith M. Hardinge, Christes Bloude is there Presente. I marueile muche, where M. Hardinge learned this strange Logique. For S. Hierome saith he in like sorte: Quando audimus Sermonem Domini, Caro Christi, & Sanguis eius in auribus nostris funditur: When wee heare the Woorde of God, the Fleashe of Christ, and his Bloude is poured into our eares. Will M. Hardinge conclude hereof by his newe Logique, y, when we heare Goddes woorde, Christes Fleashe, and Bloude are Really Present: Here once againe, I must doe thee, good Reader, to understand, that a Sacrament, according to the Doctrine of S. Augustine, beareth the name of that thinge, whereof it is a Sacrament. And for example he saith: Sacramentum Sanguinis Christi secundum quendam modum Sanguis Christi est: The Sacrament of Christes Bloude, after a certaine manner (of speache) is the Bloude of Christe. Againe he saith in the same Epistle: Consepulchrum Christo per Baptismum: Non ait, Sepulchrum significamus: sed prorsus ait, Consepulchrum sumus. Sacramentum ergo tantae rei, non nisi eiusdem rei vocabulo nuncupauit: VVe are buried together with Christ by Baptisme: He saith not, VVe doo signifie our Buriall: but he saith plainly, VVe are Buried together. Therefore S. Paule would not cal the Sacrament of so great a thinge, but onely by the name of the thinge it selfe. Like wise he saith: Solet res, quae Significat, eius rei nomine, quam Significat, nuncupari. Non dixit, Petra significat Christum, sed, tanquam hoc esset, quod vrique per Substantiam non erat, sed per Significationem: The thinge, that signifieth, is commonly called by the name of that thinge, that it signifieth. S. Paule saith not, The Roocke signified Christe, but, The Roocke was Christe, as if the Roocke had been Christ in deede. Yet was it not so in Substance, and in deede, but by way of Signification. Thus therefore saith S. Augustine: VVhiles the Sacrament is broken, and the Sacrament of Christes Bloude, (whiche is called Bloude) is poured into the mouthes of the Faithful, what thinge els is thereby shewed, but the offering vp of Christes Bodie vpon the Crosse, and the shedding of his Bloude from his side: Therefore S. Augustine saith: Ita facit nos moueri, tanquam videamus Praesentem Dominum in Cruce: so it causeth vs to be moued, euen as though we shoulde see our Lorde Present on the Crosse. This is S. Augustines vndoubted meaninge. These thinges considered, the weight of M. Hardinges argument will soon appeare. For thus he reasoneth: The renting of Christes Bodie, and the shedding of his Bloude is expressed in the Mysteries: Ergo, Christes Bodie is there Really present vnder Shewes, and Accidentes.

M. Hardinge. The 6. Diuision.

That it maye further appeare, that these wordes figure, signe, Image, Token, and such other like sometimes vsed in auientie Writers, doo not exclude the truth of thinges exhibited in the Sacrament, but rather shew the secreete manner of th exhibitinge: amongst al other, the place of Tertullian in his fourth booke contra Marcionem, is not to bee omitted, specially beinge one of the chiefe, and of moste appearance, that the sacramentaries bringe for proufe of their Doctrine. Tertullians wordes be these: Acceptum Panem, & distributum Discipulis suis, Corpus suum illum fecit, Hoc est Corpus meum dicendo, id est, Figura Corporis mei. The Breaide, that he tooke, and gaue to his Disciples, he made it his Bodie, in sayinge, This is my Bodie, that is, the Figure of my Bodie.

The double takinge of the wordes (sacramente) afore mentioned, remembered, and consideration had, howe the Sacramentes of the Newe Testament comprehend two thinges, (191) the outward

Q. 2

De Conse. dist. 2.  
Cum frangitur,  
in Glofa.

Hieronym. in  
Psalm. 147.

Augustin. Epist.  
23.  
Roman. 6.  
Colossen. 3.

Augustin. in  
Leuiticum,  
quasi. 57.

Augustin. in  
Psalm. 20.

The. 191. Vn-  
true the. Foute  
vntuethes to-  
gether pake  
vp in one.



This is Vanis  
as Vanitatū.

Holy outwarde  
Accidentēs,

(1) Visible formes that be (2) Figures, signes, and Tokens, and also, and that chiefly, a Diuine thinge vnder them (3) accordinge to Christes promise (4) couertly conteyned. Spectally this bringe weyed, that this moste Holie Sacramente consisteth of these two thinges, to wites of the Visible Forme of the outwarde Elementes, and the Inuisible Eleas he and Bloude of Christe, that is to saie, of the Sacrament, and of the thinge of the Sacrament: Tertullian maie seeme to speake of these two partes of the Sacrament iointely in this one sentence. For firste he speaketh most plainly of the very Bodie of Christe in the Sacrament, and of the meruailouse turninge of the Breade into the same. The Breade (saith he) that he tooke, and gaue to his Disciples, he made it his Bodie. VVhiche is the Diuine thinge of the Sacramente. Then forthwith he saith, that our Lorde did it by saynge, This is my Bodie, that is, the Figure of my Bodie. By whiche woordes he sheweth the other parte, the Sacrament onely, that is to saie, that Holy outwarde Signe of the Forme of Breade, vnder whiche Forme Christes Bodie, into the whiche the Breade by Goddes power is tourned, is conteyned: Whiche ourwarde Forme is verily the Figure of Christes Bodie present, whiche our Lorde vnder the same conteyned deliuered to his Disciples, and nowe is like wise at that Holy Table to the faithfull people deliuered, where the order of the Catholike Church is not broken.

The B. of Sarisburie.

If this place of Tertullian be the chiefe, and of greatest appearance for the Sacramentaries, as M. Hardinge saith, I maruel it is so couersly answered. The woordes be bothe very fewe, and also very plaine. But with this copious Commentarie of M. Hardinges glossinge, it wil be very harde for the Reader, to finde out any parte of Tertullians meaninge. I will firste open the occasion of the writinge, and then lay for the the woordes. That doone, I doubt not but the sense wil stande cleare, and easie of it selfe.

Marcion the Heretique, against whome Tertullian wrote, helde, and maintained this erreure, that Christe receiued of the Blessed Virgin, not the very Nature, and Substance, but onely the outwarde Formes, and Shewes of Mans Bodie. Out of whose springes M. Hardinge, and the reste of that side, as it may appeare, haue drawn their Doctrine of Accidentes standinge without Substance. This sonde Heresie Tertullian reproveth by this reason:

A Figure of a Bodie, presupposeth a very Natural Bodie: For of a Shewe, or a Fantasie, there can be no Figure.

But Christe gaue vnto his Disciples a Figure of his Bodie:

Therefore it muste needes folowe, that Christe had a very Natural Bodie.

As every parte of this Argument is true, so the proportion, and forme of the same importeth a necessary sequele in reason. The woordes stande thus: *Acceptum Panem, & distributum Discipulis, Corpus suum illum fecit, Dicendo, Hoc est Corpus meum, id est, Figura Corporis mei. Figura autem non esset, nisi Veritatis esset Corpus. Ceterum vacua res, quæ est Phantasma, Figuram capere non potest:* Christe takinge the Breade, and distributinge it to his Disciples, made it his Bodie, sayinge, This is my Bodie: That is to saie, This is a Figure of my Bodie. But a Figure it coulde not be, onlesse there were a Bodie of a truthe, and in deede. For a voyde thinge, as is a fantasie, can receiue no Figure. These woordes are plaine of them selfe: and if truthe onely might suffice, woulde require no longe Exposition.

Nowe, good Reader, marke wel M. Hardinges considerations touching the same: and thou shalt see, the Darkenes of Aegypte brought in, to cleare the shininge Sunne. Firste he saith, The Accidentes; and shewes maye wel be the sacrament. Yet againe he saith, Christes Bodie it selfe may be the sacrament. Thirdly he saith, Tertullian ioineth these two senses iointely bothe together. And so by his conninge he hath founde out two Sacramentes, in one Sacrament. Al this is M. Hardinges Close. For there is not one worde thereof in the Texte, neither of Accidentes,

noy

Tertullian. con-  
tra Marcionem.  
li. 4.

nor of Christes Bodie as beinge a Sacrament of it selfe: nor of this combininge of twoo Sacramentes bothe in one. *M.* Hardinge saith, *Tertullian* speaketh of a marvelous turninge: But *Tertullian* speaketh no such woordes, neither of Miracle, nor of turninge. *M.* Hardinge saith, *Tertullian* speaketh of Holy Ourwarde Formes: But *Tertullian* not once nameth any kinde of Formes. By *M.* Hardinges reporte, *Tertullian* saith, vnder these Holy Formes Christes Bodie is Really Presente: But *Tertullian* him selfe speaketh nothinge of any Presence. Al these petite Closes *M.* Hardinge hath diuiled of his owne, as if it were lawful for a Catholike man, to examine the olde learned Fathers vpon the Rake, and to make them speake, what him listeth.

*Tertullian* onely saith thus, Christe tooke Breade, and made it his Bodie: And bicause these woordes seemed doubtful, and mighte be diuersely taken, he openeth his owne meaninge in this wise: This is my Bodie: That is to saye, A Figure of my Bodie. And touching this woorde, *Fecit*, in what sense it is vsed in the Holy Fathers, I haue spoken at large before in the Tenth Article, and the Seconde Diuision. Yet a litle more to open *M.* Hardinges folie in this behalfe, whereas in these twoo senerall Propositions, *Hoc est Corpus*, and, *Hoc est Figura*, this pronounne, *Hoc*, as *Tertullian* vseth it, hath relation onely to one thinge, as if he woulde saie, This Breade is my Bodie: and This Breade is a Figure: *M.* Hardinge, to make vp this newe Construction, contrary bothe to *Tertullians* minde, and also to the natural course of the woordes, imagineth the same pronounne, *Hoc*, in the firste place to signifie one thinge, and in the seconde place to signifie an other thinge: As if *Tertullian* in the former clause had written thus, *Hic Panis*: This Breade is my Bodie: and in the seconde thus, *Hæc Accidentia*, These Accidentes are a Figure of my Bodie. And so, where as these twoo Propositions shoulde sounde bothe one thinge, the one beinge onely a declaration of the other, by *M.* Hardinges Exposition, they are made to sounde twoo diuerse thinges, the one nothinge like vnto the other. Thus *M.* Hardinge vseth the Ancient Fathers, in like sorte, as they saie, *Procurator* the cruel Tyrant was wonte in olde times to vse his Prisoners: If they be longer, then his measure, he choppeth them shorter: If they be too shorte, he racketh them longer.

And where he saith, The Sacramentes of the newe Testamente Containe Couertly vnder them the thinge it selfe, that they signifie, and that accordinge to Christes promise, Verily this saieinge Couertly containeth a greate vntueth. For, as he is not hable to allege any Ancient learned Father, that euer once mentioneth this priuie, and secreete beinge vnder such Couerte, so is he not hable to shewe, that Christe euer made him any such promise touching the same. And, notwithstandinge Baptisme be a Sacrament of the newe Testament, yet contrary to *M.* Hardings newe Decree, it containeth not Couertly, and Really the thinge, that it signifie. True it is, the newe Sacramentes of Christes Institution are plainer, and clearer, then the Olde: as the Gospel is plainer, and clearer, then the Lawe. But the thinges signified are no more contained in the one, then in the other. Therefore *S. Augustine* saith:

*Idem in Mysterio illorum Cibus, & noster*: The spiritual meate, that they had in the Olde Lawe, and the spiritual meate that wee haue in the Gospel, in a Mysterie is al one.

And againe: *Spiritualem escam comederunt eandem, quam nos*: They did eate the same spiritual meate, that we eate. And the whole difference betwene the Sacramentes of the Olde Testament, and the Sacramentes of the newe, he openeth thus:

In illis Sacrificijs, quid nobis esset donandum, Figurare significabatur: In hoc autem Sacrificio, quid nobis iam donatum sit, euidenter ostenditur. In illis Sacrificijs prænuntiabatur Filius Dei pro impijs occidendus: in hoc autem pro impijs

*Augustin. in*

*Psalm. 77.*

*August. in Ioh.*

*tracta. 26.*

*August. ad Pe-*

*trum Diaconum.*

*cap. 19.*



This is Vanis  
as Vanitauū.

Holy outwarde  
Accidentes,

(1) Visible formes that be (2) Figures, Signes, and Tokens, and also and that chiefly, a Diuine thinge vnder them (3) according to Christs promise (4) couerly contained. Specially this bringe weyed, that this moste Holie Sacramente consisteth of these two thinges, to witte, of the Visible Forme of the outwarde Elementes, and the Inuisible Eleas he and Bloude of Christe, that is to saie, of the Sacrament, and of the thinge of the sacrament: Tertullian maie seme to speake of these two partes of the sacrament iointely in this one sentence. For firste he speaketh most plainly of the very Bodie of Christe in the sacrament, and of the meruailouse tourninge of the Breade into the same. The Breade (saith he) that he tooke, and gaue to his Disciples, he made it his Bodie. Vvhiche is the Diuine thinge of the Sacramente. Then forthwith he saith, that our Lorde did it, by saynge, This is my Bodie, that is, the Figure of my Bodie. By whiche woordes he sheweth the other parte, the Sacrament onely, that is to saie, that Holy outwarde Signe of the Forme of Breade, vnder whiche Forme Christes Bodie, into the whiche the Breade by Goddes power is tourned, is contained: whiche outwarde Forme is verily the Figure of Christes Bodie present, whiche our Lorde vnder the same contained delivered to his Disciples, and now is like wise at that Holy Table to the faithfull people deliuered, where the order of the Catholike Church is not broken.

The B. of Sarisburie.

If this place of Tertullian be the chiefe, and of greatest appearance for the Sacramentaries, as M. Hardinge saith, I marvel it is so couersely answered. The wordes be bothe very fewe, and also very plaine. But with this copious Commentarie of M. Hardinges glossinge, it wil be very harde for the Reader, to finde out any parte of Tertullians meaninge. I wil firste open the occasion of the writinge, and then lay for the the wordes. That doine, I doubt not but the sense wil stande cleare, and easie of it selfe.

Marcion the Heretique, against whome Tertullian wrote, helde, and maintained this erreure, that Christe receiued of the Blessed Virgin, not the very Nature, and Substance, but onely the outwarde Formes, and Shewes of Mans Bodie. Out of whose springes M. Hardinge, and the reste of that side, as it may appeare, haue drawen their Doctrine of Accidentes standinge without Substance. This sonde Heresie Tertullian reproveth by this reason:

A Figure of a Bodie, presupposeth a very Natural Bodie: For of a Shewe, or a Fantasie, there can be no Figure.

But Christe gaue vnto his Disciples a Figure of his Bodie:

Therefore it muste needs folowe, that Christe had a very Natural Bodie.

As every parte of this Argument is true, so the proportion, and forme of the same importeth a necessary sequele in reason. The wordes stande thus: *Acceptum Panem, & distributum Discipulis, Corpus suum illum fecit, Dicendo, Hoc est Corpus meum, id est, Figura Corporis mei. Figura autem non esset, nisi Veritatis esset Corpus. Ceterum vacua res, quæ est Phantasma, Figuram capere non potest:* Christe takinge the Breade, and distributinge it to his Disciples, made it his Bodie, sayinge, This is my Bodie: That is to saie, This is a Figure of my Bodie. But a Figure it coulde not be, onlesse there were a Bodie of a truthe, and in deede. For a voyde thinge, as is a fantasie, can receiue no Figure. These wordes are plaine of them selfe: and if truthe onely might suffice, woulde require no longe Exposition.

Nowe, good Reader, marke wel M. Hardinges considerations touchinge the same: and thou shalt see, the Darkenes of Aegyptie brought in, to cleare the shininge Sunne. Firste he saith, The Accidentes, and shewes maye wel be the sacrament. Yet againe he saith, Christes Bodie it selfe may be the sacrament. Thirdly he saith, Tertullian ioineth these two senses iointely bothe together. And so by his conninge he hath founde out two Sacramentes, in one Sacrament. At this is M. Hardinges Close. For there is not one worde thereof in the Texte, neither of Accidentes,

nor

Tertullian. contra  
Marcionem.  
li. 4.

nor of Christs Bodie as beinge a Sacrament of it selfe: nor of this combininge of two Sacramentes bothe in one. M. Hardinge saith, Tertullian speaketh of a marvelous turninge: But Tertullian speaketh no such woordes, neither of Miracle, nor of turninge. M. Hardinge saith, Tertullian speaketh of Holy outward Formes: But Tertullian not once nameth any kinde of Formes. By M. Hardinges reporte, Tertullian saith, Under these Holy Formes Christs Bodie is Really Presente: But Tertullian him selfe speaketh nothinge of any Presence. Al these petite Closes M. Hardinge hath diuised of his owne, as if it were lawfull for a Catholike man, to examine the olde learned Fathers vpon the Kicke, and to make them speake, what him listeth.

Tertullian onely saith thus, Christe tooke Breade, and made it his Bodie: And because these woordes seemed doubtful, and mighte be diuersely taken, he openeth his owne meaninge in this wise: This is my Bodie: That is to saye, A Figure of my Bodie. And touching this woorde, Fecit, in what sense it is vsed in the Holy Fathers, I haue spoken at large before in the Tenth Article, and the Seconde Diuision. Yet a litle more to open M. Hardinges folie in this behalfe, whereas in these twoo seuerall Propositions, Hoc est Corpus, and, Hoc est Figura, this pronowne, Hoc, as Tertullian vseth it, hath relation onely to one thinge, as if he woulde saie, This Breade is my Bodie: and This Breade is a figure: M. Hardinge, to make vp this newe Construction, contrary bothe to Tertullians minde, and also to the natural course of the woordes, imagineth the same pronowne, Hoc, in the firste place to signifie one thinge, and in the seconde place to signifie an other thinge: As if Tertullian in the former clause had written thus, Hic Panis: This Breade is my Bodie: and in the seconde thus, Hæc Accidentia, These Accidentes are a Figure of my Bodie. And so, where as these twoo Propositions shoulde sounde bothe one thinge, the one beinge onely a declaration of the other, by M. Hardinges Exposition, they are made to sounde twoo diuerse thinges, the one nothinge like vnto the other. Thus M. Hardinge vseth the Ancient Fathers, in like sorte, as they saie, Proculsus the cruel Tyrant was wonte in olde times to vse his Prisoners: If they be longer, then his measure, he choppeth them shorter: If they be too shorte, he racketh them longer.

And where he saith, The Sacramentes of the Newe Testamente Containe Couertly vnder them the thinge it selfe, that they signifie, and that accordinge to Christs promise, Verily this saieinge Couertly containeth a greate vntrueth, for, as he is not hable to allege any Ancient learned Father, that euer once mentioneth this promise, and secrete beinge vnder such Couerte, so is he not hable to shewe, that Christe euer made him any such promise touching the same. And, notwithstandinge Baptisme be a Sacrament of the Newe Testamente, yet contrary to M. Hardings newe Decree, it containeth not Couertly, and Really the thinge, that it signifieth. True it is, the Newe Sacramentes of Christs Institution are plainer, and clearer, then the Olde: as the Gospel is plainer, and clearer, then the Lawe. But the thinges signified are no more contained in the one, then in the other. Therefore S. Augustine saith: Idem in Mysterio illorum Cibus, & noster: The spiritual meate, that they had in the Olde Lawe, and the spiritual meate that wee haue in the Gospel, in a Myserie is al one. And againe: Spiritualescā comedunt eandem, quam nos: They did eate the same spiritual meate, that we eate. And the whole difference betwene the Sacramentes of the Olde Testamente, and the Sacramentes of the Newe, he openeth thus: In illis Sacrificijs, quid nobis esset donandum, Figuratiue significabatur: In hoc autem Sacrificio, quid nobis iam donatum sit, euidenter ostenditur. In illis Sacrificijs prænuntiabatur Filius Dei pro impijs occidendus: in hoc autem pro impijs

Augustin. in

Psalm. 77.

August. in Iohā.

tracta. 26.

August. ad Pe-

trum Diaco-

num. ca. 19.



annuntiat occisus: In the Sacrifices of the Olde Lawe, it was signified vnder a Figure, what thinge shoulde be geuen vnto vs: but in this Sacrifice it is plainly shewed, what thinge is already geuen vnto vs. In the Sacrifices of the Olde Lawe, it was shewed by a Figure, that the Sonne of God shoulde be slaine for the wicked: But in this Sacrifice it is declared, that he hath bene already slaine for the wicked. But the differences the olde Fathers finde betwene these Sacrifices: but of M. Hardinges Containing, or Couerte they know nothinge.

The reason, that M. Hardinge can geather herest, standeth thus: Tertullian saith, The Sacrament is a Figure of Christes Bodie: Ergo, Christes Bodie is therein Couert. by Contained vnder the Accidentes.

M. Hardinge. The. 7. Diuision.

That Tertullian in this place is so to be vnderstanded, we are taught by the greates learned Bishop S. Augustine, and by Hilarius, who was Bishop of Rome nexte after Leo the Firste. S. Augustines wordes be these: Corpus Christi & Veritas, & Figura est. Veritas, dum Corpus Christi & Sanguis in virtute Spiritus Sancti ex Panis & Vini substantia efficitur. Figura vero est quod exterius sentitur: The Bodie of Christe is bothe the Trueth and the Figure. The Trueth, whiles the Bodie of Christe and his Bloude, by the power of the holy Ghost, is made of the Substance of Breade and VVine. And it is the Figure that is without our sense perceived.

A Bastarde Authority in S. Augustines name.

\* Christes Bodie of the Substance of Breade.

M. Hardinge shunneth his owne Doctour.

VVhere S. Augustine here saith the Bodie and Bloude of Christe to be made of the Substance of Breade and VVine, beware thou vnlearned man, thou thinke them not thereof to be made, as though they were newly created of the mater of Breade and VVine, neither that they be made of Breade and VVine, as of a mater: but that where Breade and VVine were before, after Consecration there is the very Bodie and Bloude of Christe borne of the Virgin Marie, and that in Substance, in sorte and manner to our weake reason incomprehensible.

The B. of Sarisburie.

These wordes are Bastarde, and misbegotten, as nothinge resemblinge, neither the sense, nor the wordes of S. Augustine, but rather contrary to them both. They are alleged onely by certaine late writers, as namely by Gratian, by Peter Lombarde, and by Algerius, as other thinges also be without any greates choise, or iudgement. Onely S. Augustine, vpon whome they are fathered, and therefore shoulde best knowe them, knoweth them not. Howe be it, by what so euer name we may cal this Petre Doctour, M. Hardinge findeth him so farre, and so ranke of his side, that he is faine to checke him of to mutche riot, and to cal him backe. Beware, thou vnlearned Man, saith he, if thou take not very good heede, this Newe Doctour, whome I cal S. Augustine, wil deceiue thee. This Augustine saith, Christes Bodie is made of the Substance of Breade: But say thou, Christes Bodie is not made of the Substance of Breade. This Augustine saith twise together in one place, Christes Bodie is created: but he was not wel aduised, what he saide. Therefore saie thou, Christes Bodie is not created: beleeue not this Augustines wordes: he saith one thinge, and thinketh another. Thus this Doctour is sette to Schoole. But it may wel be doubted, whether we ought to geue more credite to this yonge S. Augustine, that cannot tel his owne tale, or to M. Hardinges Commentarie, that goeth so farre beside the Terte.

If these wordes be false, why dothe M. Hardinge here allege them: Why are they not rectified, either by Gratian, or by the Close, or at leaste by some note in the Margin: And why are they published for a Rule of our Faith: If they be true, why shoulde we shunne them: Or why shoulde we beware, and take heede of them, specially beinge vttered without Figure, or Metaphore, or Beate of Speache:

M. Har-

## M. Hardinge. The 8. Diuision.

The wordes of Hilarius the Pope vter the same Doctrine: Corpus Christi quod sumitur de Altari, Figurata est, dum Panis & Vinum videtur extra: Veritas autem, dum Corpus Christi interius creditur: The Bodie of Chrifte, whiche is receiued from the Altar, is the Figure, whiles Breade and VVine are seene outwardly: and it is the truth. Whiles the Bodie and Bloude of Chrifte are beleued inwardly.

## The B. of Sarisburie.

These wordes of Hilarie are partely answered before. His meaninge is this: The Breade, that wee see with our senses, is the Figure: but the very Substance of the Sacrament, that thereby is Signified, is the Bodie of Chrifte in Heauen. The Breade is receiued with our Bodily mouth: The Bodie of Chrifte onely with our Faith. And thus these two wordes, Extra, and Interius, whiche Hilarie vseth, haue relation to our Mouthe, and to our Faith: and so to the Sacrament, that is present before vs, and to the Bodie of Chrifte, that is at the Right Hande of God. And in this sense S. Augustine saith: Aqua exhibet Forinsecus Sacramentum Gratiae: & Spiritus operatur Intrinsicus Beneficium Gratiae: The Water outwardly sheweth the Sacrament of Grace: and Inwardly the Sprite woorketh the benefite of Grace. And to come neare to the wordes of Hilarie, S. Augustine againe saith: Habent Foris Sacramentum Corporis Christi: sed rem ipsam non tenent Intus, cuius est illud Sacramentum: Outwardly they haue the Sacrament of Chrijstes Body: but Inwardly they haue not the thinge it selfe, whereof that thinge is a sacrament. Further wee may saie, that Chrijstes Bodie is in the Sacrament it selfe, vnderstandinge it to be there as in a Mysterie. But to this manner of Beinge there is required, neither Circumstance of place, nor any Corporal, or Real Presence. So Chrysostome saith: Oleum Visibile in Signo est: Oleum Inuisibile in Sacramento est. Oleum Spirituale Intus est: Oleum Visibile Exterius est: The Visible Oile is in a Token: the Oile Inuisible is in a Sacrament. The spiritual Oile is within: the Visible Oile is without. So Paulinus writeth to Cyptherius: In saarum literarum Corpore, Paulus Magister adfuit: Paule the Teacher was present in the Bodie of his Letters. So S. Augustine: Nouum Testamentum absconditum erat in Lege: The Newe Testament was hidden in the Law. So the ancient Father Origen: In vestimento poderis erat Vniuersus Mundus: The whole VVorlde was in the Priestes longe gowne. So Chrysostome: In scripturis insertum est Regnum Dei: The Kingdome of God is inclosed in the Scriptures. So Paulinus writinge vnto S. Augustine: In hoc Pane Trinitatis soliditas continetur: In this Cake the perfection of the Holy Trinitie is contained. I vse purposely the moe examples in this behalfe, for that I see, many of simplicitie are deceiued, thinkinge, that one thinge cannot possibly be in an other, onlesse it be contained in the same presently, really, and in deede. Yet it is written in that fonde Councel of Nice the Seconde: Qui imaginem Imperatoris vider, in ea Imperatorem ipsum cnotemplatur: He, that seeth the Emperours Image, in the same seeth the Emperour him selfe. Likewise saith Prudentius: Legis in effigie scriptus per arigmata Christus: Chrifte written by Figures in the shew of the Law. Therefore M. Hardinges errorr herein standeth in ouer grosse vnderstandinge of these wordes, Extra, and Interius. For by the former he can conceiue nothing els but Accidentes: by the Later, nothing but Chrijstes Bodie vnder the same secretly hidden: whiche was neuer any parte of this holy Fathers meaninge.

## M. Hardinge. The 9. Diuision.

Thus the Fathers cal not onely the sacrament, but also the Bodie and bloud of Chrifte it selfe in the Sacrament, sometimes the truth, sometimes a Figure: the truerh, that is to wit, the very and true Bodie and bloud of Chrifte: a Figure, in respecte of the manner of beinge of the same there present,

Extra.

Interius.

August. Epist. 23.

August. Epist. 32.

Chrysost. in Psal.

44.

Paulinus ad

Cyptherium.

Augustin. in

Quaest. super

Exod. li. 2.

Origen. Peri

archon. li. 2.

Chrysostom. in

Opere imper-

fecto ca. 23.

Inter Epist. Au-

gustini. Epist. 35.

Concil. Nicen. 2.

Actio. 6.



A miserable  
shift. By this ex-  
position how  
can Christes Bo-  
die it selfe be a  
Figure?  
Tertullian vn-  
derstandeth not  
Christes wordes.  
The. 192. Vn-  
truth, notori-  
ous. For M. Har-  
ding knoweth,  
that al the olde  
Fathers expoun-  
ded it so.  
\* Outwarde  
Formes, and  
Accidenties are  
Christes Bodie  
it selfe.  
De Consecrat.  
Dist. 2. Corpus.  
Augustin de  
Doctrina Chri-  
stiana li. 2. ca. 1  
M. Hardinge  
contrary to him  
selfe.

sent, whiche is Really, and Substantially, but Inuisibly vnder the visible forme of the outwarde Ele-  
mentes. And so Tertullian meaneth by his, That is the Figure of my Bodie, as though Christe had  
shewed by the woorde (Hoc) that whiche was Visible, whiche verily is the Figure of the Bodie,  
right so as that whiche is the Inuisible inward thinge, is the Trueth of the Bodie. VVhich interpre-  
tation of Tertullian in deed is not according to the right sense of Christes woordes, though he his mea-  
ninge swarue not from the trueth. For where as our Lorde saide, This is my Bodie, he meane not so,  
as though he had saide, the outwarde forme of the sacramente, whiche here I deliuer to you, is a Fi-  
gure of my Bodie vnder the same conceined, for as mutche as by these woordes, Hoc est, he shewed  
not the Visible forme of Breade, but the substance of his very Bodie, into whiche by his Diuine power  
he tourned the Breade. And therefore (192) none of al the Fathers euer so expounded those woordes of  
Christe, but contrarywise, namely Theophylacte, and Damascene. He saide not, saith Theophylacte, *In Matthei*  
This is a Figure, but This is my Bodie. The Breade, nor VVine. (meaninge their outwarde Formes) *ca. 26.*  
saith Damascene, \* is not a Figure of the Bodie and Bloude of Christe: Not so, in no wise. But it is *li. 4. c. 2.*  
the Bodie it selfe of our Lorde Deificated, sube our Lorde him selfe saith, This is my Bodie, not the  
Figure of my Bodie, but my Bodie: and not the Figure of my Bloude, but my Bloude, &c.

The B. of Sarisbury.

Here is imagined an other strange kinde of Figures. For Christes Bodie it  
selfe is now become a Figure. But Hilarius saith, *Figura est, quod extra videtur:*  
The Figure is that, is seene outwardly. And S. Augustine saith: *Signum est, quod spe-*  
*ciem ingerit oculis:* A Signe is a thinge, that offereth a sight vnto the eies. Wherefore, by  
M. Hardinges iudgement, Christes very Bodie appeareth outwardely, and is seene  
in the Sacrament with our Corporeal eies. If so, how then is it there secretly, as  
he saide befoze, and vnder couerte? If not, how then can it be called a Figure? In  
confessinge the one, he must needs denie the other. If Christes Bodie be a Figure,  
it is not in Couerte: If it be in Couerte, it is not a Figure.

He wil say, The Accidentes, and thewes are Figures of Christes Bodie there  
hidden. And againe, The same Bodie so Inuisibly hidden, is a Figure of y Bodie  
that died Visibly vpon the Crosse. Thus, where as others may not once name  
any Figure in these cases, it is lawfull for M. Hardinge, to heape Figure vpon  
Figure: & that not sutch Figures as haue bene used by any the ancient Fathers,  
but sutch as he him selfe for a shift can best diuise.

Tertullian, saith M. Harding, supposeth, that Christe, when he had the Breade  
in his hande, and saide, Hoc, This, shewed onely the Visible Accidentes, and for-  
mes of Breade, as if Christ had saide, This Whitenesse, this Roundnesse, this Breadth,  
this Lightnesse &c. is my Bodie: By whiche skillful construction it must needs follow,  
that Christe had a Bodie made of Accidentes.

How be it, (saith M. Hardinge) this Interpretation of Tertullian in deede is not accordinge  
to the right sense of Christes woordes. Hereby it appeareth what assistance M. Hardinge  
hath in the iudgement of this learned Father. After so many faire woordes, he be-  
ginneeth vtterly to mislike him, and concludeth in the ende, that he wrote, he knew  
not what: and tooke vpon him to erpounde Christes woordes, and yet vnderstoode  
not, what Christe meante: and that, not in any deepe Allegorie, or other Spiritual,  
or secreete meaninge, but euen in the very Literal sense, and outwarde sounde of  
Christes woordes. And thus Tertullian is charged, not onely with Ignorance, but  
also with Presumption.

But if, as M. Hardinge saith, Tertullian vnderstoode not Christes meaninge,  
what if some man woulde likewise say, M. Hardinge vnderstandeth not Tertul-  
lians meaninge? And what if the simple Reader vnderstande not M. Hardinges  
meaninge? It were to mutche to say further, M. Hardinge vnderstandeth not his  
owne meaninge. Merily Tertullian not once nameth any one of al these M.  
Hardinges



Hardinges strange Fantasies, neither Foyme, nor Accident, nor Visible, nor Invisible, nor Outwarde Element, nor Secrete Presence, nor Really, nor Substantially, nor I know not what. He wrote, and meante plainly in these cases, as others the learned Fathers wrote, and meante.

And touchinge the woordes of Christe, This is my Bodie, he saith not, These shewes, or Accidentes of Breade, as M. Hardinge ful vnadvisedly expoundeth him, but, this Breade is my Bodie. Wherein he hath the consent bothe of the Scriptures, and also of the Ancient Doctors of the Church. S. Paule saith (Not the outwarde Foyme, or Accident, but) The Breade that wee Breake, is the Partici-  
pation of Christes Bodie. Irenaeus saith: Panis, in quo Gratia acta sunt, est Corpus Domini: The Breade, wherein thanks are given, is the Bodie of the Lord. Origen saith: Dominus Panem Discipulis dabat, dicens, Hoc est Corpus meum: Our Lord gave Breade vnto his Disciples, saying, This is my Bodie. So S. Cyprian: Vinum fuit, quod Sanguinem suum dixit: It was Wine, that he called his Bloude. So Chrysostome: Christus, cum hoc Mysterium tradidit, Vinum tradidit: Christe, when he gave this My-  
serie, he gave Wine. Likewise Cyrillus: Christus Fragmenta Panis dedit Discipulis: Christe gave Fragementes, or peeces of Breade to his Disciples. Thus Tertullian under-  
stande, and expounded the wordes of Christe. Wherefore it is great folie, to charge him with this new imagination of Accidentes, and so vnadvisedly, and without cause to reprove him, for speakinge that, he neuer spake.

By these wee may the better iudge of M. Hardinges owne Exposition. For thus he saith: vwhen Christe saide, Hoc, This, he shewed not forth the Visible Accident, or Foyme of Breade, but his very Natural Bodie. It appeareth, that M. Hardinge, either little considereth, or not muche regardeth his owne wordes. For al the rest of his side holde for most cer-  
taine, that their Transubstantiation is not wrought, before the utteringe of the last Syllable. Whiche thinge notwithstanding, M. Harding contrary to al his fol-  
lowes (I wil not say, contrary to him selfe) saith, that the Breade is turned into Christes Bodie, onely at the utterance of the first Syllable. And so by this felue Diuinitie, Christes Bodie is made Present, and the Sacrament is a Sacrament, before Consecration: & al is ended, before it be begonne: whiche in M. Hardinges Scholes, not longe sithence, was counted an error aboue al errors: whiche to wiste, they were faine to disuse, Individuum Vagum.

Againc, if this Pronotone, Hoc, haue relation to Christes Bodie, then muste we of force by M. Hardinges Fantasie, thus expounde the woordes of Christe: This is my Bodie: that is to say, My Bodie, is my Bodie: Whiche Exposition of M. Hardinges, D. Holcote saith, is vaine, and peeuish, and to no purpose.

And, where as M. Harding saith, None of al the Olde Fathers euer expoun-  
ded these woordes of Christe by a Figure, I marvel, he canne so boldly utter, and publishe so greate vntreuth without blushing. For he knoweth right wel, that scarcely any one of al the Olde Fathers euer expounded it other wise.

Damasene, and Theophylacte, are very Younge Doctors, in comparison of them, that wee may iustly cal Olde: as standinge farre without the compasse of the first fire hundred yeres, and other wise freight with great errors, and sundrie folies. Therefore I thinke it not amisse, for shortnesse of time, to passe them by. Yet by the way, let vs a litle viewe M. Hardinges Logique. Thus he teacheth vs to reason: Tertullian by this Pronotone, Hoc, vnderstande the outwarde Accident or Foyme of Breade: Ergo, Christes Bodie it selfe is a Figure.

M. Hardinge. The. 10. Diuision.

And the cause, why Tertullian so expounded these woordes of Christe, was, that thereby he might take aduantage against Marcion the heretique, as many times the Fathers in heate of disputa-  
tion doe handle some places, not after the exacte signification of the wordes, but rather followe such  
way.

1. Corin. 10.  
Irenaeus li. 4.  
ca. 34.  
Origen. in Mat.  
Tractatu. 12.  
Cyprian. li. 2.  
Epist. 3.  
Chrysostom. in  
Matthae. hom. 8.  
Cyrillus in Io-  
hannem. li. 4.  
Ca. 14.

In. 4. Sen. que. 3.



way, as serueth them best to confute their aduersarie. Vvhiche manner not reporting any vntueth, S. Basile dooth excuse in the settinge forth of a disputation, not in prescribinge of a Doctrine. As he defendeth Gregorius Neocesariensis against the Sabellians: for that in a contention he had with Epitaph Aelianus an Ethnike, to declare the Mysteries of the Trinitie, he vsed the worde, ὑπόστασις, in steede of οὐσία. And the learned men, that be wel seene in the Fathers, knowe, they muste vse a discretion, and a sundrie iudge betwene the thinges they write Agonisticas, that is to say, by way of contention or disputation, and the thinges they utter, Dogmaticas, that is, by way of settinge forth a doctrine, or matter of faith. Neither in that contention did Tertullian so muche regard the exacte vse of wordes, as how he might winne his purpose, and drue his aduersarie, denieinge that Christe tooke the true bodie of man, and that he suffered death in deede, to confesse the truth, which he thought to bringe to passe, by deducing of an argument from the Figure of his Bodie, which consisteth in that, which is visible in the Sacrament, to prooue the veritie of his Bodie. And therefore in framing his reason by way of illation he saith: Figura autem non esset, nisi veritatis esset Corpus. There were not a Figure, onlesse there were a Bodie of truth, or a verie Bodie in deede.

The B. of Sarisburie.

Here M. Hardinge courteously diuiseth a sauourable excuse for Tertullian, not thinking it best, being so Ancient a Father, and so neare to the Apostles time, verily to condemne him of Folie. He uttered al this (saith he) in heate of contention, rashly, and vnadvisedly, and vnderstoode not what he saide, neither had any greate regarde to the exacte vse of his wordes. How be it, Tertullian not onely spake these wordes vpon the suddaine, but also leasurely, & with studie wrote them: and yet afterwarde quietly perusinge, and consideringe the same, was neuer hable to espie this faulte.

But, that suche cases of heate may sometimes happen, we haue ouer god trial in M. Hardinge: whom, as it now appeareth, contention hath caused, so many waies, and so farre to ouerreache the truth, and to haue so smal regarde, to that he writeth. S. Ambrose saith: Apostolus impudoratos appellat eos, qui contentione nituntur: Necessse est enim, vbi contentio extorquet aliquid, imo multa, quæ dicantur contra conscientiam: vniuus in animo perdat, foris victor abscedat: Non enim paritur se vinci, licet sciat vera esse, quæ audit. The Apostle calleth them impudent, that holde by contention. For it cannot be chosen, but that contention must force a man to saye some thinge, or rather many thinges, against his Conscience: that he lose in his minde within, to the intent outwardely he may seeme to haue the victorie. For he wil not suffer him selfe to be conquered: no, although he knowe, the thinges, that he seareth, be neuer so true. Afterwarde being thus caried away with contention, and moze regardinge their owne Reputation, then the Truth of God, as Lactantius saith, they seeke reasons, and shiftes, to colour their error. So Seneca writeth of the Poete Quide, Non ignorauit vitia sua, sed amauit: He was not ignorant of his owne faultes, but rather had a fauour to them.

Touchinge Gregorius Neocesariensis, S. Basiles excuse is good. So S. Augustine writing against the Pelagians, seemeth sometime, to leane to farre to the contrary, and to become a Manichee: as also writing against the Manichees, he seemeth sometimes to be a Pelagian. The like S. Basile writeth of one Dionysius, that contendinge ouer earnestly against the Heretique Sabellius, seemed to fall into the contrary Heresie.

Thus the holy Fathers in the sway of Disputation, vse oftentimes to enlarge their talke aboue the common course of truth: but specially when they intreate of the nature, & effecte of the Holy Sacramentes: to the ende to withdraw the eyes of the people from the sensible, & Corruptible Creatures, that they see befoze them, to the contemplation of thinges spiritual, & be in Heauen. In this sort S. Chrysostome saith: Figimus deus in Carne Christi: Vnde fassu est in carne in the Fleashe of Christe.

And

Tertullian regardeth not the exacte vse of his wordes.

Ofoly. VVhat needed him to prooue this by a Figure, if he had thought, that Christes Bodie it selfe was Really present?

Ambrosius in. 2. ad Timotheu. 2.

Lactan. Videri volumus, non tantum cum venis, sed etiam cum ratione peccare.

Basile. Epist. 41.

Chrysostom. in Iohan. hom. 45.



And againe, Videmus Dominum nostrum in Cunis iacentem, & fascijs inuolutum. We see our Lorde lieinge in his Cradel, and swathed in bandes. And againe: Turba circumstans rubet sanguine Christi: The companie standinge aboute is made red with the Bloude of Christe. Likewise againe he saith: Hic Sermo Sanguine infectus omnes aspersit: These wordes beinge stained with Bloude, haue sprinkled al menne. So likewise S. Bernard: Totum Christum desidero videre, & tangere: & non id solum, sed accedere ad Sacrosanctum eius Lateris vulnus, ostium Arce, quod factum est in Latere, ut totus intrem usque ad Cor Iesu: I desire to see whole Christe, and to touche him: and not onely so, but also to come to the Holy Wounde of his side, whiche is the doore, that was made in the side of the Aske: that I may wholly enter euen vnto the harte of Iesus. Thus the Holy Fathers haue euermore bled vpon occasion to force, and auance their wordes aboute the nature of common speache.

Nowe marke, good Christian Reader, how handesomely M. Hardinge applyeth these thinges vnto his purpose. Certainly Tertullian in these wordes, euen by M. Hardinges owne iudgement, enlargeth nothinge, nor vseth any sutch contentious, or fiery speache ouer, and aboute the Trueth: but rather contrarywise he abateth, & minissheth, as mutche as he possibly may, of the Trueth. For the thinge, that M. Hardinge saith, Is Christes very Natural Bodie, Tertullian saith, It is a Figure of Christes Bodie: The thinge, that in dede, and vndoubtedly is the Substance of Breade, that Tertullian, by M. Hardinges exposition, calleth a Shewe, or Accident of Breade: To be shorte, that thinge wherein resteth al thinge, Tertullian in Conclusion maketh nothinge. Yet M. Hardinge fauourably excuseth him, for that he wrote *ἐκ γυναικός*, as did Gregorius Neocesariensis: and therefore through heate of Contention seemeth somewhat to overreache the trueth. Thus he, that calleth Christes Bodie a Figure: Substance, Accidente: and abaseth his talke, and speaketh lesse, then he shoulde do, by M. Hardinges Diuinitie, amplifieth, enlargeth, overreacheth, and speaketh more, then he shoulde do. It is a very narrowe hole, that these menne will not seeke, to thiste out at.

Digen expoundinge these wordes: Onlesse ye eate the Fleashe of the Sonne of man, &c. saith thus, It is a Figure. S. Cyprian saith: Significata, & Significantia iisdem nominibus censentur: The thinges that signifie, and the thinges, that be signified, are counted both by one name. S. Hierome saith: Christ represented the Veritie of his Bodie. S. Augustine saith: Christe deliuered to his Disciples the Figure of his Bodie. Celasius calleth the Sacrament Similitudinem, & Imaginem, A similitude, and an Image of Christes Bodie. S. Basile calleth it *ἄντικλον*, A Samplar: Dionysius calleth it Signum, A Token. S. Ambrose vseth al these wordes together, Imago, Figura, Typus, Similitudo, Significatur: An Image, a Figure, a Token, a Likenes, it is signified. Time wil not suffer me to reckon by the rest. For to this purpose, and with sutch wordes they write al, and none other wise. And must we needes beleene, vpon M. Hardinges report, that al these Fathers spake in sutch heate, and in sutch furie of contention, and had no manner regarde to the eracte vse of their wordes?

Truely, as it is saide befoze, Tertullian wrote grauely, and soberly, and with out any token of impatient heate: and that not lightly, or slenderly, touchinge the mater with one boate worde, or two, as it is here supposed, but clearely prouinge the same by a Substantial, and ful Conclusion. For, to proue against Marcion the Heretique, that Christe had the very Substance, and Nature of a mannes Bodie, he vseth this reason: A Figure presupposeth the Veritie of a thinge, whereof it is a Figure: But Christe at his last supper gaue to his Disciples the Figure of his Bodie: Therefore Christe had in dede (not a Fantasie, or a Shewe) but a Natural, and a very Bodie. The force hereof standeth vpon this ground, that a Fantasie, or Shewe canne beare no Figure. And in this sorte some thinke S. Paule saide, *Idolum nihil est*, An Idole is no thinge.

Chrysost. de Be.  
to Philogonio.  
Chrysost. de Sa-  
cerdotio. li. 3.  
Chrysostom. ad  
Hebraeos hom. 16  
Bernard. De  
amore Dei. ca. 1.

Hoc est Figura  
Corporis mei.

Origen. in Leuit.  
ii. Homi. 7.  
Cypri. de Vncti-  
one Chrisma.  
Hieronym. in  
Matthe. ca. 26.  
August. in Psal.  
3.  
Celasius contra  
Eurychem.  
Basil. in Litur-  
gia.  
Dionys. Ecclesi.  
Hierar. ca. 3.  
Ambros. de Sa-  
crament. Et de  
ijs, qui initiati-  
tur.

1. Cor. 8.



Augustin. Epist.  
23.

Chrysostom. in  
Matthæ. hom. 83.

thinge. Thus S. Augustine saith: Onlesse Sacramentes had a certaine Likenes of thinges, whereof they be Sacramentes, then no doubt, they were no sacramentes. Thus Leo, Gelasius, and other Olde Fathers reason against the Heretique Cypches. Likewise Chrysostome repponeth the Olde Heretiques Valentinus, Manicheus, and Marcion. Thus he writeth: Quoniam isti, eorumque sequaces, negaturi erant hanc dispensationem (Christi in Carne) ideo nos in Memoriam Passionis semper reducit per hoc Mysterium: ut nemo, modo ne sit insanus, seduci possit: Bicause these Heretiques, and others their Disciples, woulde denie this dispensation (of Christe in the Fleashe,) therefore by this Myserie he putteth vs evermore in Remembrance of his Passiõ, that noman, onlesse he be madde, canne be deceived. And immediatly befoze he bleth these wordes, whiche I haue els where alleged: Si mortuus Christus non est, cuius Symbolum, ac Signum hoc Sacrificium est? If Christe died not, (as these Heretiques saie) then whose signe, and whose Token is this sacrifice? In like manner Tertullian reasoneth against Marcion, not ignorantly, or blindly, as M. Hardinge saith, but directly, and orderly, and accordinge to the Wordes of Christe.

But, if Tertullian had then beene perswaded of this Prylate, and Secrete Presence, that here is imagined, and neuerthelesse woulde haue leaste the same, and grounded his whole prouse vpon a Figure, then had he, not onely beene ignorant, and presumptuous, as here M. Hardinge maketh him, but also a traitoure to his owne cause. For, if he had graunted this Petros Fantasie, that the Accidentes in the Sacrament stande alone without any Subiecte, then had he concluded fully with Marcion the Heretique, and most directly against him selfe. For thus woulde Marcion conclude vpon the same: The Breade in the Sacrament is Fantastical, That is to saie, It seemeth Breade, and is none: Euen so the Bodie of Christe was Fantastical: For it seemed a Bodie, and was none.

Thus M. Hardinge, and Marcion the Heretique, bulde both togeather vpon one fundation.

M. Hardinge. The.ii. Division.

And, where as Tertullian wseth this woorde Figure, in this place, it is not to be vnderstanded suche as the Figures of the Olde Testament be, as though it signified the shewing of a thinge to come, or of a thinge absent, whiche is wonte to be set againste the truth, as contrarie to the same, but it is suche a kinde of Figure, as doth couer the truth present, and so as it were ioined with the truth, (193) as it is wonte to be taken in the Newe Testament, where it sheweth rather the manner of a thinge to be exhibited, then that it taketh awaye the truth of presence of the thinge, whiche is exhibited. For elles concerninge the truth of Christes Bodie in the sacrament, if any man doubte, what opinion he was of, he sheweth himselfe plainly so to iudge of it, as euer hath beene taught in the Catholike Church. Whereof he giveth euidence in many other places: But specially in his seconde booke to his wife, exhortinge her not to marie againe to an Infidel, if she overliued him, leaste if she did, she shoulde not haue oportunitie to obserue the Christen Religion, as she would. speakinge of the blessed sacrament, whiche was then commonly kepte of deuoute menne, and women in their houses, and there in times of persecution receiued before other meates, when deuotion stirred them, he saith thus: Shal not thy husbände knowe, what thou eatest secretly before other meate? And if he knowe it, he wil beleue it to be breade, (194) not him, who it is called. The Latine is recited before. I omitt many other places, whiche shewe him to acknowledge Christes Bodie in the Sacramente, bicause I woulde not be tedious: whiche verily by no wrestinge can be drawen to the signification of a meere Figure.

The B. of Sarisburie.

One Clowde moze M. Hardinge throweth in, to dimme, and shadowe the Daylight. He casteth doubt, leaste some man woulde make this Holy Myserie a Figure of the Olde Testament. But it is knowne euen vnto children, that it is a Sacrament

The.193. Vn-  
truth. For it is  
neuer so taken  
in the New Te-  
stament.

The.194. Vn-  
truth, standing  
in manifest, and  
vniuersal corrup-  
tion.

in the Gospel, like as also is the Sacrament of Baptisme.

But the difference betwene the Sacramentes of the Olde Testament, and of the New Testament not in containing, or coneringe, as it is here surmised, but in the Order, and Manner, and Euidence of Shewing. Whiche difference S. Augustine openeth in this sorte: Sacramenta Legis fuerunt promissiones rerum completarum: nostra sunt indicia rerum completarum. The Sacramentes of the Olde Lawe were promises of thinges to be performed: Our Sacramentes are Tokens of thinges, that already be performed. Againe, Lex, & Prophetæ Sacramenta habebant prænuntiatio rem futuram: Sacramenta nostri temporis venisse testantur, quod illa venturum prædicabant. The Lawe, and the Prophetes had Sacramentes shewing before a thinge, that was to come: But the Sacramentes of our time doo witnesse, that the thinge is already come, that by those Sacramentes was signified. And againe, Sacramenta Iudæorum in Signis diuersa fuerunt a nostris: in rebus autem significatis paria. The Sacramentes of the Jewes, in our warde tokens were diuers from ours: but in the thinges signified they were equal, and one with ours. Likewise againe he saith, In illis Carnalibus victimis Figuratio fuit Carnis Christi, quam pro nostris peccatis fuerat oblaturus: in isto autem Sacrificio est Gratiarum actio, & Commemoratio Carnis Christi, quam pro nobis obtulit. In those fleshely Sacrifices there was a Signification of the Fleashe of Christe, whiche he had to offer for our sinnes: But in this Sacrifice there is a Thankesgeuinge, and a Remembrance of the Fleashe of Christe, whiche he hath already offered for vs.

The New Fantasie of Beinge present Secretely, or vnder Couerte, is answered before.

And where as, for further proufe of Tertullians minde herein, M. Hardinge hath here alleged certaine woordes of his vnto his wife, vnderstande thou, good Reader, that wilfully he hath of purpose corrupted the same, the rather to misleade thy simplicitie. True it is, that the Unfaithful, that knoweth not Christe, if he happen to see the Breade of the Holy Mysteries, will iudge no further of it, but that he seeth. But what it meaneth, or Signifieth, or vnto what ende it is appointed, he knoweth not. But the Breade of the Sacramente, by Christes Institution, is Spiritual, and Heauenly Breade, euen as the Water of Baptisme is Spiritual, and Heauenly Water. Whiche thinge, as Tertullian saith, The Infidel cannot see. But M. Hardinge, hauinge smal regarde to his Readers iudgement, hath wiltingely falsified his Translation, changinge this Article, It, into Him, Onely of his owne particular wilfulnesse, contrary to al others, Olde, or New: yea contrary to his owne felowes. Of whom one Translateth the same in this wise: And if he know it, he beleueth it to be Breade, and not that, whiche it is saide to be. No man may be bolde to woorde suche open Corruption, but M. Hardinge. For, where as Tertullians woordes be plaine, Si scierit maritus tuus, Panem esse, credet, non illum (Panem) qui dicitur: If thy husbnde knowe it (beinge an Infidel) he wil beleue it to be (bare) Breade, but not that (Breade) that it is called, M. Hardinge thought it better to Translate it thus, He wil beleue it to be Breade, but not Him, vwho it is called: As if it were the personne of a Man. This dealinge, and the whole vnderstandinge of Tertullians minde, is opened more at large in the first Article, and in the seuenteenth Division. Certainly, false Translation maketh no sufficient proufe.

Nowe marke thou, good Christian Reader, into howe many, and how narrowe straites M. Hardinge hath caste him selfe, to auoide the force of these few plaine woordes of Tertullian, Hoc est Figura Corporis mei, This is a Figure of my Bodie. First, the Outwarde, and, as he calleth it, the Holy Foyme of Breade is the Figure of Christes Bodie, Inuisibly hidden vnder the Accidentes.

Re

Secondly,

August. contra Faustum li. 9. ca. 14.

August. contra Iudas Petilianum li. 2. ca. 37.

Augustin. in Iohan. tract. 26.

August. de Fide ad Petrum ca. 19.

1.  
Holy Accidentes.



Secondely, the same Bodie so hidden, and Inuisible, is a Figure of Christes Bodie  
 Visible. Thirdly, Tertullian, as it is here presumed, understode not the very  
 Grammatical, and Literal sense of Christes wordes. Fourthly, the same Ter-  
 tullian was carried away with heate, and contention, and either knew not, or ca-  
 red not, what he saide. Fifthly, by this New Exposition he is made to iolne  
 with Marcion the Heretique, against whom he writeth, and so to conclude direc-  
 ly against him selfe. I passe over the fantasieings of Foymes, Accidentes, Out-  
 warde Elementes, Miraculous Changes, Secrete Presences, and other like for-  
 ced Termes, whercof Tertullian knoweth none. To be shorthe, M. Hardinge  
 with his strange Construcion, and Marcion the Olde Heretique holde bothe by  
 one Principle.

It were farre better, for a man, that meante truthe, to leaue these vnfan-  
 rie, and vn sensible Closes, and simply, and plainly to expounde the Wordes of  
 Christe, as this Ancient Learned Father expoundeth them, Hoc est Corpus meū,  
 Hoc est, Figura Corporis mei. This is my Bodie, that is to say, This is a Figure of my  
 Bodie. So shal Tertullian agree bothe in Sense, and Wordes, with al the  
 Olde Catholique writers, and Doctors of the Church: So shal he agree with  
 the Common Close noted in the Decrees: Vocatur Corpus Christi: id est, Significat  
 Corpus Christi: It is called the Bodie of Christe: that is to say, It signifieth the Bodie of  
 Christe. So shal he agree with Maximus the Greeke Scholiast vpon Diony-  
 sius, Signa sunt hæc, non autem Veritas: These be Tokens, but not the Truthe it selfe.  
 To conclude, so shal Tertullian agree with him selfe: For thus he writeth:  
 Christus non reprobauit Panem, quo ipsum Corpus suum representauit. Christe refused  
 not Breade, where with he Represented his owne Bodie.

M. Hardinge. The. 11. Diuision.

The like answere may be made to the obiection brought out of S. Augustine, Contra Adi-  
 mantum Manichæum ca. 13. Non dubitauit Dominus dicere, Hoc est Corpus meum, cum  
 ramen daret Signum Corporis sui. Our Lorde sticke not to saye, This is my Bodie, when  
 notwithstandinge he gaue the signe of his Bodie. For this is to be considered, that S. Augustine in  
 fightinge againste the Manichees, ofentimes vseth not his owne sense, and meaninge, but those  
 thinges whiche by some meane, how soeuer it were, might seeme to geue him aduantage against  
 them, so as he might put them to the worse, as he witnesseth him selfe in his booke De bono per-  
 seuerantia, Ca. 11. & 12.

The B. of Sarisburie.

S. Augustine, saith M. Harding, in the chafe, and rage of Disputation some  
 times forgate himselfe, and vttered his wordes vnadvisedly: and not onely that,  
 but also afterwarde published the same his vnadvised speache in open writinge vn-  
 to the worlde, as a man seekinge onely to conquere his Adversarie: but whether  
 by right, or by wronge, by truthe, or by falsehode, he had no care. But, O gen-  
 tle, and easy Heretiques, that vpon suche proofes woulde so lightly yeelde vnto  
 S. Augustine. Easy also be these Catholiques, that in so childlike Cheates  
 wil geue credite to M. Hardinge. Certainly, S. Augustine for his mildenesse,  
 and sobrietie, bothe in Disputation, and also other wise, hath the prayse aboue al  
 others. Neither doothe there appeare in that whole booke against Adimantus any  
 token to the contrary. Some parte of their variance grew vpon occasion of  
 these wordes, Sanguis est Anima: The Blonde is the Soule. For declaration wherof  
 S. Augustine without any manner Heate of Contention, that may appeare, saith  
 thus: Ita Sanguis est Anima, quemadmodum Peura erat Christus: So is the Blonde the  
 Soule,

De Conse. dist. 2.  
 Hoc est. In  
 Glosa.  
 Maximus in  
 Ecclesi. hierar.  
 Cap. 3.  
 σύμβολα  
 τὰ ὕδατα, ἀλλὰ  
 ἐν ἀληθείᾳ.  
 Tertullian. con-  
 tra Marcionem  
 lib. 1.

A miserable  
 shift. S. Au-  
 gustine hath no  
 regarde, what  
 he saie.

Soule, even as the rocke was Christe. And in the same Chapiter, he ioyneth these three sentences al together. The Bloude is the Soule, The Rocke was Christe, And, This is my Bodie: as beinge al bothe of like meaning, and also of like manner of utterance. S. Augustine neuer knew any of these M. Hardinges lately inuented Holpe Fourmes, or Couertes, or Secretes. But in mosse plaine wise he saith, Dabat Signum Corporis sui: Christe gave a Token of his Bodie: agréinge therein bothe with him selfe, and also with al other Ancient Catholique Fathers. But if M. Harding, not shewing vs any suspicion, or token of inordinate Heate in that Reuerende Maister of the Church of God, maye tel vs onely of him selfe, that he was thus unadvisedly carried away with vehemencie of Disputation, and tempest of talke, Then maye he also easily dispatche al other the Ancient Learned Fathers, and saye, what so euer they wrote, that liketh not him, they wrote in a Rage, and in their furies. But if S. Augustine were alive, he woulde rather saye, That M. Hardinge were somewhat blownen away with the windes, and waues of contention, and had moche forgotten him selfe, and talketh in his Heates, he knoweth not, or careth not, what. S. Ambrose upon occasion expoundinge these wordes, saith thus, Cum Sanguinem hoc loco Animam diceret, utique significauit, aliud esse Animam, aliud Sanguinem: When Moses in this place called the Bloude the Soule, doubtlesse he meante thereby, that the Bloud is one thinge, and the Soule an other, (notwithstandinge he saith by wordes to make them one.) Euen so likewise maye we saye, When Christe vttered these wordes, This Breade is my Bodie, he meante, that the Breade is one thinge, and his Bodie an other, notwithstandinge the wordes seeme to sounde other wise.

M. Hardinge. The. 13. Diuision.

Gregorie Nazianzene Oratione 4. in Sanctum Pascha, shewinge difference betwene the Pasche of the Lawe, which the Iewes did eate, and that which we in the Newe Testamente dooe eate in the Myserie of the Sacrament, and that which Christe shal eate with vs in the life to come, in the Kingdome of his Father, uttereth suche wordes, as whereby he calleth that we receive here a Figure of that shalbe received there. Cæterum iam Paschæ fiamus participes, Figuratiue tamen adhuc, etsi Pascha hoc veteri sit manifestius. Siquidem Pascha legale, audenter dico, Figura Figura erat obscurior: at paulo post illo perfectius & purius fruemur, cum verbum ipsum biberit nobiscum in regno patris nouum, detegens & docens, quæ nunc mediocriter ostendit. Nouum enim semper existit id, quod nuper est cognitum. But now (saith he) let vs be made partakers of this pasche, and yet but Figuratiue, as yet, albeit this pasche be more manifest, then that of the olde lawe. For the Pasche of the law (I speake boldly) was a darke Figure of a Figure: but er it be longe, wee shal enioye it more perfectly, and more purely, when as the worde (that is, the sonne of God) shal drinke the same new with vs in the Kingdome of his Father, opening and teaching the thinges, that now he sheweth not in most cleare wise. For that euer is new, which of late is knowne. Where as this learned father calleth our pasche, that wee eate, a Figure, whereof the law Pasche was a Figure, terminge it the Figure of a Figure, he asketh leave, as it were, so to say, and confesseth him selfe to speake boldly, alluding, as it seemeth, to S. Paule, or at least hauinge fast printed in his minde, his Doctrine to the Hebrewes: where he calleth the thinges of the life to come, Res ipsas, the very thinges themselves: the thinges of the new Testament, Ipsam imaginem rerum, the very Image of thinges: and the olde Testament, Imaginis umbram, the shadow of the Image. Vvhich doctrine Nazianzene applieth to the Sacrament of the Altar. And his meaninge is this, that although wee be gotten out of those darkenesse of the law, yet wee are not come to the full light, which wee looke for in the worlde to come, where wee shal see and behold the very thinges themselves clearely, and wee shal know as wee are knowne. To be shorte, by his reporte, the Sacramentes of the olde Testament be but Figures, and shadowes of thinges to come, the Sacramentes of the new Testament, not shadowes of thinges to come (19) but Figures of thinges present, which are conteinied and deliuered vnder them in Myserie, but yet substantially: at the ende of al, Figures in Heauen shal cease and be abolished, and there shal wee see

At 2

Augustin. contra  
Adimantum  
ca. 12.  
Ambrosius De  
Noe & Arca  
ca. 25.

The. 195. Vn-  
truth, For this  
was neuer this  
Fathers mean-  
inge.



O folie. Nazian.  
speakech not of  
the Sacrament,  
but of perfectio  
and imperfectio  
of knowledge.

This place is not  
wel applied: for  
these wordes  
perteine no-  
thing to the  
Sacrament.

Nothing of  
the Sacrament.

al those things that here be hidden, clearly face to face. And where Chryste saith, that he will drinke his Passouer new with vs in the kingdome of his Father, Nazianzene so expoundeth the woordes, New, as it may be referred to the manner of the exhibitinge, not to the thinge exhibited. Not that in the worlde to come wee shall haue an other Bodie of our Lorde, whiche now wee haue not, but that wee shall haue the selfe same Bodie, that now wee haue in the sacrament of the Altar in a Myserie, but yet verely, and substantially, after another sorte and manner, and in that respect new. For so had without Myserie, or conuerture in cleare sight, and most ioyful fruition, it is new in comparison of this present knowledge.

Thus the woorde Figure reporteth not alwayes the absence of the truth of a thinge, as we see, but the manner of the thinge either promised, or exhibited: that for as muche as it is not fully and clearely seene, it may be called a Figure. So of Origen it is called Imago rerum, an image of the thinges, as in this place. Si quis vero transire potuerit ab hac umbra, veniat ad imaginem rerum, & videat aduentum Christi in Carne factum, videat eum pontificem offerentem quidem & nunc patri hostias, & postmodum oblaturum, & intelligat haec omnia imagines esse spiritualium rerum, & corporalibus officiis Coelestia designari. Imago ergo dicitur hoc, quod recipitur ad praesens, & intueri potest humana natura. And if any man (saith he) can passe and departe from this shadowe, let him come to the image of thinges, and see the comminge of Chryste made in Eleas he let him see him a Bishop that boorde now offereth sacrifice vnto his Father, and also hereafter shall offer. And let him vnderstande that al these thinges be images of spiritual thinges; and that by bodily seruises beauenly thinges be resembled, and set forth. So this, whiche is at this present receiued, and may of mannes nature be seene, is called an Image. In this saieinge of Origen this woorde Image, doth not in signification diminish the truth of thinges, so as they be not the very thinges in deede, for the thinges that Chryste did in Eleas he, were true thinges: but when they are termed the Image of thinges, thereby is signified, so farre as the condition and nature of man can beholde, and see them.

This is most p'ainely vntered by Oecumenius a Greeke Writer, vpon these wordes of S. Paule to the Hebrewes. Non ipsam imaginem rerum, not the Image it selfe of thinges. Id est, veritatem rerum, that is, the true of thinges, saith he, and addeth further. Res appellat futuram vitam, imaginem autem rerum, Euangelicam politiam, umbram vero vetus testamentum. Imago enim manifestiora ostendit exemplaria: adumbratio autem imaginis obscurius haec manifestat, nam haec veteris testamenti exprimit imbecillitatem. The sense of whiche wordes may thus be vntered in Englishe. S. Paule calleth the life to come, the thinges: and the ordinance or disposition of the thinges in the Gospel, he calleth the Image of thinges: and the olde Testament, he nameth the shadow of the image of thinges. For an Image sheweth samplars more manifest: but the adumbration or shadowinge of the Image sheweth these thinges but darkely, for this dooth expresse the weaknesse of the olde Testament. By this place of Oecumenius we see, that although it be proper to an Image to exhibite the truth of thinges, and therefore by interpretation he saith, Imaginem, id est, veritatem, the Image, that is, the truth: yet the proper and right takinge of the woorde, signifieth the way, or manner of a thinge to be exhibited, not the thinge it selfe: that what the Image hath lesse then the thinge it selfe, it is to be vnderstanded in the manner of exhibitinge, not in the thinge it selfe exhibited.

Hitherto wee haue brought examples to declare, that the wordes, figure, and Image, signifie the truth of thinges exhibited in deede, though in secrete, and priuie manner.

The B. of Sarisburie.

These three Fathers Nazianzene, Origen, and Oecumenius, cost M. Harding no greate studie. He founde them wordes by wordes, alleged before in Doctor Steeuens Cardiner. Neither do they any wise further his purpose, touching either his outwarde formes, and Accidentes: or his his Priuile, and Secrete presence. But he knoweth, that the very names of Olde Doctors, although they saye nothinge, may suffice to leade the ignozant.

The

The meaninge of these three Fathers was onely to shewe the difference, that is betwene the three states, The Jewes vnder the Lawe, The Christians in the Gospel, and the Saintes in the life to come. Al whiche three states are one of spryng of Abraham, one People, one Church, one Inheritance: al callinge vpon, and glorifyinge the name of God, and of his Sonne Iesus Christe. Therefore S. Augustine saith: The people of Israel vnder the Lawe were very Christians: and the Christians in the Gospel are very Israelites. Al be it, he addeth: Non oportet illud nomen in consuetudine sermonis retinere: In common vse of speache we may not continue we that name. Againe he saith: Iudaei non dum nomine, sed re ipsa erant Christiani: The Jewes although not in name, yet in deede were very Christians. Likewise Eusebius saith, Al the Jewes, from Abraham vnto Adam, were in deede Christian men: al be it they were not named so. So likewise Epiphanius saith: The Faith of Christe was euer from the beginninge of the worlde.

The Substance of these three states in one: the difference standeth onely in qualite, or proportion of more, or lesse. The Jewes sawe Christe in the Lawe: The Christians see Christe in the Gospel: The Blessed Saintes see Christe in Heauen. The Jewes sawe Christe darkely, as in a shadowe: The Christians see Christe, as in an Image liuely portraide: The holy Saintes see Christe in Heauen expressely, and persutely without Image or shadowe, face to face. Christe, that is seene, is alone: the difference is onely in the seers: of whome some see in a darke shadowe: some in a persute Image: and some in the cleare Lighte. And yet none of them without the sight of Christe. And as the Jewes were in a shadowe, in comparison of that Brightnes of Lighte, that we see now: euen so are we likewise in a shadowe, in comparison of that Lighte that we hope for, and is to come. And thus Digen, Pazianzene, Decumenius, and the reste of the Ancient Fathers meane, and none otherwise. Therefore M. Hardinge may consider better, how mutche these Authoities make for him, to proue his Secte fleashe, ly presence in the Sacrament.

Chrysostome compareth the state of the Jewes, vnto a Candel: and the state of the Christians, to the Brightnes of the Sunne. Againe, he likeneth the Jewes to the frste draught, or platte of an Image, set out onely in bare lines: and the Christians vnto the same Image liuely filled vp with al due proportion, and resemblance, and furniture of Colours. Irenaeus compareth the Jewes to the sowinge of the seede: and the Christians to the haruest, and reapinge of the Corne. So Conclude, S. Paule compareth the Jewes to a Childe, and the Christians to a full persute man.

By al these Examples it appeareth, that the Substance is one, & the difference standeth onely in more, and lesse. The Jewes had the same light, although not in like quantitie: The same Image, although not with like furniture: The same Corne, although not growen to like ripenes: They were the same person, although not in like perfection of age. Thus mutche, to open the difference betwene the Lawe, and the Gospel: whiche was one parte of these Fathers meaninge.

The like difference we may finde betwene the state of the Gospel, and the state of the life, that is to come. For although the thinges be one, yet the fruition of the same is not one: and in respect of that abundance of Glorie, that we looke for, al that we haue, and enioie already, is but a figure. And therefore S. Augustine saith: Cum Christus tradiderit Regnum Deo, & Patri, in illa prespicua contemplatione incommutabilis Veritatis, nullis Mysterijs Corporalibus indigebimus: When Christe shal haue deliuered the Kingedome to God, and the Father, in that plaine contemplation of the vnderstandable Truthe, we shal neede no Bodily Mysteries.

Likewise he writeth of the Sacrament of Baptisme: Vngimur modo in Sacra-

Augustin. ad A.  
felicem Epist. 20.

Augustin. contra  
Epistol. Pels-  
gian. li. 3. ca. 4.  
πᾶσι τοῖς  
ἡτοιμασμένοι  
ἐν ὁνόματι  
ἐπιφαν. li. 1. c. 1.  
ἡ οὐκ ἴσιν ἅπ  
ἀρχὴς οὐρα.

Chrysostom. in  
varijs locis in  
Matthe. hom. 10.  
Chrysostom. in di-  
ctum Apostoli.  
Pater nostri  
omnes &c.  
Irenaeus li. 4.  
cap. 42.  
Galat. 4.  
1. Corin. 13.

Augustin. contra  
Faustum lib. 12.  
ca. 20.



Augustin in  
Psal. 26.

Basilus in Psal.  
45.

Αὐτὸ τὴν κατὰ  
θεῶν καὶ  
τὰν ἐν τῶν  
θεῶν θεῶν  
μὲν.

Gregori. Na-  
zianzen in S.  
Pascha Orat. 4.  
Origen. in Psal.  
38. Homil. 2.

Oecumenius ad  
Hebraeos. ca. 10.  
Chrysost. ad He-  
br. ca. 10.

Chrysost. ad He-  
br. ca. 10.  
Coloss. 2.  
Athanasius De  
Commun. essen.  
P. xi. et spir. s.  
Augustin. in  
Psal. 73.

mento: & Sacramento ipso praefiguratur quiddam, quod futuri sumus: & illud, nescio quid, futurum ineffabile desiderare debemus, & in Sacramento gemere: ut in ea re gaudeamus, quae Sacramento praemonstratur: We are now anointed in a Sacrament: and in the Sacrament it selfe there is a thinge foreshewd, that we shalbe and the same unspeakable thinge, that is to come, wee ought to desire, and to mourne for it in the Sacrament, that we may reioice in that thinge, that is signified in the Sacrament.

So S. Basile: Etiam nunc iustus bibit Aquam illam viuentem: verum eam posthac largius bibet, ubi coopatus fuerit in Ciuitatem Dei. Nunc quidem bibit in speculo, & in aenigmate, per breuem comprehensionem Observationum Diuinarum: Tunc autem sume vniuersum recipiet: Euen now the iuste man drinketh that Lininge Water. But after this, when he shalbe receiued into the Cittie of God, he shal drinke it more abundantly. Nowe he drinketh as in a seeinge glasse, or in a riddle, by a smal vnderstandinge of heavenly thinges: but then he shal swallowe downe the whole streame.

In this sense Nazianzene saith: The Ecclesiastical policie of the Jewes, compared with the Gospel of Christe, is a Figure of a Figure. In this sense Origen saith: The comming of Christe in the Fleashe, and the offering of him selfe vpon the Crosse, (the foote of whiche oblation continueth still) and at that our Nature can conceiue of the same, is but an Image, in comparison of those spiritual thinges, that we looke for. And here vnderstande thou, good Reader, y Origen in this place speaketh of Christes comming, and appearing in the Fleashe: and not one woorde of the Sacrament. For thus he saith: Veniat ad Imaginem rerum, & videat aduentum Christi in Carne factum: Let him come to the Image of thinges, and see Christes comming in the Fleashe. This Image Oecumenius very wel expoundeth, Veritatem rerum, that is, The Trueth, and performance of thinges, that were promised vnder a shadowe to the Jewes. In like sorte Chrysostome expoundeth the same woordes: Lex habuit umbram futurorum honorum, non ipsam imaginem rerum: hoc est, non ipsam Veritatem: The Lawe had a shadowe of good thinges to come, but not the Image of the thinges, that is to say, not the trueth it selfe. He calleth the Gospel the trueth it selfe, not in respecte of Christes Secrete Beinge in the Sacrament, vnto whiche fantasie S. Harding binueth al this longe talke, but onely in respecte of Christes Incarnation, as it is plaine by that immediately foloweth: Donec enim quis velut in pictura circunducat colores, Umbra quidam est: cum vero flores ipsos colorum induxerit, & imposuerit, tunc Imago efficitur: A picture, vntil the Painter lay on his colours, is but a shadowe: but the freshe colours beinge laide on, it is an Image. So S. Paule calleth the Lawe the shadowe, and Christe the Bodie. And in this consideration Athanasius saith: Euangelium est Dei Verbi Domini Iesu Christi Praesentia, ad humani generis salutem Incarnata: The Gospel is the Presence of our Lorde Iesus Christe, whiche is the Woorde of God, Incarnate vnto the Saluation of Mans kinde. And therefore S. Augustine saith: Nostra Sacramenta dant Salutem: ludaeorum Sacramenta promittebant Saluatorem: Non quod iam acceperimus vitam aeternam, sed quod iam venerit Christus, qui per Prophetas pronuntiabatur: Our Sacramentes doo geue Saluation: The Sacramentes of the Jewes promised a Sauour. I speake not this, for that we haue already attained Euerlastinge life, but for that Christe is already come, that was pronounced by the Prophetes.

Out of these Fathers woordes S. Hardinge reasoneth in this wise: The Brightnes of the Gospel is but a Figure, in Comparison of that Brightnes, that is to come: Ergo, Christes Bodie is secretly hidden vnder the outward Formes, and Accidentes of the Sacrament.

Howe be it, it maie some appeare vnto the discrete and indifferent Reader, that in al these woordes there is no manner mention, neither of Secrete, nor of Presence, nor of Absence, nor of Formes, nor of Elementes, nor of Accidentes, nor, in expresse woordes, of any Sacramente. Nazianzene, notwithstandinge he maie seme to touche the Sacrament of Christes Bodie, yet in dede he speaketh onely of the



of the Spiritual Foode of the knowledge of God, and not of the Sacrament: as it is plaine both by the place it self, and also by y<sup>e</sup> woordes, that immediatly folowe after. The woordes, that went before, are these: Christus bibit nobiscum Nouum Vinum in Regno Parris: Christe wil drinke with vs Newe Wine in the Kingdome of his father. The woordes, that folowe, are these: Quis est hic parus, & quæ est hæc oblatio. Nostra quidem, Discrete illius vero, Docere. Doctrina enim etiam docenti alimæni instat est: What is this Drinke, and what is this Pleasure? Of our parte, it is to Learne: of Christes parte, it is to Teache. For Doctrine enen vnto him, that teacheth, is a kinde of meate.

It is very matche for M. Harding, thus to conclude his imaginations of y<sup>e</sup> Sacrament, by these Fathers, that speake not one worde of the Sacrament. Touching that, is here alledged of Secrete, and priuate Beinge, y<sup>e</sup> Catholique Fathers do confesse that Christe is in y<sup>e</sup> Sacramentes of the New Testament, as he was in the Sacramentes of the Olde. So S. Augustine saith: Quicumq; in Manna Christum intellexerunt, eundem, quem nos, Cibum Spiritualem manducauerunt: As many, as in Manna vnderstande Christe, feede of the same Spiritual Breaðe, that we feede of. Againe he saith: Videre ergo, Fide manere, Signa variata. Ibi Petra Christus: Nobis Christus, quod in Altari Dei ponitur: Beholde, the Faith standinge one, the signes, or Sacramentes are chaunged. There the Roocke was Christe: Vnto vs that thinge is Christe, that is laide vpon the Altar. As Christe is nowe here: so was Christe then there. And as Christe is nowe in the Breaðe: so was Christe then in the Roocke: and none otherwise. But what canne be so plaine, as that Nazianzen him selfe writeth, whome M. Harding hath chosen specially for his Authour: These be his woordes: Pellent me ad Altaribus. At ego noui aliud Altare, cuius ea omnia, quæ nunc videntur, exemplaria tantum sunt: non manu, aut alcia elaboratum: Mentis opus est, & Contemplationis ascensus. Ibi astabo, & acceptabilia offeram, Sacrificium, Oblationem, & Holocausta: quæ tanto præstantiora sunt, quàm ea, quæ nunc aguntur, quæ Veritas potior est, quàm Vmbra: They wil drine me from the Altars, or Communion Tables. But I knowe an other Altar, whereof al the thinges, that are nowe seene, are but samplers: not wrought by hande, or instrument. It is the woork of the minde, and the Elevation of the harte. There wil I stande, and offer vp acceptable Sacrifices: Whiche so farre exceede the Sacrifices, that are made here, as the Trueth exceedeth a Shadowe.

## M. Hardinge. The 14. Diuision.

Certaine fathers vse the woordes, Signum, & Sacramentum, that is, signe, and Sacrament, in the same signification. S. Augustine, In libro Sententiarum Prosperi, saith thus: Caro eius est, quam forma Panis operam in Sacramento accipimus: & Sanguis eius, quem sub vini specie & sapore potamus: Caro videlicet Carnis, & Sanguis est Sacramentum Sanguinis: Carne & sanguine, vtroque Inuisibili, Spirituali, Intelligibili, Signatur visibile Domini nostri Iesu Christi Corpus, & palpabile, plenum gratia omnium virtutum, & Diuina Maiestate. It is his fleshe, that we receiue couered with the forme of Breaðe in the Sacrament, and his Bloude, that vnder the shape and sauour of vvine, we drinke. Soothly Fleashe is a Sacrament of Fleashe, and Bloude is a Sacrament of Bloude: by the Fleashe, and the Bloude both Inuisible, Spiritual, intelligible, our Lord Iesus Christe his visible and palpable Bodie, ful of the grace of al vertues, and Diuine Maiestie is signified, or as it were, with a signe noted.

In these woordes of S. Augustine, we see the fleshe of Christe called a Sacrament of his fleshe, and the Bloude a Sacrament of his Bloude, in as mutche as they be couered with the forme of Breaðe and vvine, yet verily, and in substance present: And likewise he letteth not to calle this Veritie or Trueth of the thinges themselves thus couertly exhibited, a signe of Christes visible, and palpable Bodie: so that the naminge of a signe dooth not importe a separation from the Trueth, but sheweth a distincte manner of the Trueth exhibited: and therefore accordinge to the Trueth of the manner of exhibitinge, it is not the Fleashe of Christe, but the Sacrament of the Fleashe of Christe, for that

τρεφῆ γὰρ  
ἐσὶν ἡ δίδα-  
ξις καὶ τὸ  
τρεφόντος

Augustin. De v-  
tilitate Pent-  
tentie.

Augustin. in Io-  
han. 11. 45.

Nazianzen. in  
Oration. Cum  
post ea quæ con-  
tra Maximum  
ec.



the fleshe doth not exhibite it selfe in his owne shape, but in a sacrament.

The B. of Sarisburie.

In this saieinge of S. Augustine, M. Hardinge seemeth specially to note these three wordes, Forma, Opera, and Inuisibilis: whiche haunge answered, I hoape the force of his collection wil soone appeare. Firste, if M. Hardinge wol saie, that this worde, Forma, must nedes be taken for the outwarde Shewe, and Appearance of Breade, then muste he nedes sal into a great inconuenience, and become either a Patrone, or a Scholar of the olde Heretique Marcion, who vpon the very same worde erected his Heresie: and of these wordes of S. Paule, Formam seruifuscepit, reasoned then, as M. Harding dooeth nowe, Ergo, *Christe had nothing els, but the outwarde Forme, and Appearance, or Shape of a Mans Bodie.* But it is knowne to the Learned, that as wel amonge the Philosophers, as also amonge the olde Catholique learned Fathers, these wordes, Forma, and Species, are taken, not onely for the outwarde Appearance, but also for Nature, and Substance it selfe. So, S. Hierome imagineth Chrysse to say: Declinaui ad eos deferens Regna Caelorum, ut cum eis uiscerer, assumpta Forma Hominis: I went downe vnto them, leauinge the Kingdomes of Heauen, that I mighte eate with them, hauinge receiued the Forme of Man. I leaue S. Augustine, S. Ambrose, and other like Authorities. This mater is proued moze at large in the tenth Article, and sixte Diuision. By these fewe it may appeare, that this worde, Forma, importeth, not onely a Shewe, but also the very Substance of the Breade.

In the seconde worde, Opera, whiche signifieth Coouered, M. Hardinge wittingly dissembleth his owne learninge, & woulde seeme not to knowe the manner, & nature of al Sacramentes: whiche is, to offer one thinge outwardly vnto our senses, and an other inwardly to our minde. Hereof there is sufficiently spoken before, in the seconde, and Eighth Diuision of this Article. Chrysostome saith: In Sensibilibus Inelligibilia nobis tradidit: In Sensible, and Outwarde thinges, Chrysse hath geuen vs thinges Spiritual. And for Example he addeth: Sic & in Baptismo: So it fareth in the Sacrament of Baptisme. Thus S. Augustine saith, The godly of the Jewes vnder stood Chrysse in their Manna. In like sorte Origen speaketh of the letter of the Scriptures: Corpora Prophetarum colunt posita in Libris, & Literis, quasi in quibulda Sepulchris: They honour the Bodies of the Prophetes liued in their Bookes, and Letters, as if it were in certaine Graues. So S. Augustine: Sensus in Litera manet, & per Literam uiderur: The sense lieth in the Letter, and by the Letter it is seene. So Nicolaus Cabasilas: Spiritus celatur in Litera: The Sprite of God is hidden in the Letter. I thinke M. Hardinge in these speeches wil not necessarily require any Corporal, or Real Presence. Thus S. Gregorie saith: Christus in se ipso immortaliter, & incorruptibiliter uiuens, iterum in hoc Mysterio moritur: Chrysse liuinge in him selfe immortally, and without Corruption, dieth againe in this Myserie. Whereupon the Close saith: Moritur, id est, Mors eius Representatur: Chrysse dieth, that is to say, his Death is represented. Nowe, as Chrysse dieth in the Sacrament, so is his Bodie Present in the Sacrament. But Chrysse dieth not there Really, and in dede: Therefore Chrysses Bodie is not there Really, and in dede.

I thought it needeful to vse the moe Examples in this behalfe, for that this place of S. Augustine seemeth to carrie the greatest force of al others. But as S. Augustine saith here, Chrysses Bodie is hidden vnder the Forme, or kinde of Breade, even so he saith, Gratia Dei in Veteri Testamento velata laebei: The Grace of God laye hidden in the Olde Testament. Euen so S. Gregorie saith: Vt palea frumentum, sic Litera regit Spiritu: As the Chaffe hideth the Corne, so the Letter

Hieronym. in  
Osee. li. 3. ca. 11.

Chrysostom. in  
Mattha. hom. 83.  
ἐν αἰσθητοῖς  
τὰ νοητὰ πα-  
ρεδωκε.

Augustin. de v-  
tilitate poeni-  
tentiae: In Man-  
na Christum in-  
tellexernut.

Origen in Mat-  
tha. Tractat. 26.

Augustin. de  
Spiritu & ani-  
ma. ca. 2.

Nicolaus Caba-  
silas.

De Conse. Dist. 2.

Quid sit saguis  
August. de spi-  
ritu & Litera.  
ca. 15.

Gregori. in pro-  
logo in Cantica.

hideth the sprite. Euen so againe S. Augustine saith, In Veteri Testamento occultabatur Nouum. The New Testament was hidden in the Olde. But he expoundeth him self, Occultabatur, id est, occulte significabatur. It was hidden, that is to saie, it was secretly signified. And thus by S. Augustines owne Wordes, and exposition we maie likewise saie, Caro Christi Opera, id est, occulte significata: Christs Fleashe, is secretly hidden, that is to saie, as S. Augustine expoundeth it, it is secretly signified.

Thus the Sacrament of Christs Fleashe, whiche, accordinge to the Doctrine of S. Augustine, beareth the name of that thinge, that it signifieth, is called Christs Fleashe, Inuisible, Spiritual, and onely to be conceiued by vnderstandinge.

For the whole worke hereof pertaineth, not vnto the mouth, or teethe, as S. Augustine saith, but onely to faith, and sprite. And therefore the same S. Augustine expoundinge these wordes of Christs, Who so eateth of this Breade, shal not die, saith thus: Quod pertinet ad Virtutem Sacramenti, non quod pertinet ad visibile Sacramentum. Qui manducat intus, non foris: qui manducat in Corde, non qui premit dente.

That pertaineth to the Effecte, and Vertue of the Sacrament, not that pertaineth to the Visible Sacrament. He that eateth inwardly, not outwardly: that eateth with his harte, not that presseth with his teeth. Likewise he saith of Moses, Aaron, and Phinees, and others the faithful of that time: Visibile cibum (Manna) Spiritualiter intellexerunt, Spiritualiter esurierunt, Spiritualiter gustauerunt. They vnderstoode Manna, that Visible meate, Spiritually: they hungered it Spiritually: they tasted it Spiritually. By these wordes, Intus, Inwardly: In Corde, in the harte: Spiritualiter, Spiritually, S. Augustine expoundeth the meaninge of this worde, Inuisibiliter, Inuisibly. Therefore Chrysostome saith, Mysterium appellatur, quia aliud videmus, aliud credimus. Nam huiusmodi est Mysteriorum nostrorum natura. It is called a Myserie, because we see one thinge, and beleue another. For such is the Nature of (Baptisme, and our Lordes Supper, which are) our Sacramentes, or Myseries. So saith S. Ambrose, as is alleged before: The Water of the Holy Fonte hath washed vs: the Bloude of Christs hath redemed vs: Alterum igitur Inuisibile, alterum Visibile Testimonium, &c. The one Witnes is Inuisible, the other is Visible. So the olde Father Origen saith, S. Johns Baptisme was Visible: but Christs Baptisme is Inuisible.

As it is in the Myserie of Baptisme, so is it also in the Myserie of Christs Bodie. As Christs Bloude is Inuisible, wherewith we are washed, so is Christs Fleashe Inuisible, wherewith we are feede. And as this Inuisible washinge in Christs Bloude, representeth vnto our mindes the Bloude of Christs, that was visibly shedde for vs: so the Fleashe of Christs, that is eaten Inuisibly, representeth vnto vs that very Fleashe of Christs, that was visibly, and sensibly nailed, and tozned vpon the Crosse. And thus S. Augustines meaninge maie well stande vpight, without any fewe Secresse, or Real, or Fleasheely Presence.

## M. Hardinge. The. 15. Diuision.

And therefore in another place he writeth thus, Sicut ergo Caelestis panis, qui Caro Christi est, suo modo vocatur Corpus Christi, cum re vera sit Sacramentum Corporis Christi, illius, videlicet, quod Visibile, quod Palpabile, mortale in Cruce positum est, vocatur ipsa immolatio Carnis, quae Sacerdotis manibus fit, Christi Passio, Mors, Crucifixio, non rei veritate, sed significante Mysterio: Sic Sacramentum Fidei, quod Baptismus intelligitur, Fides est. As the heavenly Breade (saith S. Augustine), whiche is the Fleashe of Christs, in his maner is called the Bodie of Christs, when as in verie deede, it is the Sacrament of Christs Bodie, euen of that whiche is visible, whiche is palpable, and beinge mortal was put on the Crosse, and the sacrificinge it self of his Fleashe, whiche is done by the priestes handes, is called the passion, the Death, the Crucifixeinge of Christs, not in trueness of the thinge, but in myserie signifyinge: so the Sacrament of Faith, whiche is vnderstanded to be Baptisme, is Faith. By heavenly Breade he vnderstandeth

August. de Baptismo contra Doctores Nestorianos.

August. de Con. dist. 2. Vt quid.

Augustin in Io. hanc tractat. 26.

Chrysost. 1. Cor. homi. 7.

Ambros. de spiritu sancto li. 3.

Origen. in Lucam homi. 24.

De Con. Dist. 2. Hoc est quod dicimus.



# Heauenly Breade.

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trueth. For this  
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and this farre he affirmeth the trueth of his Fleashe it self, whiche he saith to be called, *Suo mo-  
do*, in his maner, the Bodie of Christe: as who shoulde saie whose trueth notwithstandinge, if ye  
beholde on the behalfe of the maner of exhibitinge, in verie dede it is a Sacrament of Christes Bo-  
die, whiche is in visible shape, so as he speaketh of Christes Bodie, that hath suffered.

The B. of Sarisburie.

Here M. Hardinge allegeth good mater against him self. For by these wordes S. Augustine saith, The Breade is so Christes Bodie, as the Breakeinge of the same Breade is Christes Death. But the breakeinge of y<sup>e</sup> Breade is not Really, and in dede the Death of Christe: wherefore it foloweth that the Breade is not Really, or in dede the Bodie of Christe. And where as M. Harding seemeth to staie altogether vpon these two wordes, *Cœlestis Panis*, thinkinge that thereby is meante onely the Supernatural Breade of Christes very Bodie, it may like him neuertheles to vnderstande, that, not onely Christes very Bodie, but also y<sup>e</sup> Sacrament it self, may wel be called, *Cœlestis Panis*, Heauenly Breade, for that it is a Sacrament of that Heauenly Breade. So Gregorius p<sup>p</sup>senus calleth the Water of Baptisme το δεσφ λείτρον. The Divine, or Heauenly Bath. So S. Ambrose calleth the wordes of Baptisme, Verba Cœlestia, Heauenly Wordes. So Dionysius calleth the Dile. Consecrate, Diuinissimum Oleum, το εσπερινότατον μύρον. So Cyrillus calleth Manna, Spiritual Breade. Thus he saith, Quomodo est Manna Panis Angelorum Spiritualis? Quia, quod Vmbra Veritatis erat, Veritatis nomine in Spiritu appellauit. Howe is Manna called the Spiritual Breade of Angelles? That thinge, that was a shadowe of the Trueth, in Sprite, or spiritually, he uttered by the name of the Trueth it selfe, And albeit onely Christes very Bodie it self be in dede that Heauenly Breade, yet in these wordes of S. Augustine, it cannot in any wise so be taken, as to the learned, and discrete Reader it maie soone appeare. For first S. Augustine saith, That Heauenly Breade, whereof he speaketh, is a Sacrament. But the very Bodie of Christe cannot in any respect be called a Sacrament, as it is easy to vnderstande. For a Sacrament by S. Augustines Definition is, Signum visibile, A Signe, or a Token, that maie be scene. But the Bodie of Christe, that M. Hardinge imagineth to be Present, cannot be scene: For S. Augustine saith, it is Spiritual, and Inuisible. Hereof it necessarily foloweth, that the very Bodie of Christe cannot in any wise be called a Sacrament: And therefore is not that kinde of Heauenly Breade, that is here mentioned by S. Augustine.

Moreover S. Augustine saith, The same Heauenly Breade is the Bodie of Christe: Howe be it he addeth, not Verily, and in dede, but, *Suo modo*, In a Manner, or Kinde of speache. But Christes very Bodie, is in dede, and Verily, in al respectes the Bodie of Christe, without any suche qualifieinge, or limitation. And it were greate fondenes, or rather mere madnes to saie, The Very Bodie of Christe is after a certaine manner, or in a sorte the Bodie of Christe.

These thinges first considered, for further vnderstandinge of S. Augustines minde herein, I remitte y<sup>e</sup> reader vnto the Close vpon the same, the wordes whereof are these, *Cœlestis Panis*, id est, Cœleste Sacramentum, quod verè repræsentat Carnem Christi, dicitur Corpus Christi, sed improprie. Vnde dicitur, *Suo Modo*: sed non rei Veritate, sed significante Mysterio: ut sit sensus, vocatur Corpus Christi, id est, Significat Corpus Christi. The Heauenly Breade, that is to saie, the Heauenly sacrament, whiche verily representeth the Fleashe of Christe, is called Christes Bodie, but vnaptely, and vnfitly. Therefore it is saide, In a peculiar manner belonginge vnto it selfe: Not in Trueth of mater, but by a significinge Myserie: That the sense maie be this, It is called the Bodie of Christe, that is to saie, It signifieth the Bodie of Christe.

But

Gregor. Nyssen.  
de Sancto Bap-  
tismo.  
Ambros. de Sa-  
cramen. li. 2. c. 5.  
Dionys. Eccle.  
Hier. cap. 2.  
Cyrill. in Iohan.  
lib. 4. cap. 10.

De Con. Dist. 2.  
Hoc est. In Glos. 4.

But here marke thou, gentle Reader, into what straites these men be driuen. To mainteine the Inconueniences, and Absurdities of their Doctrine, they are faine to saie, That the very Bodie of Chyiste, is not, Rei veritate, Verily, and in deede, but, Improperly, Unaptly, and Unfitly called the Bodie of Chyiste.

M. Hardinge. The. 16. Diuision.

Againe, S. Augustine saith in another place: Non hoc Corpus, quod videtis, comesturi estis. Not this Bodie, which ye see, shal ye eate. \* And S. Hierome saith, Dininam & Spiritualem Carnem manducandam dari, aliam quidem ab ea qua Crucifixa est, That Diuine, and spiritual Fleashe is geuen to be eaten, other beside that, whiche was Crucified. VVherefore in respecte of the exhibitinge, the Fleashe is diuided, that in it self is but one: and the Fleashe exhibited in mysterie, is in very deede a sacrament of Chyistes Bodie visible, and palpable, whiche suffered on the Crosse. And thus it foloweth of conuenience, where as the Fleashe is not the same accordinge to the qualities of the exhibitinge, whiche was Crucified, and whiche nowe is sacrificed by the handes of a Priest: againe, where as the Passion, Death, and Resurrection are saide to be done, not in trueth of the thinge, but in mysterie Signifyinge: it foloweth (I saie) that the Fleashe is not the same in qualities, so as it was on the Crosse, though it be the same in substance.

Many mo authorities might be alleged for the openinge of this mater, but these for this present are ynough, if they be not to many, as I feare me, they wil so appeare to the vnlearned Reader, and to suche as be not geuen to earnest studie, and diligent serche of the trueth. By these places, it is made cleare, and euident, that these Names, Figure, Image, Signe, Token, Sacrament, and suche other the like, of force of their Signification doo not alwaies exclude the trueth of thinges: but doo onely shewe, and note the maner of presence. VVherefore, to conclude this mater, that is somewhat obscure to senses litle exercised, the Figure of the Bodie, or Signe of the Bodie, the Image of the Bodie, doth note the couertnes, and secretenes in the maner of the exhibitinge, and doth not diminish the whitte the trueth of the presence. so we doo accorde with M. Iuel in this Article touching the forme of woordes, but withal we haue thought it necessarie, to declare the true meaninge of the same, whiche is contrarie to the doctrine of the Sacramentaries.

The B. of Sarisburie.

M. Hardinge, as in his woordes he pretendeth greate stoare of authorities, so in his choise he bewraiethe greate wante. For, to passe by the place of S. Hierome, whiche is answered before in the fifthe Article, and .7. Diuision, the woordes of S. Augustine seeme vterly to ouerthrowe al these his grosse, and fleashely Fantasies. For better vnderstandinge whereof, it is to be noted, that, when Chyiste had opened that Heauenly Doctrine of the Eatinge of his Bodie, and Drinkinge of his Bloude, the Capernautes hearinge his woordes, imagined, euen as M. Hardinge nowe dooth, that he meante a very fleashely Eatinge with their Bodily mouthes: and therefore beganne to be offended, and saide, His speache was ouer harde, and departed from him. Upon occasion hereof, S. Augustine writeth thus, Ipsi erant duri, non sermo. Christus instruxit eos, qui remanserant, & ait illis: Spiritus est, qui viuificat: Caro autem nihil prodest. Verba, quae locutus sum vobis, Spiritus sunt, & vita. Spiritualiter intelligite, quod locutus sum: Non hoc Corpus, quod videtis, manducaturi estis, nec bibaturi illum Sanguinem, quem fusi sunt, qui me Crucifigent. Sacramentum aliquod vobis commendavi: Spiritualiter intellectum viuificabit vos. They were harde: Chyistes woorde was not harde. Chyiste instructed them, that remained, and saide vnto them, It is the sprite, that geueth life, the Fleashe profiteth nothinge. The woordes, that I haue spoken, are Sprite and Life. Vnderstande ye spiritually, that I haue spoken. Ye shal not Eate this Bodie, that ye see: neither shal ye drinke that Bloude, that they shal shedde, that shal Crucifie me. I haue recommended vnto you a certaine Sacrament: Beinge spiritually vnderstanded, it wil geue you life. These woordes be plaine of them selfe, and neede no longe construction.

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The



# Heauenly Breade.

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Here M. Hardinge allegeth good mater against him self. For by these woordes S. Augustine saith, The Breade is so Christes Bodie, as the Breakinge of the same Breade is Christes Death. But the breakinge of y<sup>e</sup> Breade is not Really, and in dede the Death of Christe: wherefore it foloweth that the Breade is not Really, or in dede the Bodie of Christe. And where as M. Hardinge seemeth to staie altogether vpon these two woordes, *Cœlestis Panis*, thinkinge that thereby is meante onely the Supernatural Breade of Christes very Bodie, it may like him neuertheles to vnderstande, that, not onely Christes very Bodie, but also y<sup>e</sup> Sacrament it self, may wel be called, *Cœlestis Panis*, Heauenly Breade, for that it is a Sacrament of that Heauenly Breade. So Gregorius Nyssenus calleth the Water of Baptisme τὸ θεῖον λείτρον, The Divine, or Heauenly Bath. So S. Ambrose calleth the woordes of Baptisme, Verba Cœlestia, Heauenly Woordes. So Dionysius calleth the Dile Consecrate, Diuinissimum Oleum, τὸ ἐργασματοῦ μύρον. So Cyrillus calleth Manna, Spiritual Breade. Thus he saith, Quomodo est Manna Panis Angelorum Spiritualis? Quia, quod Umbra Veritatis erat, Veritatis nomine in Spiritu appellauit. Howe is Manna called the Spiritual Breade of Angelles? That thinge, that was a shadowe of the Truth, in Sprite, or Spiritually, be vndered by the name of the Truth it selfe, And albeit onely Christes very Bodie it self be in dede that Heauenly Breade, yet in these woordes of S. Augustine, it cannot in any wise so be taken, as to the learned, and discrete Reader it maie soone appeare. For first S. Augustine saith, That Heauenly Breade, whereof he speaketh, is a Sacrament. But the very Bodie of Christe cannot in any respect be called a Sacrament, as it is easy to vnderstande. For a Sacrament by S. Augustines Definition is, Signum visibile, A signe, or a Token, that maie be seene. But the Bodie of Christe, that M. Hardinge imagineth to be present, cannot be seene: For S. Augustine saith, it is Spiritual, and Inuisible. Hereof it necessarily foloweth, that the very Bodie of Christe cannot in any wise be called a Sacrament: And therefore is not that kinde of Heauenly Breade, that is here mentioned by S. Augustine.

Whereouer S. Augustine saith, The same Heauenly Breade is the Bodie of Christe: Howe be it he addeth, not Verily, and in dede, but, *Suo modo*, In a Manner, or Kinde of speache. But Christes very Bodie, is, in dede, and Verily, in al respectes the Bodie of Christe, without any suche qualifiinge, or limitation. And it were greate fondenes, or rather mere madnes to saie, The Very Bodie of Christe is after a certaine manner, or in a sorte the Bodie of Christe.

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Gregor. Nyssen.  
de Sancto Bap-  
tismo.  
Ambros. de Sa-  
cramen. li. 2. c. 5.  
Dionys. Eccle.  
Hier. cap. 2.  
Cyrill. in Iohan.  
lib. 4. c. 12.

De Con. Dist. 2.  
Hoc est in Glosa.

But here marke thou, gentle Reader, into what straites these men be diuened. To mainteine the Inconueniences, and Absurdities of their Doctrine, they are faine to saie, That the very Bodie of Chyriste, is not, *Rei veritate*, Verily, and in deede, but, Improperly, Unaptly, and Unfitly called the Bodie of Chyriste.

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The difference, that *M. Hardinge* hath diuised bytwene *Christes Bodie* in Substance, and the self same *Bodie* in respectes of qualities, is a vaine Close of his owne, without Substance. For *S. Augustine* saith not, as *M. Hardinge* woulde saine haue him to saie, *Ye shal not Eate this Bodie* (with your bodily mouth) *Quale videtis*, vnder suche Conditions, and qualities of Mortalitie, and Corruption, as yowe now see it: but, *Quod videtis*, that is, *Yowe shal not eate the same Bodie* in Nature, and Substance, that now ye see.

Neither was the *Bodie* of *Christe* at that time, when he Ministered the holy Communion, and spake these wordes to his Disciples, endued with any suche qualities. For it was neither Spiritual, nor Inuisible, nor Immortal: but contrarywise, Earthly, Visible, and subiecte to Death.

To be shorte, *S. Augustine* speaketh not one worde, neither of this Carnal Presence: nor of Secrete Beinge vnder Couerte: nor saith, as *M. Hardinge* saith, that the very *Bodie* of *Christe* is a Figure of *Christes Bodie*: nor imagineth in *Christe* two sundrie sortes of Natural Bodies: nor knoweth any one of al these *M. Hardinges* strange Collections. Thus onely he saith, *Non hoc Corpus, quod videtis, manducaturi estis: Touchinge your Bodily mouth, Ye shal not Eate this Bodie* of mine, that ye see. Of whiche wordes *M. Hardinge*, contrary to *S. Augustines* expresse, and plaine meaninge, as his common wonte is, concludeth the contrary: Ergo, with yowe Bodily Mouth, ye shal eate this self same *Bodie* in Substance, that ye see.

Howe, for as muche as *M. Hardinge* wil saie, We diuise Figures of our selues without cause, and that *Christes Wordes* are plaine, and ought simply to be taken, as they sounde, without any manner Figure, I thinke it therefore necessarie in fewe wordes to shewe, both what hath leade vs, and al the Ancient Writers, and Olde Doctours of the Church, thus to expounde the Wordes of *Christ*: and also, howe many, and howe strange, and monstrous Figures *M. Hardinge* with his Bretherne are giuen to vse in the Exposition of the same. And to passe ouer al the Olde learned Fathers, whiche in their writings commonly cal the Sacrament a Representation, a Remembrance, a Remorie, an Image, a Likenes, a Samplar, a Token, a Signe, and a Figure, &c. *Christe* him self before al others, seemeth to leade vs hereunto, both for that at the very Institution of the holy Mysteries he saide thus, *Doo ye this in Remembrance of me*: And also, for that in the sixth Chapter of *S. John*, speakinge of the Eatinge of his Fleashe, he forewarned his Disciples of his Ascension into Heauen, and shewed them, that his very Natural Fleashe, Fleasheley receiued, canne profite nothinge.

More ouer, it is not agreable, neither to the Nature of a man, Really, and in deede to eate a mannes Bodie: nor to a mannes Bodie, Really, and in deede, without Figure, to be Eaten. For that, *S. Augustine* saith, were, *Flagitium, & facinus*: An horrible wickednes. And againe he saith, *Horribilius est, humanam Carnem manducare, quam perimere: & Sanguinem humanum bibere, quam fundere*. It is a more horrible thinge, to eate mannes Fleashe, then it is to kille it: and to drinke mannes Bloude, then it is to shed it. For this cause he concludeth, *Figura ergo est*, Therefore it is a Figure. And in like manner *Cyrillus* saith, *Sacramentum nostrum non asseuerat Hominis manducationem*: Our sacrament auoucheth not the Eatinge of a man.

Againe, in these wordes of *Christe* we finde Duo disparata, that is, two sundrie termes of sundrie Significations, and Natures, Panis, and Corpus: whiche, as the learned knowe, cannot possibly be Certeified the one of the other, without a Figure. Besides al this, in euery of these clauses, whiche so nearely touche *Christes* Institution, there is a Figure: To drinke the Cuppe of the Lorde, In steede of the Wine in the Cuppe, it is a Figure: To drinke Iudgement: Iudgement is a Spiritual

*Augusti. de Doctrina Christiana. lib. 3. cap. 16.*  
*Augustin. contra aduers. Legis & Prophetar. lib. 2. cap. 9.*

*Augusti. de Doctrina Christiana. lib. 3. cap. 16.*  
*Cyri. contra obiect. Theodoret.*

ritual thinge, and cannot be broken with the mouth: Therefore it is a Figure. **9.** My Bodie, that is geuen, that is broken: in steade of, That shalbe geuen, and **10.** That shalbe broken, is a Figure. I am Breade: Christe Really, and in deede, was **11.** no material Breade: It is a Figure. The Breade is the Communication of the Lordes **12.** Bodie: In steede of these wordes, It representeth the Communication of the Lordes Bodie: It is a Figure. The Cuppe is the Newe Testament: The Cuppe in deede, and verily is not the Newe Testament: Therefore it is a Figure. In euery of these Clauses **13.** *M.* Hardinge must needs see, and confesse a Figure: and so it appeareth, that in the very Institution of Christes Holy Mysteries, there are used a greate many, and sundrie Figures: al notwithstandinge, both consonant to Reason, and also agreeable to Goddes Holy worde.

But nowe, marke wel, I beseeche thee, good Christian Reader, howe many, and what kindes of Figures, *M.* Hardinge, and the reste of his companie haue benne forced to imagin in these cases.

**1.** First, they saie, This pronotone, Hoc, This, signifieth not, This Breade, as al the olde Writers vnderstande it, but, Individuum Vagum, which is neither Breade, nor any certaine determined thinge elles: but onely one certaine thinge at large in generalitie.

**2.** This Verbe, Est, they expounde thus, Est, Hoc est, Transubstantiatur: But the a Figure, as neuer was used of any olde Authoure, either Holy, or Profane: or Heretique, or Catholique: or Greeke, or Latine. In these wordes, Take ye: Eat ye: **3.** This is my Bodie, They haue founde a Figure called Hysteron Proteron, which is, when the whole speache is out of order, and that set behinde, that shoulde goe before. For thus they are diuised, to shifte it, and turne it: This is my Bodie: Take yee: Eat ye.

In these four wordes lyinge in order al together, He Tooke, he Blisfed, He Brake, He Gane, They imagine thre sundrie Figures, and expounde the same in this wise: He Tooke, The Breade: He Blisfed, He transubstantiated, or turned the Breade: He brake, the Accidentes, or shevves: He gane, His Bodie. Hoc facite, **4.** Doo ye this in Remembrance of me, They expounde thus, Sacrifice this. Which **5.** also they sheweth out with other Figures in this wise, sacrifice mee in Remembrance of mee. In this one worde, Panis, Breade, they haue founde a swarme of Figures. **6.** Sometimes they saie, It is called Breade, bicause it was Breade before: Some- **7.** times, bicause the Infidel taketh it to be Breade: Sometimes, bicause there re- **8.** maine stil the Accidentes, and formes of Breade: Sometimes, bicause the same **9.** Accidentes sate the Bodie miraculouly, as it were Breade: Sometimes, bicause **10.** it is that Supernatural Breade, that came from Heauen. **11.**

Likewise in this one worde, Frangimus, or Frangitur, they haue a number of **12.** Figures. For sometimes they expounde it thus, The Breade, that we Breake: that **13.** is, The Accidentes, that vve Breake: Sometimes, The Breade, that we Breake: **14.** That is to saie, The Breade, that vve take to be Broaken: Sometimes, this **15.** worde, Frangere, is not, to Breake, but onely, to make a Feaste. In their Passes **16.** they saie, Frangitur, id est, Frangebatur: It is Broken, That is to saie, It vvas Bro- **17.** ken. Sometimes they saie, Frangitur, id est, videtur Frangi: It is Broken, That is to **18.** saie, It seemeth to be Broken. The meaninge whereof is this, Frangitur, id est, non **19.** Frangitur: It is Broken, That it to saie, It is not Broken.

**20.** In these wordes, Non bibam amplius de hoc fructu vitis, I wil drinke no more of **21.** this fruite of the Vine: The Fruite of the Vine, which is a Substance, they ex- **22.** pounde, The Accidentes. And to leaue that miraculous Figure of al Figu- **23.** res, Concomitantia, whereby one is made two, and two are made one: Consider, **24.** good Reader, the strangenes of the Figures, and the wonderful shiftes, that *M.* **25.** Hardinge



The difference, that *M. Hardinge* hath diuised bytweene *Christes Bodie* in Substance, and the self same *Bodie* in respectes of qualities, is a vaine Close of his owne, without Substance. For *S. Augustine* saith not, as *M. Hardinge* woulde faine haue him to saie, *We shal not Eate this Bodie* (with your bodily mouth) *Quale uidetis*, vnder suche Conditions, and qualities of Mortalitie, and Corruption, as yowe now see it; but, *Quod uidetis*, that is, *Yowe shal not eate the same Bodie in Nature, and Substance, that now ye see.*

Neither was the *Bodie* of *Christe* at that time, when he Ministred the holy Communion, and spake these wordes to his Disciples, endued with any suche qualities. For it was neither Spiritual, nor Inuisible, nor Immortal: but contrarywise, Earthly, Visible, and subiecte to Death.

To be shorte, *S. Augustine* speaketh not one woorde, neither of this Carnal Presence: nor of Secrete Beinge vnder Couerte: nor saith, as *M. Hardinge* saith, that the very *Bodie* of *Christe* is a Figure of *Christes Bodie*: nor imagineth in *Christe* two sundrie sortes of Natural Bodies: nor knoweth any one of al these *M. Hardinges* strange Collections. Thus onely he saith, *Non hoc Corpus, quod uidetis, manducaturi estis*: Touchinge your Bodily mouth, *Ye shal not Eate this Bodie* of mine, that ye see. Of whiche wordes *M. Hardinge*, contrary to *S. Augustines* expresse, and plaine meaninge, as his common wonte is, concludeth the contrary: *Ergo*, with youre Bodily Mouth, ye shal eate this self same *Bodie* in Substance, that ye see.

Nowe, for as muche as *M. Hardinge* wil saie, *We diuise Figures* of our selues without cause, and that *Christes* Wordes are plaine, and ought simply to be taken, as they sounde, without any manner Figure, I thinke it therefore necessarie in fewe wordes to shewe, both what hath leade vs, and al the Ancient Writers, and Olde Doctours of the Church, thus to expounde the Wordes of *Christ*: and also, howe many, and howe strange, and monstrous Figures *M. Hardinge* with his Bretherne are diuinen to vse in the Exposition of the same. And to passe ouer al the Olde learned Fathers, whiche in their writings commonly cal the Sacrament a Representation, a Remembrance, a Remorie, an Image, a Likenes, a Samplar, a Token, a Signe, and a Figure, &c. *Christe* him self befoze al others, seemeth to leade vs hereunto, both for that at the very Institution of the holy Saceries he saide thus, *Doo ye this in Remembrance of me*: And also, for that in the sixth Chapter of *S. John*, speakinge of the Cattinge of his Fleashe, he forwarned his Disciples of his Ascension into Heauen, and shewed them, that his very Natural Fleashe, Fleasheely receiued, canne profite nothinge.

More ouer, it is not agreable, neither to the Nature of a man, Really, and in deede to eate a mannes Bodie: nor to a mannes Bodie, Really, and in deede, without Figure, to be Eaten. For that, *S. Augustine* saith, were, *Flagitium*, & *facinus*: An horrible wickednes. And againe he saith, *Horribilius est, humanam Carnem manducare, quam perimere*: & *Sanguinem humanum bibere, quam fundere*. It is a more horrible thinge, to eate mannes Fleashe, then it is to kille it: and to drinke mannes Bloude, then it is to shed it. For this cause he concludeth, *Figura ergo est*, Therefore it is a Figure. And in like manner *Cyillus* saith, *Sacramentum nostrum non asseuerat Hominis manducationem*: Our Sacrament auoucheth not the Eatinge of a man.

Againe, in these wordes of *Christe* we finde Duo disparata, that is, two sundrie termes of sundrie Significations, and Natures, *Panis*, and *Corpus*: whiche, as the learned knowe, cannot possibly be Verified the one of the other, without a Figure. Besides al this, in euery of these clarkes, whiche so nearely touche *Christes* Institution, there is a Figure: To drinke the Cuppe of the Lorde, In steede of the Wine in the Cuppe, it is a Figure: To drinke Iudgement: Iudgement is a Spiritual

*Augusti. de Doctrina Christiana. lib. 3. cap. 16.*

*Augustin contra aduers. Legis & Prophetar. lib. 2. cap. 9.*

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ritual thinge, and cannot be broken with the mouth: Therefore it is a Figure. **My Bodie**, that is geuen, that is broken: in steade of, **That shalbe geuen**, and **That shalbe broken**, is a Figure. I am Breade: **Christe Really**, and in deede, was no material Breade: It is a Figure. The Breade is the Communication of the Lordes Bodie: In heede of these wordes, It representeth the Communication of the Lordes Bodie: It is a Figure. The Cuppe is the Newe Testament: The Cuppe in deede, and verily is not the Newe Testament: Therefore it is a Figure. In euery of these Clauses **My Hardinge** must needs sit, and confesse a Figure: and so it appereth, that in the very Institution of **Christes Holy Mysteries**, there are used a greate many, and sundrie Figures: al notwithstandinge, both consonant to Reason, and also agreeable to Goddes Holy worde.

But nowe, marke wel, I beseeche thee, good Christian Reader, howe many, and what kindes of Figures, **My Hardinge**, and the reste of his companie haue benne forced to imagin in these cases.

First, they saie, **This pronowne, Hoc, This**, signifieth not, **This Breade**, as al the olde Writers vnderstande it, but, *Individuum Vagum*, which is neither Breade, nor any certaine determined thinge elles: but onely one certaine thinge at large in generallitie.

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In these four wordes lyinge in order al togeather, **He Tooke, he Blisset, he Brake, he Gaue**, They imagine thre sundrie Figures, and expounde the same in this wise: **He Tooke**, The Breade: **He Blisset**, He transubstantiated, or turned the Breade: **He Brake**, the Accidentes, or shevves: **He Gaue**, His Bodie. **Hoc facite**, Doo ye this in Remembrance of me, They expounde thus, **Sacrifice this**. Which also they floozthe out with other Figures in this wise, **sacrifice mee in Remembrance of mee**. In this one worde, **Panis, Breade**, they haue founde a swarme of Figures. Sometimes they saie, It is called Breade, bicause it was Breade before: Sometimes, bicause the Infidel taketh it to be Breade: Sometimes, bicause there remaine still the Accidentes, and formes of Breade: Sometimes, bicause the same Accidentes sate the Bodie miraculously, as it were Breade: Sometimes, bicause it is that Supernatural Breade, that came from Heauen.

Like wise in this one worde, **Frangimus, or Frangitur**, they haue a number of Figures. For sometimes they expounde it thus, **The Breade, that we Breake**: that is, **The Accidentes, that we Breake**: Sometimes, **The Breade, that we Breake**: That is to saie, **The Breade, that we take to be Broaken**: Sometimes, this worde, **Frangere**, is not, to Breake, but onely, to make a Feasse. In their Passes they saie, **Frangitur, id est, Frangebatur**: It is Broken, That is to saie, **It was Broken**. Sometimes they saie, **Frangitur, id est, videtur Frangi**: It is Broken, That is to saie, **It seemeth to be Broken**. The meaninge whereof is this, **Frangitur, id est, non Frangitur**: It is Broken, That it to saie, **It is not Broken**.

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Hardinge hath imagined in this litle treatie, to defeat, and auoide the manifest woozdes of the Holy Fathers. Sometimes the formes, and Accidentes are the Sacrament: Sometimes Chyistes Bodie it selfe is the Sacrament: Sometimes Both togeather are the Sacrament: Sometimes the Breade is a Figure of Chyistes Bodie, befoze Consecration: And so by meane of M. Hardinges Figures, there is a Sacrament, befoze it be a Sacrament: and a Figure, befoze it be a Figure. Sometimes, the Holy Accidentes, and outwarde Holy Shewes, are a Figure of Chyistes Bodie Inuisible, vnder them secretly contained: Sometimes the same Bodie Inuisible, is a Figure of the Bodie of Chyiste Visible. And so there is figure vpon Figure: and a kinde of Demonstration, whiche they calle, Notum per ignorum: Or rather, Verum per Falsum. Sometimes, the Sacrament is a Figure of the life to come: And sometimes, as Hosius sancteth, it is a Figure of y Church. Sometimes Tertullian vnderstode not, no not so much as y Grammatical sense of Chyistes Woozdes: Sometimes Chyistes Aery Bodie is not Aptly, and fitly called the Bodie of Chyiste, but onely Impropric, and After a manner.

Thus M. Hardinge rometh, and wandereth by, and downe, as a man that had losse his waie: Butche shadowes, and coloures he canne caste: Into so many formes, and shapen, and figures he canne turne him self. So many, and so monstrous Figures maie he forge in the Institution of the Holy Sacramente, onely to auoide one simple, plaine, vsual, and knowen Figure. And yet he abuseth not the simplicitie of the people. Where he forceth his Figures, where as is no neede of Figures: And without sutch vaine Figures this vaine Doctrine cannot holde. That one Figure, that we vse, is plaine, and cleare, vled by al the Ancient learned Fathers, and agreeable to the tenoure of Goddes Wooorde. But M. Hardinges Figures, as they be many, so be they vnnecessarie, and fantastical, neuer vled, or once mentioned by any Ancient Doctoure of the Church, and serue onely to breede darkenes, and to dimme the light.

*Tertullian. contra Marcionem. lib. 4.  
Maximus Scholasticus. in Ecclesiastica. Hier cap. 2.  
Augustin. De Doctrina Christiana. l. 3. c. 16.*

Howe muche better were it for him, to leaue these shiftes, and childishe fables, and planely, and simply to saie, as Tertullian saith: Hoc est Corpus meum, Hoc est, Figura Corporis mei: This is my Bodie, that is to saie, This is a Figure of my Bodie. Or, as Maximus the Graeke Scholiast saith: Σύμβολα ταῦτα, ἀλλὰ οὐκ ἀληθεῖα: These be tokens, but not the Trueth. Or, as S. Augustine saith: Figura est, præcipiens Passionis Domini communicandum esse, & suauiter, acque vtiliter recondendum in memoria, quod pro nobis Caro eius Crucifixa, & Vulnerata sit: It is a Figure, commaundinge vs to Communicate with the Passion of Chyiste, and comfortably, and profitably to keie vp in our Remembrance, that his Fleashe was Crucified, and wounded for vs.

FINIS.

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## THE THER TENTHE ARTICLE, OF PLVRALITIE OF MASSES.

*The B. of Sarisburie.*

**Or, that it was lawfull then to haue .xxx. xx.  
xv. x. or. v. Masses saide in one Church in  
one daie.**

*M. Hardinge. The. I. Diuision.*

As M. Iuel here descendeth by diuerse proportions and degrees from xxx. to v. firste by takinge away x. the thirde parte of the whole, and then v. from the reste three times: so it might haue pleased him also to haue taken away three from v. the laste remanent, and so to haue lefte but two in al. vvhiche if he had done, then shoulde we haue made vp that number, as in this anlitte he might not other wise doo, in regarde of his owne free promise, but allowe our accompte for good and sufficient. For that number we are wel hable to make good. And what reason hath moued the auncient Fathers gouernours of the Church, to thinke it a godly, and a necessary thinge, to haue two Masses in one Church in one day, the same reason in cases either hath, or mighte haue moued them and their successours after them like wise to allowe three, or foure Masses, and in some cases five, or moe.

*The B. of Sarisburie.*

M. Hardinge of his courtesie shoulde geue vs leaue, to lay out our owne reckenings, as we thinke beste, hauinge him selfe the aduantage of controlment, if error happen to fall out. Of so great a number of Masses, as they haue this daie in their Churches, and say, they haue had, and continewed from the beginninge, euen from the Apostles time, if I require of him onely the proufe of five, I offer him no wronge: But, if he of that whole number, be hable to shewe but onely two, and if the same twoo in y ende be founde no Masses neither, but onely publique Communions, sutch as be now vsed in reformed Churches, then is he a greate dissembler, and dooth no right. Upon what occasion M. Hardinges Masses grewe firste to this plentie, and to so great waste, Cocheleus one of the chiefe patrones of that cause declareth it thus: Quod olim tam frequentes non fuerint Missæ, neque tot Sacerdotes, quot hodie, inde accidisse arbitror, quod olim omnes tum Sacerdotes, tum Laici, quicunque intererant Sacrificio Missæ, peracta oblatione, cum Sacrificante communicabant: sicut ex Canonibus Apostolorum, & ex Libris, atque Epistolis antiquissimorum Ecclesiæ Doctorum perspicue cognoscitur: That wolde times there were not so many Masses, nor so many Priests, as be nowe, I reckon the cause thereof to be this: for that in olde times, as, that were present at the sacrifice of the Masse, as wel Priests, as Laye men, did Communicate together with the Minister, as it is plaine to be seene by the Canons of the Apostles, and by the Bookes, and Letters of the most Auncient Doctors of the Church. He addeth further: Nunc vero, &c. But now, seeinge the order of Communion is no more obserued amongst vs, and that through the negligence, and slouthfulness, as wel of the Laye people, as of the Priests, the Holy Ghost by the often saicinge of Primate Masses, hath founde out a godly remedie for this wante. Here we see, that Negligence, and Slouthfulness, and Lacke of Deuotion, bothe in the people, and in the Priests, is a good leare to breede Masses. And that the Priests, as many as were present, did then Communicate with the Priest, that Ministered, it is plaine by the Canons of the Apostles, and by sundrie other good Authorities, whiche nowe I purposely passe by. And so this purpose it is writtten thus, in a litle booke set abroad under the name of S. Hierome: Non debet Episcopus repudiare Eucharistiam Presbyteri: The Bishop ought not to refuse the Sacrament of a Prieste. But M. Hardinges Priests utterly refuse to

Twoo Masses in one day M. Hardinge offereth to prouue: But no moe. A Simple gheasse.

10. Cocheleus de Sacrif. Missæ.

Canones Apost. can. 9.

De Septem ordinib. Eccle. gra. du. 6.



Concil. Toletan.  
12. Ca. 5.  
Beatus Rhena-  
nus in amota. in  
Tertul. De Coro-  
na Militis  
Concil. Sals-  
burgstaden. ca. 5.  
Leonis Epist. 81.

Communicate one with an other : and, be they neuer so many in one Church to-  
gether, yet wil they saie several Masses, at sundrie Altars. And not onely thus,  
but also, as it appeareth by y<sup>e</sup> Council of Toledo in Spaine, one Priest hath some-  
times said foure, fise, or moe Masses in one day. Pope Leo said some daies. vii. some  
daies eight Masses, and some daies moe. The excessse, and outrage whereof was so  
greate, that they haue benne forced to prouide Lawes, and Canons to the contra-  
ry. For thus they haue decreed : Presbyter in die non amplius, quam tres Missas ce-  
lebrare presumat : Let not any one Priest presume to saie more ; then three Masses in  
one daie. We maie wel thinke, that priestes then saide good stoare of Masses, when  
it was thought sufficient, to stinte them at thre. The cause that moued Leo, and  
other Ancient Fathers, to appoint twoo Communions to be Ministered in one day,  
was, as it shal wel appeare, that the whole people might Communicate altoget-  
her, quietly, & without disturbance. Whiche thing of it selfe vtterly ouerthroweth  
the whole abuse of Priuate Masses.

De Con. Dist.  
sufficit. q. 1.  
De Celebratione  
Missarum, &  
alijs. &c.

But the causes, that haue increased the number of M. Hardinges Priuate  
Masses, as they are alleged by Innocentius the .3. and others, are these, That there  
maie be one Masse saide, Of the Daie : and an other, For the Deade : and, That there maie  
be regarde had to honestie, and Profite. For so they saie : Causa Honestatis, vel Vilitatis;  
vt si dicta Missa de die, superueniat aliqua magna persona, quæ velit audire Missam :  
As if any notable personage happen to come to Church, after that Masse is donne, and be dis-  
posed to heare Masse. These be very easie causes: Upon the same, the Priest maie  
saie twentie Masses, as wel as thre.

M. Hardinge. The. 1. Division.

Nowe if that rekeninge coule duely be made of our parte, M. Iuel perhaps woulde then saye,  
as commonly they saie, that confesse their erreure in numbring, that he had onstolde him selfe. Al be  
it, here it is to be marueiled, that he appointeth vs to prouoe a number of Masses in one Church, in  
one daie, that vtterly denieth the Masse, and woulde haue no Masse in any Church any daie at al.  
And standinge in the denial of the whole so peremptorely as he dooth, it maie seeme strange, that he  
shoulde thus frame this Article. For what reason is it to challenge vs for proufe of so greate a num-  
ber, sith he taketh a waie al together?

The B. of Sarisburie.

I haue kepte my rekeninge wel yenough, as, I trust, it wil wel appeare. But  
if M. Hardinge, of so greate a number of his Masses, be hable to prouoe no more but  
twoo, & the same twoo in the ende be founde Publique Communions, and no Pri-  
uate Masses at al, then maie we iustly saie, That he hath both mutche misrekened  
the people, and also shamefully mistolde him selfe.

As befoze I vtterly denied, that any Priuate Masse was euer bled within fife  
hundred yeres after Christe, so in this Article, that the simple, that so longe haue  
benne deceiued, might the better vnderstande, both the greate disorder, that M.  
Hardinge mainteineth, and also, howe farre the Church of Rome is growen from  
the primitiue Church of God, I thought it not amisse to sette out the mater by  
partes, in sutch plainediuisiõ. Therefore the marueil, that M. Hardinge raiseth  
hereof, is not so greate. The mater considered, his Reader wil rather maruell at  
his maruell.

M. Hardinge. The. 2. Division.

It appeareth, that beinge not vnwittinge, howe good proufes we haue for the Masse it selfe,  
he thinketh to blanke vs by puttinge vs to the proufe of his number of. xxx. xx. xv. x. or. v.  
Verily this kinde of men fareth with the Church muche like vnto strange Thieues, who ha-  
uinge

uinge robbed an honest wealthy man of his money, saie after wardes vnto him vncourtiously, ah Carle, how camest thou by so muche Olde Golde? Or if it like not them to be compared with Theeues, in regarde of the rounne they haue shuffed them selues into, they may not vnjustly be likened to a Iudge of the Stemerie at Lidforde in Deuons hire, who (as I haue heard it commonly reported) hanged a felone amonge the tinnars in the forenoone, and saie vpon him in iudgement at afternoone. And thereof to this daie, sutch a wrongful dealinge in a common prouerbe is in that Countrie called Lidforde Lawe. Sithe that you, M. Iuel, and your felowes, that now sitte on the benche, require of vs the proufe of moe Masses in one Churche in one day, as it were a verditte of welue men: of equitie and right, ye shoulde haue heard our verditte, er ye had geuen sentence, and condemned the Masse.

The B. of Sarisburie.

How good cause M. Hardinge hath, to make these vauntes of his proufes for his Prinate Masse, it may soone appeare vnto the discrete Reader vpon the viewe. But here he thought it proufe sufficient, for the multitude of his Masses, to cal vs Theeues, and wicked Iudges, and to charge vs with the Lawe of Lidforde, and so to solace him selfe with an olde Wlues tale, and to make holy day out of season. How be it, this comparison of his Theeues is not so greatly agreeable to his purpose. For the copie, that is taken from him, was neither Golde, nor so Olde as he maketh it, nor was it touched with Caesars Stampe. Wee may rather say vnto him: Sometime ye had Golde: but how is it now become Drosse? ye had good seede: but how is it now become Cockle? Thou were sometime a Faithful Cittie: how arte thou now become an Harlot? Thou were sometime the House of God: how art thou now turned into a Cane of Theeues? How haue ye lost the Holy Communion, that the Apostles had from Christ, and you from them? How came ye by your Prinate Masses, that the Apostles had neuer? Thus, thus, M. Hardinge wee may appose you. For it were but lost labour, to trouble you with questions of your Olde Golde. We are not that ritche wealthy Carle, that ye woulde be taken for: but euen as it is writtten in the Apocalyps of S. Iohn: Dicis, diues sum, & diratus, & nullius ego: & nescis quid tu es miser, & miserabilis, & pauper, & Coccus, & nudus: Thou saiest, I am ritche, and wealthy, and neede nothinge: And thou knowest not, that thou art wretched, and miserable, and poore, and blinde, and naked.

Esai. 1.  
Marke. 4.  
Esai. 1.

Apocalyp. 3.

Neither are they alwayes Theeues, that spoyle a Theefe. Oftentimes the True man forceth the Theefe to late dolone, that he hath vntruelly gotten. Cicero saithe: Fures earum rerum, quas ceperunt, nomina commutant: Theeues vse to change the names of sutch thinges, as they haue stolen: euen as these Theeues vse to doo, that cal the Communion, the Masse: and their Masse, the Communion: Prinate, Publique: and Publique, Prinate: and, as the Prophete Esai saithe, Good, Cull: and Cull, Good: Light, Darkenes: and Darkenes, Light: and thus by luttel shifte of wordes, miserably spoyle, and robbe the people. To be shorte, the Theefe lieth the trial of the light, euen as you, M. Hardinge, and your felowes see the trial of Goddes Holy Worde.

Cicero.

Esai. 5.

Iohan. 3.

But how ye came to al, that ye had, & beinge but Copper, vttered the same for Olde Golde, it is an easy mater to be answered. For you your selues will not say, ye had it, either from Christe, or from the Apostles, or from any the Ancient Fathers. It were double robberie, to make any of these the Authours, and Fathers of your robberies. Your owne Doctor Cochleus confesseth, as it is saide before, that the Multitude of your Masses sprange, not from God, but from the Negligence, & Slouthfulnes, and want of Deuotion, & greiue bothe in Priest, and People. Then ye beganne, to tel the simple, that it was sufficient for them to sitte by: that your Masse was a Propitiatorie Sacrifice for their sinnes: that it was anailable vnto

Cochleus de Sacrif. Missae.



them Ex opere operato, although they understoode not what it meante: that you had power to applie it to quicke, and deade, and to whom ye liked: and that the very hearinge thereof, of it selfe was meritorius. Upon this fundation, ye erected vp your Chaunteries, your Monasteries, your Pardons, your Supererogations, and I know not, what. Thus was the Holy Communion quite forgotten: Thus were your Passes multiplied aboue number: Thus ye came by that, ye woulde haue called your Olde Golde. Then this doubt arise grewe in question, whether Chyriste beinge in one of your Hostes, might see him selfe, beinge at the same time in an other Hoste. Then ye beganne to deuoure by poore Widowes houses. In consideration hereof, your owne Close saithe of your Soule Priestes: Malus Presbyter equiparatur Coruo, in nigredine visiorum, in rauedine vocis, in voracitate oblationum mortuorum, in fatore Spiritus, in garrulitate, & in furto: An euil Prieste is resembled vnto a Raven, for the Blackenesse of his Vices, for the hoarsenesse of his voice, for his raveninge of the Oblations of the deade, for the sincke of his breathe, for his vnpleasant voice, and for his theafte. Vnto sutch cheuillance these wordes of S. Augustine may be wel applied: Si Presbyter intercessionem vendit, viduarum munera libenter amplectitur, negotiator magis videri potest, quam Clericus. Nec dicere possumus, Nemo nos iniustos arguit: violentie nullus accusat: quasi non interdum maiorem praedam a viduis blandimenta illiciant, quam tormenta. Nec interest apud Deum, virum vi, an circumuentione quis res alienas occupet: If a Priest make sale of his prayers, and gladly receive the rewardes of Widowes, he ought rather to be called a Merchant, then a Clerke. Neither may wee say, Nemo nos extorquet vs with extortion. For of a Wydowe a man may geate a greater praye by flaterie, then by violence. And before God there is no difference, whether a man withholde an other mans gooddes by might of hande, or by craftie dealinge. These be the thinges, that M. Hardinge complaineth, are taken from him. Iulius Caesar conueighed thre thousande poundes wright of pure Golde out of the Treasure in Rome, & laide in the like weight of Copper gifted: Lysander pikte a greate summe of Golde out of the botome of a bagge, (for the mouth was sealed) and fetwed it skilfully by againe. But Caesars Copper was betoyled by the touth: Lysanders theafte was espyed by a billet, that was stil remaininge in the bagge. Even so, what so euer they of M. Hardinges side, that so bitterly complaine, they are robbed of their robberies, & would so loathe he called Thieves, either haue conueighed into the Church, as into Goddes great Treasure, or els haue pually piked thence, the billet doth espie them, the touth dooth betoyle them: It cannot be hidon.

In his Fable of Lysander, whiche in all respects is as good, as his other fable of Amphilocheus, as he compareth vs to the ouerhastie Iudge, so he compareth his Passe vnto the Felon. Wherein notwithstandinge we might easily, and truly say, wee needed no Law, to abolishe sutch thinges, as they by force, and violence had vsurped against al Lawes, and that their Passe of it selfe fel downe, and sleadde away before the Holy Communion, euen as the darkenesse fleeth before light, and as the Foole Dagon fel downe at the Presence of the Arke of the God of Israel: Yet M. Hardinge wel knoweth, that in these cases of Religion, there was nothinge at any time donne, either hastily, and vpon the suddaine, or by any final assemble: but in the open Parliament of the whole Realme, with great, and sober deliberation, with indifferent, and patient hearing, what might be saide, and answered, and replied of bothe sides, and at laste concluded with publique Authority, and consent of al States, and Orders of this moste Noble Kingedome. I Iudge him not wel aduised, nor woorthy to read in Englands, that wil compare the state, and Paletie of that moste Highe, and Honorable Courte, to the Lawe of Lysander.

But it were longe to shewe in particular, what Lawes M. Hardinges frendes vsed, when they sate vpon the benche. They caused Deade men, and Wemen to be digged

Rob. Holcot. li.  
4. Quest. 3.

2. Quest. 7. Non  
oc. in Glosa.

De verbis Do-  
mini in Euangel.  
Matth. serm. 19.

Suetonius in  
Iulio.  
Plutarchus in  
Lysandro.

1. Samuel. 5.



be digged out of their graves, and so late upon them solemnely in Judgement, and condemned them. Their holy One of Rome, mutche like that speedie Judge of Lydforde, burnt that most Reuerende Father D. Cranmere at Rome in a munnere, before he euer sawe him, or hearde him speake: and yet that notwithstandinge, they arreigned him in Orforde, and indged him afterwarde to be burnt. They firste toke, and imprisoned the innocent, that had broken no lawe, and afterwarde devised a lawe to condemne him. With such courtisie, Cyrillus saith, Christ was intreated of the Jewes: *Primum ligant: deinde causas in eum quarunt: Fasse they binde him: and afterwarde they imagine mater against him.* And to passe by many other like disorders, and horrible extremities of that time, firste they scattered, and forced their passies through the Realme against the Lawes: afterwarde they stablished the same by a Lawe: laste of al the nexte yere followinge they summoned, and had a solenne Disputation in Orforde, to trie whether their lawe were good, or no. Verily this seemeth mutche like the Lawe of Lydforde. For in order of Nature, the Disputation should have bene firste, and then the Lawe, and laste of al the Execution of the same amonge the people. But Tertullian saith: *Hæretici ex conscientia infirmitatis suæ nihil vnquam tractant ordinariè: Hæretiques, for feare of their owne weakenes, neuer proceede in due order.*

*Cyrillus in Io-  
han. li. 12. ca. 45.*

*Tertull. de Ré-  
surrectione  
Carnis.*

M. Hardinge. The .4. Division.

Nowe touchinge the number, and iteration of the Masse, firste we haue good and auncient authorities for (197) two Masses in one Church in one daye. That eloquent and Holie Father Leo the firste, writeth thus to Dioscorus the Bisshope of Alexandria. *Volumus illud quoque custodiri, vt cum solennior Festiuitas conueniunt populi numerosioris indixerit, & ad eam tanta multitudo conuenit, quæ recipi Basilica simul vna non possit, Sacrificij Oblatio indubitanter iteretur: ne ipsi tantum admissis ad hanc Deuotionem, qui primi aduenerint, videantur, qui postmodum confluerint, non recepti. Cum plenum pietatis atq; rationis sit, vt quoties Basilicam, in qua agitur, præsentia nouæ plebis impleuerit, toties Sacrificium subsequens offeratur.* This order we wil to be kepte, that, when a number of people cometh to Church together at a solenne feast, if the multitude be so greate as maye not wel be receiued in one Church at once, that the Oblation of the sacrifice hardely be doone againe, lest if they onely shoulde be admitted to this Deuotion, who came firste, they that came afterwarde may seeme not to be receiued: For as muche as it is a thinge ful of Godlinesse, and reason, that howe oftentimes the Church, where the seruice is doone, is filled with a newe companie of people, so oftentimes the sacrifice there is soones be offered.

The. 197. Ver-  
truth. For these  
two masses, were  
two Commu-  
nions.

Church filled.

By this rather, whome the greates (198) General Councel of Chalcedon agnised for supream Governor of the Church of Christ, and honoured with the singular title of Vniuersal Bisshope, it is ordeined, that if any where one Church coulde not conueniently holde al the people together at one time: they that came after the firste companie, shoulde haue their Deuotion serued by hauinge an other Masse celebrated againe. And least perhaps some might doubte whether that were lawfull so to be doone or no, or because then some doubted thereof, as nowe likewise some seeme to doubte of it: to put the mater out of doubte, he saith assuredly, *Sacrificij Oblatio indubitanter iteretur. Let them not sticke to iterate, or doo againe the Oblation of the sacrifice, that is to saye, Let the Masse be celebrated againe, indubitanter, without castinge peril, without stickinge, staggering, or doubtinge. In that epistle he sheweth two greate causes, why more Masses then one maye be doone in one Church in one daye. The one is, leaste the aftercommers shoulde seeme reiected, non recepti, nor receiued: The other is, that the one parte of the people be not defrauded of the benefite of their Deuotion: as him selfe saith, Necessè est autem vt quædam pars populi sua deuotione priuetur, si vnus tantum Missæ more seruato, Sacrificium offerre non possint, nisi qui prima diei parte conuenerint. It must needes be, that a parte of the people be bereft of their deuotion, if, the custome of hauinge one Masse onely kepte, none maye offer the sacrifice but such as came to Church together in the morninge, or firste parte of the daye.*

The. 198. Ver-  
truth. For  
there is no such  
Canon in al  
that Councel.  
This Deuoti-  
on was, that the  
whole people  
shoulde receiue  
the Communi-  
on: which thing  
is contrary to  
Priuate Masse.  
\* To the Com-  
munion.

The people of-  
fer the Sacrifice.

Nowe, the people  
maye



A blinde Com-  
mentarie con-  
trary to the  
Texte.

may either be reiected, whom God hath chosen: nor sparchled abroad, whom our Lorde hath gathe-  
red together: neither ought they to be defrauded of their deuotion, by withdrawinge the Masse  
from them, but rather to be shyrred thereunto by their deuoute presence at the celebratiō of the same,  
where the Deathe, and Passiō of our Lorde is liuely represented before their eyes: the very same Bo-  
die, that suffered on the Crosse, of the by the Ministerie of the Priest offered to the Father, in a Myserie,  
but truly, not to be a new redemption, but in Cōmemoratiō of the Redēptiō alreadye performed.  
By this testimonie we finde, that it was lawfull within fixe hundred yeres after Christe, (for  
Leo liued aboute the yeere of our Lorde 450.) to haue two Masses in one Church in one daie, for so  
much the woorde, iteretur, dothe importe at leaste, and if there were moe, the case so requiringe,  
the woorde wil beare it wel enough.

A guileful Fallax  
A non Causa, vt  
Causa.

Nowe by this Holie Bishoppes Godly wil, the custome of hauinge one Masse onely in one day was  
abrogated, and this decreed, that in time of two sundrie resortes of people to Church, two sundrie  
Masses shoulde be celebrated, for the auoidinge of these two inconueniences, leaste the aftercomers  
shoulde seeme not receiued, but reiected like excommunicate persones, and that a parte of the faith-  
ful people shoulde not be put beside their deuotion. Vvherupon I make this reason, The causes stand-  
dinge, the effectes folow: But the danger of the peoples seeminge to be reiected, and the defraudinge  
of their deuotion, whiche are causes of iteratinge the Masse in one daie, did in that age in some Ho-  
ly daies of likelihoode thrise, yea forwer, or five times happen, and in our time certainly dooth com-  
monly so often, or oftener happen: wherefore the Masse may so many times be saide in a daie in one  
Church.

The Church  
filled.

Vvhere great multitude of Christen people is, as in towntes, wee see some resorte to Church early  
in the morninge, making their spiritual oblations to the intent to serue God, let they serue man in their  
worldely affaires, al cannot come so earely. Others come at their conuenient opportunitie, some at  
sixe, some at seuen, some at eights, some at niene, or tenne of the Clocke. If they, whiche through law-  
ful lettes cannot come at the firste houres, comminge afterwarde be roundely tolde by the Priest, Come  
ye at suche, or at suche houres, or els ye get no Masse here: shal not they accordinge to Leo his say-  
inge seeme to be reiected, and defrauded of their deuotion? Al wel disposed people aboute towntes  
cannot come to Postels Masse at foure, or five of the Clocke in the morninge, neither at high Masse then  
shal al suche in a Terme or Parlement time, when greates resorte is, be denied that spiritual confor-  
te? And if they be, shal they not seeme reiected, and put from their deuotion? Vvliche inconuenience that  
it might not happen, Leo willett not onely two, but three, foure, or moe Masses to be doone on a daie,  
for his woordes reporte no lesse. Cum plenum pietatis, atque rationis sit, vt quoties Basilis-  
cam, in qua agitur, praesentia nouae plebis impleuerit, toties Sacrificium subsequens offe-  
ratur: Let there be no stickinge at the iteratinge of the Masse: for as muche as (saith he) it is a  
thinge ful of godlinesse, and reason, that how often the Church, where the seruice is doone, is filled  
with a new companie of people, so often the sacrifice there esioones be offered. Here he willett  
plainely that Masse be doone Tones, quoties, at euery new resorte of the wel disposed people, and  
that for these weightie causes, leaste parte of the people shoulde seeme not receiued, and that they be  
not defrauded of their deuotion.

The B. of Sarisburie

August. de Ver-  
bis Domini se-  
cundum Lucam  
Sermo 28.  
Hieronym. in  
Apologia aduersus  
Iovinianum.  
August. De Bono  
Perseuerantie  
li. 2. ca. 4.

I marvelle, with what honest countenance M. Hardinge coulde allege this  
godly Father so vnadvisedly, to proue his Masse. For he knoweth wel, and beinge  
learned, cannot chuse but know, that Leo bothe els where in al other places, and  
also specially in this same place, beareth witnesse directly against his Masse. But,  
as Alcumistes professe a skil, to turne al manner of metalles into Golde: so these men  
seeme to haue learned a skil, to transubstantiate, and so turne al thinges, what so  
euer, into their Masse. It is euident by S. Augustine, and S. Hierome, that liued  
not longe before Leo, that then in Rome, where Leo was Bishop, the whole peo-  
ple receiued the Holy Communion euery day: whiche Communion Leo calleth  
Missa, by a Latine word, then newly receiued in the Latine Church. In whiche  
Church,



Church, like as also in the Church of Grecia, and Asia, there was onely one sutch Masse, or Communion saide vpon one day: onlesse it had otherwise bene thought necessary vpon occasion of the multitude of Communicantes, vntil tyme of Pope Denadedit, whiche was in the yere of our Lorde sixe hundred, and fiftene, as it shal appeare in the nexte diuision of this Article.

Verily in these wordes of Leo there appeareth no manner token, neither of private Masse, nor of Sole Receiuinge, nor of Single Communion, nor of sundrie Altars, nor of moe Priests, then one in our Church. And, notwithstandinge these wordes of Leo be plaine yenough of them selfe, yet by conference, and sight of other places, we may the better be assured of his meaninge. In the Council holden at Agatha in the time of Celestinus the firste, whiche was aboute the yere of our Lorde foure hundred, and fourtie, it was decreed thus: In Paschate, Natali Domini, Epiphania, Ascensione, Pentecoste, Natali S. Iohannis Baptiste, & si qui maximi dies in Festiuitatibus habentur, non nisi in Ciuitatibus, aut Parochijs Missas teneant: Vpon Easter day, the day of our Lordes Birth, the Epiphanie, the Ascension, Whitsoneday, the Notuitie of S. John Baptiste, and likewise vpon other greate Soleme Feastes, let the countrey people holde their Masses, or Communions no where els, but onely either in greate parishes, or in the Citties. The like Decree was made in the Council of Aruerne, That al Countrey Priests, and al wealthy and chiefe Cittizens, shoulde vpon soleme Feastes resorte to the Citties, and Communicate togeather with their Bishoppes. Vpon sutch Soleme Daies the resorte oftentimes was so greate, that the Church was not hable to receiue the whole companie. Therefore order was taken, and that agreeable to natural courtesie, to the intent no parte shoulde be excluded from the Holy Mysteries, that the whole people shoulde come in partes, in sutch wise, as the Church might easily receiue them, and that to that ende, it shoulde be lawfull for the Priest, to minister the Communion twise, or oftener, vpon one day. Vpon like occasion, to increase the number of P. Hardinges witnesses, S. Augustine saith, the Communion in some places was twise saide in his time. Thus he writeth: In quibusdam locis, vbi maior, & frequentior est Populus Dei, Quinta Sabbati hebdomada vltima Quadragesime bis offertur, & mane, & ad vespertinam: alij autem in locis ad finem tantum diei mos est offerri: In certaine places, where as the resorte of people is greater, vpon Shyre thinseday the Oblation is twise made, first in the morninge, and after to wardes night: but in other places, (where as the people is not so greate) the same oblacion is made onely before night. And this P. Hardinge cannot denie, S. Augustine speaketh of the Communion, & not of the Masse. To the same ende S. Gregorie ministered the holy Communion at thre sundrie times vpon Christmasse daye. Thus vpon occasion of greate resorte, the Masse, or Communion that day was twise, or thise, or oftener saide: not, that the people shoulde heare Masse, as P. Hardinge wittingly mistaketh it, but that the whole people might Communicate. Whiche thinge of late yeres, because through disuse they knew not, what it meante, they turned it onely to a fantastical Mysterie, that the first Masse signified the tyme of ignorance before the Law: the seconde, the tyme in the Law: the thirde, the tyme of Grace.

Thus hast thou, good Christian Reader, this learned Fathers vndoubted meaninge, confirmed plainly bothe by the known storie, and Circumstances of that time, as may appeare by the two Councelles of Aruerne, and Agatha, and also by the euident witness of S. Augustine, and S. Gregorie.

Now, let vs see, what large Commentaries, and Coniectural Cheattes P. Hardinge hath here diuised, to transforme the Holy Communion into his private Masse. First, he saith, The greate Vniuersal Council of Chalcedon offered the Title of Vniuersal Bishop vnto this Leo, beinge then the Bishop of Rome. This note is bothe impertinent to the cause, and also woorthily suspected of greate vntaeth. For that greate Council is extant whole, and perfit: and yet in the same no sutch Canon, or

Concil. Agath.  
ca. 21. anno. 440.

Concil. Aruer.  
ca. 14. anno. 557.

Augustin. Epist.  
118. ad Iamariu.

Gregorius in E-  
uangelia hom. 8.

De Conse. Dist. 1.  
Nocte sancta.

Title



*superbum, Ar-  
rogans, Anti-  
christianum.*

**I**teretur.

Little to be founde. Onely Gregorie reporteth it: but the same Gregorie reporteth further withal, that Leo woulde neuer suffer him selfe to be called the Antierial Bishop, and saith, It was a Byoude, and a Glozious Title, and mete for Antichriste. Where as Leo saith, The aftercomers should seeme reiected, he meaneth, from the receiuinge of the Holy Communion, and not, as M. Hardinge imagineth, from the hearinge of Masse. And here we haue by the way specially to note these wordes of Leo: *Sacrificium offerre non possunt*. By which wordes Leo teacheth vs plainly, that the Sacrifice, whereof M. Hardinge maketh so greate account, is offered no lesse by the people, then by the Priest.

And, where as M. Hardinge noteth further, that this Latine word, *Iteretur*, may stande as wel with three, or foure, or moe Masses, as with two, whiche thinge is not denied, he might also as wel haue noted, that the same word, *Iteretur*, importeth likewise one, and the selfe same Minister, and none other. For if the seconde Communion be Ministered by an other Priest, & not by the same, it cannot rightly be said, *Iteretur*. And further, the same word necessarily signifieth, that one Communion was then in such cases ministered successiuelly, and in order after another: and not two Masses, or three, or foure, or five, or tenne together, al at once, as the manner is nowe in the Church of Rome.

Hereof M. Hardinge frameth vs this formal Syllogismus: *The cause, that moued Leo to take this order, was, that al, and euery of the deuoute people might heare Masse: But it is likely, the people resorted to the Church at sundrie times, some rather, some later, and not al at once: Ergo, it is likely, that to satisfie the peoples deuotion, there were sundrie Masses saide in one day.*

It is likely, that M. Hardinge neuer examined the partes, and likelyhoods of this argument. For first the Maior, or Head Proposition is apparent false, grounded, as it is termed in Logique, *A non causa, vi causa*, Presuminge, that thinge to be the cause, whiche in deede is no cause. For the cause, that moued Leo, was not the hearinge of Masse, as it is already proued, but the receiuinge of the Holy Communion.

The Minor, or seconde Proposition, notwithstandinge in some parte it may seme true, yet it is nothinge agreeable to Leoes meaninge. For Leo speaketh not of one man, or two, nor of the ordinarie course of euery daye, but onely of greate Solemne Feastes, and of such resort of people, as might fill vp the whole Church. His wordes be plaine: *Cum solennior Festiuitas conuentum populum numerosioris indixerit: And, Quoties Basilicam praesentia noue plebis impleuerit*. Therefoze, to heare vs thus in hande, that Leo had such a special care, either for y<sup>e</sup> Terme time in London, or for the people aboute Baules, or for hearinge the Hostels masse, it is a very vaine, and a Childishe fantasie: like as this also is, that he addeth, The people should be denied that Spiritual Comfozte. For, alas, what Comfozte can the people receiue, where as they can neither see, nor heare, nor vnderstande, nor know, nor learne: but stande onely as men amased, vtterly bereft of al their senses: Let M. Hardinge once lay aparte dissimulation, and tel vs, by what waies, or meanes, the people at his Masse can possibly receiue this Spiritual Comfozte. If he would speake truly, and that he knoweth, as he seldome dooth, he should rather cal it Spiritual Blindenesse.

And, where as he pleadeth his fories, quories, and thereby woulde erecte a whole sorquor of Masses, sans number, if he had aduisedly considered out the whole sentence, he should better haue espied out his owne folie, and haue had lesse occasion, to deceiue the people. For Leo saith not, as M. Hardinge would force him to say, *As often as any deuoute people cometh to Church*, but, as it is saide before, *Quoties Basilicam praesentia noue plebis impleuerit*. As often as the presence of a new companye shal haue filled vp the whole Church. In such cases it was lawfull to beginne

beginne againe the whole Communion, and not other wise. By these wordes, *M. Hardinges Torquor* is much abridged.

In the ende he concludeth, not onely against *Leo* his Authour, but also against the very expresse order of his owne Church, That one Priest, (for *Leo* speaketh onely of one, and of no more) may say Masse boldly without sickinge, or staggering, as often as any people resorteth to him, for now it is thought sufficient for one Priest, to saie one Masse vpon one day, and no more. So it is determined by *Pope Alexander*: Sufficit Sacerdoti vnam Missam in vno die celebrare: It is sufficient for a Priest to say one Masse vpon a day. Onlesse it be in case of great necessitie, whiche the Close, as it is before alleged, wel expoundeth: Causa Honestatis, vel vilitatis: In case of Honesty, or of Profite: As if some greate personage happen vpon the suddaine to come to Church. Likewise the Councel of *Salsgustadium* hath straitely charged, that no Priest presume, to say more then three Masses vpon one daie, the one, in course of the Day Present: the other, for y<sup>e</sup> Deade: the third, to pleasure some noble personage: whiche also is a great stopple to *M. Hardinges Torquor*. In these prouisoos, there is no manner consideration had to the Deuotion of the people: but, contrary to *M. Hardinges* *Beuue Canon*, they are vtterly leasse without their Spiritual Comfozte. And therefore *Pope Clement* the seuenth caused one *Frier Stupino* in Rome to be whipte naked through the streates, for that he had saide v. or vi. or more Masses in one day, to satisfie the Deuotion of the people.

Thus, good Reader, thou maiest see, bothe the partes, and the force of *M. Hardinges Syllogismus*: The Maior is false: The Minor farre from *Leoes* purpose: The Conclusion contrary to him selfe.

Certainely, if it had then bene thought lawful, to saie so many Corner Masses, as sithence that time haue bene vsed in the Church of Rome, it had bene greate folie, either for *Dioscorus*, to moue this question: or for *Leo*, to take this order.

*M. Hardinge. The 3. Diuision.*

Wherefore they that reprove the pluralitie of Masses in one Church, in one daie, after the iudgement of this woorthy Father, be reiectours of the Faithful people, and robbers of their deuotion. But they, that haue vtterly abrogated the Masse, whiche is the outward and euer enduring sacrifice of the New Testament, (199) by verditte of Scripture, be no lesse, then the forerenners of Antichriste.

*The B. of Sarisburie.*

The former parte of this Conclusion is already answered. But for the seconde parte, If they, that haue resourmed the horrible Abuses of the Masse, be the forerenners of Antichriste, what then may we thinke of them, that haue wilfully, and of purpose inuented, and erected al those abuses? That haue taken from the people of God, not onely the Holy Communion, but also the vnderstandinge, and sweetenes, and comfozte of the same? That haue spoiled Goddes Childzen of the Breade of Lyfe, and haue seadde them with the Breade of Confusion, that is, with Ignorance, Superstition, and Idolatrie? That haue mangled, and corrupted Christes Blisfed Mysteries, and haue wickedly defiled the Campe of the Lorde? And hauinge thus donne, yet notwithstandinge, haue faces to mainteine, and vpholde al their wilful doinges? What maie Goddes people thinke of them? And before whome doo they renne? Verily *Gerardus Loricus* *M. Hardinges* owne Doctour saith thus: Missæ priuata, quæ absente populo Catholico fiunt, abominatio verius, quam Oblatio, dicendæ sunt: Priuate Masses, whiche are saide without presence of the people, are rather an Abomination, then a Sacrifice. And *S. Augustine* saith:

*De Consec. dist. 1. Sufficit.*

*De Celeb. Miss.*

*Consultus. in*

*Glosa.*

*Concil. Salsgustadien. ca. 5.*

*120. 120. 120.*

*M. Hardinges*

*Syllogismus.*

The. 199. Vntrueth, without any honest shame. For *M. Harding* knoweth, there is no futeher commendation geuen to his Masse, in the whole Bodie of the Scriptures.

*Gerard Loricus*

*de Missa*

*Pub. Prorogan.*

*Si lib. 3.*



Augusti. contra  
Parricidium,  
li. 2. ca. 8.

Si Iohannes ita diceret, Si quis peccauerit, me habetis Mediatorem apud Patrem, & ego exoro pro peccatis vestris, Quis tum ferret honorem, & fideliū Christiano-  
rum? Quis sicut Apostolum Christi, & non sicut Antichristum inuenerit? Ifs. Jobn  
woulde saie thus, If any man sinne, ye haue me your mediator with the Father, and I obtaine  
pardon for your sinnes, what good, and Faithful Christian man could abide him? who would  
looke vpon him, as vpon the Apostle of Christe, and not rather as vpon Antichriste?

M. Hardinge, The. 6. Diuision.

M Hardinge  
groundeth his  
gheasse without  
his compasse.  
For this Coun-  
cel was holden  
Anno. 613.

Here that I maie adde some what more for proufe of this Article. If the Pluralitie of Masses in  
one Church in one daye had bene utterly vnlawful, the Fathers of the Council of Antisiodorum  
would not haue Decreed, that it should not be lawfull to celebrate two Masses vpon one Altare in  
one daye: neither, where the Bisshop had saide Masse, that a Priest might not saie the same daye, at the  
same Altare. For beside that the prohibition presupposeth, the thinge prohibited to haue bene before  
vsed, (elles prohibition had bene superfluous, and so farre foorth it appeareth, that before the ma-  
kinge of that Decree no Masses were saide at one Altare in one daye) the argument of this Decree  
serueth verie wel for proufe, that by force of this Council it was then lawfull to saie moe Masses in  
one Church in one daye. For this prohibition of the Council is not general, but special, restricted  
to a particular place of the Church, in vno Altario, at one Altare, which includeth not of any  
reason a more general, and larger mater, then it selfe, as neither at any other Altare in the same  
Church the same daie it shalbe lawfull to saie Masse: but of consequent this beinge but one special  
case forbidden, inferreth a permission, and good leaue in the rest eiusdem generis, & subiecti,  
that be of the same kinde, and aboute the same mater, and not included by woordes of reason in that  
prohibition. So that wee maye not argue by reason in this sorte, It is forbidden to saie moe Masses at  
one Altare in one daye, Ergo, it is forbidden to saie many Masses at al in one Church, in one daye,  
vpon diuerse Altars: but the contrary reason foloweth, Ergo, ye maye saie many Masses, vpon di-  
uers Altars in one daye. And likewise, ye maye not saie Masse that daye on the Altare where the  
Bisshoppe hath saide, Ergo, ye may lawfully saie at another Altare: For otherwise the law woulde  
haue forbidden generally, ye shal not saie Masse in the Church, where the Bisshoppe hath saide that  
daye: and then ye had bene forbidden that Altare, and al Altars there at one woorde. But in forbid-  
dinge the one Altare, the lawe graunteth you the vse of the rest there.

And this kinde of reasoning, and arguinge of the lawe, that forbidderh one case specially, to  
affirme the rest, that is not mentioned in the prohibition, the Lawyers wil defende by their principles  
against M. Iuel, who, I thinke, wil not wade farre to stande againste them in this Marche. For they  
saye, An edicte prohibitorie in suche thinges, which are not vnboly in their kinde vnlawful, forbid-  
dinge special cases, graunteth the rest, and dorth permitte al that, which is not specially forbidden.  
And by that, al maye be witnesses, which are not specially forbidden: al maye make their proctours  
to answere for them in iudgement, which are not forbidden in the special prohibition: for that the  
edicte of proctours, and witnesses are prohibitorie. And because Lex Iulia did forbidde a woman  
condemned for adulterie to beare witnesse in iudgement, therof the texte of the Civile lawe conclu-  
deth, that women maye beare witnesse in iudgement.

And they saye further, that exception in one case, confirmeth the general rule, and maketh the  
rest, that is not excepted, more sure and stable, and to be in force in contrary sense to the exception.

The B. of Sarisburie.

This longe discourse may wel be graunted without greate pzeindice. For this  
Council was holden at Antisiodorum, as M. Hardinge hath also noted in the Mar-  
gin, in the yere of our Lorde fire hundred, and thertene: and therefore neither  
furthereth him, nor hindereth me: as standinge without y compasse of the first fire  
hundred yeres. And who so listeth to peruse the Actes of that Council, shal soone  
finde, that many greate disorders, and horrible Abuses, & as they are termed there,  
Incesta Consuetudines, wicked, and abominable customes; Were by that time  
growen into the Church of Rome: as Sirena Diabolica, Duelshe New yeres gifter:  
Hi Athenes

Canon 1.

Canon 3.

Heathenlike vovves : to pray in groves , and at the water sides , as the Heathens had vsed to pray : To Consecrate , and Minister the Lordes Cuppe in Metheglen : To put the Sacrament into deade mennes mouthes : and sutch other like . And , that emonge these , and other like disorders , the Pluralitie of Masses first beganne at that time , and not before , it may appeare by the Pontifical it selfe , in the life of Pope Deusdedit , where it is witten thus : Deusdedit constituit secundam Missam in Clero . And Petrus Vrbeuetanus in his Scholies vpon the same place witteth thus : Quia tunc , ad instar Græcorum , non cantabatur in vna Ecclesia , nisi forsitan vna Missa : quod magis edificabat , secundum antiquos : For then there was but one Masse (or Communion) saide , after the manner of the Greekes : whiche thinge , as the Ancient writers thinke , was more profitable to the people . Likewise , Thomas Waldensis saith : Græci adhuc vnicam tantum Missam in die celebrant : The Greekes hitherto say but one Masse , (or Communion) in one daye . So likewise Franciske the frier witteth vnto his Bretherne : Monco , & exhortor vos in Domino , vt in locis , in quibus moratur fratres , vna tantum celebretur Missa in die , secundum formam Sanctæ Romanæ Ecclesiæ : I wame you , and exhorte you in the Lorde , that in the places where our Brethren dwell , there be onely one Masse a day saide , accordinge to the order of the Holy Church of Rome . So S. Ambrose declarcth the order of the Church of Millaine in his time : Omni Hebdomada offerendum est : etiam si non quoridie peregrinis : Incolis tamen , vel bis in Hebdomada : Euery weeke the Oblation must be made : although not euery day , for commers , and strangers , yet at least twice in the weeke for the Citizens . S. Ambrose saith , The Communion in his time was spintised once , or twice in the weeke : and at the furthest vpon greate occasion once a day : but not .xx. or .xxx. times in one day .

And , where as P. Harding seemeth to warrant his multitude of Masses , by that in this Council of Antisiodorum there is mention made of sundrie Altars , it may like him to vnderstande , that before the time of that Council , there appeared no sutch multiplication , or increase of Altars . One Altar was thought sufficient for the whole Church , and the same Altar placed in the midst of the Congregation , that al the people might come rounde aboute it . So saith Eusebius : Absoluto Templo , & Altari in medio constituto : The Church beinge finished , and the Altar , (or Communion Table) placed in the midst . S. Augustine likewise saith thus : Mensa Domini est illa in medio constituta : That is the Lordes Table , that standeth here in the midst . In like manner , it is witten in the Council of Constantinople : Tempore Diprychorum cucurrit omnis multitudo cum magno silentio circum Altare , & audiebant : When the Lesson , or Chapter was in reading , al the people drew together with silence rounde aboute the Altar , and gaue attendance . If P. Hardinge wil contende , for that hitherto there is no mention made of one Altar alone , and therefore wil saye , there might be many , he may also remember , that Eusebius saith in the place before alleged , Augustum , & Magnum , & Vnicum Altare : The Reuerende , the Greate , and the One Onely Altar . So Ignatius : Vnum est Altare toti Ecclesiæ : There is but one Altare for the whole Church . So S. Chrysostome : Baptismus vnus est , & Mensa vna : There is one Baptisme , and one Table . So likewise Gentianus Heruetus describing the manner of the Greeke Church , as it is vsed at this day , saith thus : In Græcorum templis , vnū tantum est Altare , idq; in medio Choro , aut Presbyterio : In the Greeke Church there is but one Altar , and the same standinge in the midst of the Quere . And the Quere also was in the midst of al the people . By these it may appeare , that P. Hardinge is not hable to finde his pluralitie of Masses before the Council of Antisiodorum , whiche was without the likes of the firste hundred yeeres , and therefore can stande him in litle neede .

As for these principles of the law , that are here brought in , as a surcharge vnto the rest , they may be safely receiued without danger . I graunte , the law that

It

forbideth

tare.

Canon. 8.

Mellitum vel mulsum.

Canon. 12.

In. 2. Tomo Con-

ciliarum. in vita

Deusdedit.

Anno. 614.

Petrus Vrbeue-

tanus.

Thomas Walden-

sis li. 6. ca. 34.

Franciscus in

Epist. ad Fratres

Ambrosi. 1.

Timoth. ca. 2.

Ignatius ad

Philadelphien.

Eusebius li. 10.

ca. 4. In Enca-

nisi.

Augustinus de

Verbis Domini

Secundum Iohā.

Ser. 47.

Concil. Constian-

tino. 5. Actione. 3.

Eusebius li. 10.

ca. 4.

Ignatius ad

Philadelphien.

Chrysost. in. 2.

Corin. hom. 18.

Gentianus Her-

uetus.



Deuterom. 23.  
Ibidem.  
Leuit. 18.  
Exod. 20.  
Ephes. 5.

forbiddeth in special case, generally graunteth al, that is not specially forbidden. This, I say, may wel be graunted. It is commonly called in Schooles Argumen-  
tum à contrario sensu. Notwithstandinge this Rule, beinge so general, may receiue  
exception, although perhaps not in Law, yet in some cases of Diuinitie. For ex-  
ample, God saith: Thou shalt not commit Vsurie to thy Brother: Let there be no Harlot of  
the daughters of Israel: Thou shalt not marrie thy wifes Sysser, whiles thy wife liueth: Thou  
shalt not commit Adoutrie: S. Paule saith: Be ye not dronken with Wine.

Of these special Prohibitions by M. Hardinges Rule, or Principle, wee may  
reason thus: These cases are specially forbidden: and what so euer is not excepted in special  
prohibition as vnlawful, is permitted as lawful: Ergo ex contrario sensu, by the contrary  
sense, It is leaste as lawful, To commit Vsurie to a stranger: It is leaste as lawful, To haue  
a Harlot, so that she be not of the daughters of Israel: It is leaste as lawful, To marrie thy wi-  
ues Sysser, if thy wife be deade: It is leaste as lawful, To commit Fornication: For Fornica-  
tion in this special prohibition is not forbidden, but onely Adoutrie. It is leaste  
as lawful, To be Dronken with Ale, or Beere: for onely Wine is excepted. And why so?  
for M. Hardinges Principle must needes stande. That a prohibition forbiddinge spe-  
cial cases, permitteth al the reste, and generally leaueth al that, as lawful, that is not spe-  
cially forbidden. I speake not this, to the intende to reprove the Principle of the  
Lawe, that here is alleged: but onely to shewe, that General Rules muste some-  
times, and in some case be taken with exception.

M. Hardinge. The. 7. Division.

But I wil not bringe M. Iuel out of his professed studie so farre to seeke Lawes. For in deede  
wee neede not goe to Law for these maters, wherein the Church hath geuen sentence for vs, but  
that our Adversaries refuse the iudge after sentence. Vvhiche if they had doone, when order per-  
mitteth it, at the beginninge, and had plainly (as I feare mee some of them thinke) denied them-  
selues to be Christians, or at leaste of Christes Courte in his Catholique Church: wee shoulde not haue  
stried so longe aboute these maters. VVee woulde haue embraced the truth of God in his Church  
quietly, whiles they sought an other Iudge according to their appetites and fantasies, as Turkes, and  
Infidelles doo.

The B. of Sarisbury.

It were moze for M. Hardinges purpose, for proufe of these maters, to goe ra-  
ther to Diuinitie, then to Law. Now be it, the state of his case beinge so feeble,  
and so deadly diseased, it were good Counsel for him, to leaue bothe Professions, &  
to goe to Whistke.

But here once againe in his impatient heates he uttereth his inordinate, and  
vnadvised Choler, and thinketh to proue him selfe a good Catholike man, onely by  
comparinge others with Turkes, and Infidelles. Notwithstandinge herein wee  
shal neede no longe defence. For, Goddes Holy Name be blisse, it is now open to  
the hartes, and consciences of al men, that bothe in life, and Doctrinie wee professe  
the same Gospel of Iesus Christe, that they of M. Hardinges side haue of long time  
oppressed, and burnt for Heresie.

Neither doe wee refuse the Iudge, either after Sentence, or before. Him onely  
wee refuse, as no competent Iudge in these cases, that teacheth the Commandes  
mentes, and Doctrines of men, and hath infected the Woeloe with the Leauen of  
the Scribes, and Phariseis: and wee appeale vnto Christe the onely Iudge of al  
Judges, vnto whom God the Father straitely bade vs to geue eare: Ipsum audire:  
Harken vnto him: Vnus est Magister noster Christus: Christe is our onely Maister, and  
onely Iudge.

As for the Determinations of the Church, they are sundrie, and variable, and  
vncertaine.

Matthe. 15.  
Matthe. 23.  
Matthe. 16.  
Matthe. 17.  
Matthe. 23.

uncertaine, and therefore sometimes untrue: and for that cause may not alwaies stande of necessitie, as mater of iudgement. The Greeke Church neuer vsed the private Masse, but onely the Communion: The Latine Church hath utterly abolished the Holy Communion, sauinge onely at one time in the yeere, when also she vseth it with soule disorder, and, as Gelasius saith, with open Sacrilege, and vseth onely the private Masse. The same Latine Church, for the space of five hundred yeeres, and moze from the beginninge, onlesse it had beene vpon greate occasion of many Communicantes, vsed onely one Communion, or, as M. Harding rather deliteth to cal it, one Masse in one Dale: But the Latine Church, that nowe is, hath in euery Corner of the Temple erected Altars, and therefore nowe is full of Corner Masses. In the Olde Latine Church it was not lawfull, to saie the seconde Communion, but onely when the Church was full of people: In M. Hardinges Newe Latine Church, there be oftentimes moe Masses saide togeather, then there be hearers of the people, to gaze vpon them. Thus the iudgement of the Latine Church disagreeth from the Greeke: the Newe Latine Church likewise disagreeth in iudgement from the Olde. Touchinge this Newe Latine Church S. Bernarde mourneth, and complaineth thus: Nunc ipsi Christum persequuntur, qui ab eo Christiani dicuntur. Amici tui Deus, & proximi tui aduersus te appropinquauerunt, & itererunt. Coniurasse videntur contra te vniuersitas populi Christiani, à minimo vsque ad maximum. A planta pedis vsque ad verticem non est sanitas vlla. Egressa est iniquitas à senioribus Iudicibus Vicarijs tuis, qui videntur regere populum tuum. Arcem Sion occupauerunt, apprehenderunt munitiones, & vniuersam deinceps liberè, & potestatiue tradiderunt incendio Ciuitatem: They are now become the persecutors of Christe, that of his Name are called Christians. O God, thy frendes that are nearest aboute thee, approche neare, and stande against thee. The whole Vniuersal Bodie of Christian people seemeth to haue conspired against thee, euen from the lowest vnto the highest. VVickednes proceedeth forth from thy Vicars the elder Iudges, that seeme to gouerne thy people. (Like heathens and Infidels) they haue invaded thy Castell of Sion, (whiche is thy Holy Church) and haue taken al her holdes, and freely, and by authoritie haue throwen thy whole Cittie into the fier. Againe he saith: There remaineth now nothinge, but that Antichrist the Man of sinne, the Childe of perdition be reueled.

D. Bernar. in  
Conuersione  
Pauli.

Seeinge therefore the Resolution of these Iudges is oftentimes uncertaine, and doubtful, I will not saie, as S. Bernarde seemeth to say, vngodly, and wicked, we make the moze indifferently, and the better saie nowe to M. Hardinge, as S. Augustine sometimes saide to the Heretique Maximinus: Nec ego Nicenam Synodum tibi: nec tu mihi Ariminensem debes, tanquam præiudicaturus obijcere. Nec ego huius autoritate, nec tu illius teneris. Scripturarum autoritatibus, non quorumcunque proprijs, sed quæ vtriusque sint communes, res cum re, causa cum causa, ratio cum ratione decet: Neither wil I prescribe against thee by the Councel of Nice: nor maist thou prescribe against mee by the Councel of Arimini. Neither am I bounde to this Councel, nor thou to that. By the authoritie of the Scriptures, whiche are neither thine, nor mine, but indifferent, and common to vs both, let vs compare mater with mater, cause with cause, and reason with reason. Againe he saith in like sorte to the Heretique Crescens: Non debet se Ecclesia Christo præponere &c. Cum ille semper veraciter iudicet: Ecclesiastici autem Iudices, sicut homines, plerunque fallantur: The Church, saith S. Augustine, maie not set her selfe aboue Christe &c. For Christe enermore iudgeth truely: but the Ecclesiastical Iudges, as beinge menne, are often deceived. Therefore wee appeale from the Church, to Christe: From the partie, to the Iudge: From the Church defourmed, to the Church Resourmed: From a Church particular, to the Church Catholique: From the False, to the True: From the Newe, to the Olde: From a doubtful, variable, uncertaine, vnbaiused sentence, to a Sentence most firme, most stable, most certaine, most constante, that shal stande for euer.

Bernard. in  
Psalmo Qui ha-  
bitat, sermo. 6.

August. aduer-  
sus Maximinum  
lib. 3.

Augustin. contra  
Crescentium  
Grammaticum.  
lib. 2. cap. 21.



M. Hardinge. The 3. Diuision.

No we, if M. Iuel be not so precise in his Iudgement of allowinge the firste sixe hundred yeres after Christas to condemne the Church that followed in the next generation: then we may allegemio him the twelfthe Councel of Toledo in spaine, holden in the yere of our Lorde 680. for proufe that many Masses were celebrated in one Church in one day. For the same appeareth plainly by this Decree of the Fathers there. Relatum nobis est, quosdam de Sacerdotibus nō tot vicibus Communionis Sanctæ gratiā sumere, quot Sacrificia in vna die videntur offerre: sed in vno die, si plurima per se Deo offerant Sacrificia, in omnibus se Oblationibus à Cōmunionē suspendunt, & in sola tantū extrema Sacrificij Oblatione Communionis Sanctæ gratiam sumunt. Quasi non sit toties illis vero & singulari Sacrificio participandum, quoties Corporis & Sanguinis Domini nostri Iesu Christi immolatio facta constiterit. Nam ecce Apostolus dicit: Nonne qui edunt Hostias, participes sunt Altaris? Certum est, quod hi qui Sacrificantes non edunt, rei sunt Domini Sacramenti. Quicumq; ergo Sacerdotum deinceps Diuino Altario Sacrificium Oblaturus accesserit, & se à Communionē suspendent, ab ipsa, qua se indecenter priuauit, gratia Communionis anno vno repulsum se nouerit. Nam quale erit illud Sacrificium, cui nec ipse Sacrificans particeps esse cognoscitur? Ergo modis omnibus est tenendum, vt quocienscūq; Sacrificans Corpus & Sanguinem Domini nostri Iesu Christi in Altario immolat, toties præceptionis Corporis & Sanguinis Christi se participem præbeat. It is shewed vnto vs, that there be certaine Priestes, who do not receiue the grace of the Holy Communion so many times, as we many sacrifices they seeme to offer in one daye. But if they offer vp to God many sacrifices by them selues in one daye, in al those Oblations they suspende them selues from the Communion, and receiue the grace of the Holy Communion onely at the last Oblation of the sacrifice, as though they ought not so oftentimes to be partakers of that true and singular sacrifice, as the sacrifice of the Bodie and Bloude of our Lorde Iesus Christe hath beene doone. For beholde the Apostle saith, Be not they, whiche eate sacrifices, partakers of the Altar? It is certaine, that they who dooinge sacrifice doo not eate, be giltye of our Lorde Sacrament. Vwherefore what Priest so euer hereafter shal come vnto the Holy Altar to offer sacrifice, and suspende himselfe from the Communion, be it knowen vnto him, that he is repelled and thrust away from the grace of the Communion, whereof he hath vnseemely bereued him selfe, (wherby is meante, that he standeth excommunicate) for the space of one yere. For what a sacrifice shal that be, whereof neither he him selfe, that sacrificeth, is knowen to be partaker? wherefore by al means this is to be kepte, that howe oftentimes so euer the Priest dooth sacrifice the Bodie and Bloude of Iesus Christe our Lorde on the Altar, so oftentimes he receiue, and make him selfe partaker of the body and Bloude of Christe.

This woorde Missa is founde sometimes in the Fathers. But it is vled euermore for the Communion.

Here by the woorde, sacrifice, and offeringe of the sacrifice, the Fathers vnderstande the dailely sacrifice of the Church, whiche we cal the Masse. For though the woorde Missa, be of great antiquitie, and many times founde in the Fathers, yet they vse more commonly the woorde sacrifice. Neither can the enemies of this sacrifice, expounde this Canon of the inward sacrifices of a mannes hart, but of that sacrifice whiche the Priest commeth to the Holy Altar to offer, of the sacrifice of the Bodie and Bloude of Christe our Lorde offered on the Altar, (for so be their wordes) where he receiueth the Grace of the Holy Communion, whiche is the participation of the Bodie and Bloude of our Lorde. Thus muche granted, as by any reasonable vnderstandinge it cannot be drawen, nor by rackinge can be stretched to any other sense: wee haue here good auctoritie for the hauing of many Masses in one Church in one daye. And, where as the Fathers of that Councel allowed many Masses in one daye saide by one Priest, there is no reason, why they shoulde not allowe the same saide by sundry priestes in one daye. If our aduersaries saye, this might haue beene done in sundry places, wherby they may seeme to frustrate our purpose touching this Article: we answer, that beside the approvinge of the Masse by them so confessed, it were vaine and fruitolouse to imagine suche gaddinge of the Priestes from Church to Church for saieinge many Masses in one daye. Doubtlesse the Fathers of that Tolene Councel meante of many Masses saide in one place in a daye, as Leo did, for seruinge the faithful peoples deuotion that resorted to Church at sundry houres, as we see the people do now that so al might be satisfied: whiche shoulde not haue bene, if one Masse onely had beene saide.

*The B. of Sarisburie.*

We condemne not the Church of God in any Generation, be the Abuses there-  
of neuer so greate. God resembleth it vnto a Vine, vnto a Cornefelde, and vnto a  
flocke of sheepe. Notwithstandinge the Vine be spoiled, and tozned downe, yet  
is it the Vine of the God of Sabaoth. Notwithstandinge the fildes lie waste, and  
be ouer growen with weeds, yet is it still the Lords fildes. Notwithstandinge the  
flocke be forsaken of the Shepheardes, and renne astrate, and perishe in the wil-  
dernesse, yet is it still the Flocke of Christe. And herein wee haue greate cause, to  
Glorifie the Name of God, that, when he seeth it good in his sight, sendeth forth the  
labourers to reave vp, and to dresse his Vine: to labour, & to weede his Ground:  
to geather in, and to seeke his flocke.

This allegation of the Council of Toledo serueth M. Hardinge, onely to be-  
traye his want. For if he could haue founde any other Coucel of antiquitie, I trow  
he woulde not haue alleged this. It was holden welneare seven hundred yeeres  
after Christe: by which time many greate disorders, and deformities were pually  
croppen into the Church, as may appeare bothe otherwise, and also by this same  
example, that one Priest bled then to say many Masses in one day, and yet him self  
not to Communicate, contrary bothe to the Institution of Christe, and also to the  
Lawes, and Canons of the Church: and therefore the Close vpon the Decrees  
callet it a most naughty Custome: and this Council it selfe saith, Who so euer  
sodoth, is guilty of the Lordes Sacrament. Thus both the computation of the time,  
and also the disorder, and abuse of the thing it selfe considered, this Authortie nee-  
deth no further answer.

It was impertinent in this place for M. Hardinge, to moue mater of the Sa-  
crifice. How be it, for shorthe answer thereto, the Sacrifice, that in the Olde Wri-  
ters is called, Daily, is that euermore lasting, and onely Sacrifice, that Christe once of-  
fered vpon the Crosse, beinge there a Priest for euer, according to the order of Mel-  
chisedech: and, who so euer thinketh not that Sacrifice sufficient, but imagineth  
some other Sacrifice for sinnes to be made by man, is an enimie of the Crosse of  
Christe, and of his Sacrifice, and treadeth downe y<sup>e</sup> Sonne of God vnder his feete,  
and counteth the Blood of the Testament to be unholy. In what sense the Myste-  
rie of the Holy Communion is of the Olde Fathers called a Sacrifice, it shal be  
shewed at large in the seuenteenth Article hereof, seruing wholly to that purpose.

Touchinge this woorde, Missa, neither is the name, nor the meaninge thereof  
of such Antiquitie, as it is here supposed by M. Hardinge. It grew first in use a-  
bout foure hundred yeeres after Christe, and is very seldome vsed of the Olde La-  
tine writers: of S. Augustine, S. Hierome, Tertullian, S. Cyprian, Arnobius,  
Lactantius, and others of that age, neuer: vnto S. Chrysostome, S. Basile, Pa-  
lanzene, Gregorie Ppene, and al other Greeke writers, vtterly vnknown. It  
is founde in twoo sundrie places vnder the name of S. Augustine, and once vnder  
the name of S. Hierome. But it is certaine, that these booke were neither S. Au-  
gustines, nor S. Hieromes.

How be it, wee make no greate account of the name. The natural sense, and  
meaninge thereof, contrary to M. Hardinges surmises, necessarily importeth a  
Communion, and not a private Masse. For this Latine woorde, Missa, is as much  
as, Missio, that is, a commaunding away, or licence to departe. So S. Cyprian  
saith, Remissa peccatorum, in kinde of Remissio: And the order of y<sup>e</sup> Church then  
was this, That Penitents, that were not yet Christened, and were called Catechu-  
meni, and others, that were called Penitentes, that for some offence were intoynd  
to do penance, notwithstanding they might lawfully heare the Sermons, & praye  
together with the rest, yet might they neither be presente at the Baptisme,

Esai. 1.

De Conf. Dist.  
Relatum est. In  
Glosa.

Hebra. 10.

philippen. 3.  
Hebra. 10.August in Ser-  
monib. de tem-  
pore.Hieronym. in  
Prometh.Cyprian. lib. 3.  
Epistola.



Gregorius Dia-  
logor. li. 2. ca. 23

not receiue the Holy Mysteries. And therefore, after the Gospel was read, and the Sermon ended, the Deacon saide vnto them, Ite, Missa est, Goe ye hence: ye may departe. Likewise in S. Gregories time the Deacon used thus to say: Qui non communicat, det locum: Who so dooth not Communicate, let him geue place. Thus al they, that either would not, or might not Communicate with the rest of their Brethren, were willed to departe: whereof it necessarily followeth, that al they, that remained, did Communicate.

Of this departure away, and Proclamation of the Deacon, the action it selfe, whiche was the holy Communion, was called Missa. Afterwarde, when either through negligence of the people, or through auarice of the Priestles, the whole order hercof was quite altered, and the thing, that had beene Common, was become Priuate, yet, as it happeneth often in other the like thinges, the former name remained still. For example, The Vigilles, or Night Watches, were turned into Fastinges: Altars, that serued for offering vp of Calues, and Goates, were turned into the Lordes Table: The Sabaothe day was turned into the Sunday. Yet, the thinges beinge thus altered, the names notwithstandinge of Vigilles, Altars, and Sabaothe daies remaine still in vse, as they did befoze. Therefore M. Hardinge herein, as commonly elswhere, thought it best, to deceiue his Reader, by the mistakinge, and errour of the same.

Laste of al, if the Fathers in the Council of Toledo, and Leo meante al one thinge, as here it is constantly auouched, then is M. Hardinge by the same fathers but poorly reliued. For it is most euident, by that is already saide, that Leo meante the Holy Communion, and not M. Hardinges Priuate Masse.

#### M. Hardinge. The 9. Diuision.

If M. Iuel agnise and accept for good the authoritie of this Council as the Church dooth, then must he allow these many thinges, whiche he, and the Sacramentaries to the vttermost of their power and cunning, labour to disproue, and deface. First, the blessed sacrifice of the Masse, whiche the Fathers of this Council cal the true and singular sacrifice, the sacrifice of the Bodie and Bloude of our Lorde Iesus Christe, whiche the Priest offereth on the altar. Next, the trueth, and real presence of the Bodie and Bloude of our Lorde in the sacrifice offered. Then Altars, whiche this Council calleth diuine or holy, for the diuine and holy thinges on them offered, the Bodie and Bloud of Christe. Furthermore, the multitude of Masses in one day. For they speake of many sacrifices, that is, many Masses, Plurima Sacrificia. Lastly, Priuate Masses. For the wordes, nec ipse Sacrificans, rightly construed and weighed, importe no lesse. For where as no worde in this Decree is vtered, whereby it may appeare the people to be of necessitie required to receiue, if the Priestles had receiued themselves at euery Masse, no faulte had beene founde. And if the people had receiued without the Priestles, in this case it had been reason, this Decree shoulde other wise haue been expressed. And so it is cleare, that at that time Priuate Masses were saide and doone.

#### The B. of Sarisburie.

The authoritie, and credite of this Council of Toledo is no parte of our question. It was holden almoste seuen hundred yeeres after Christe: and of greater Antiquitie M. Hardinge is hable to allege none. Whiche thinge, I truste, the indifferent, and discrete Reader wil wel remember.

Concerning these five notes, whereof one onely toucheth this purpose, As this Council saithe, The Priest offereth the Sacrifice at the Altar, or Holy Table, euen so Leo saithe, Every of the whole Faithfull people likewise offereth up the same Sacrifice. I say not any other, but the very selfe same Sacrifice, and that in as ample manner, as it is offered by the Priest.

Touching Real presence, M. Hardinge seemeth to doo, as Childzen sometimes vse to doo, that imagin horsemen, and Banners, and other strange miracles in

the

The. 200. Vn-  
truth. For M.  
Harding vnder-  
standeth not his  
owne booke: as  
it shal appeare,

Leo ad Diosco-  
rum epist. 81.

the Cloudes. It is onely his owne fantasie: For there is no sutch woode, or men-  
tion in the Councel. The mater of Aultars is already answered. Private  
Masses, and also Multitudes of the same, consideration euermore had to the com-  
putation of the pæres, might easily be graunted without hinderance. Yet hath  
not M. Hardinge in the space welneare of seuen hundred pæres, hitherto founde in  
one Church moze, then two Masses in one date: al this his greate studie, and tra-  
uaille therein taken notwithstandinge.

But the wordes of the Councel be plaine, Plurima Sacrificia, that is, many  
Sacrifices, and therefore, saith M. Hardinge, many Masses. Hereby it may ap-  
peare, that M. Hardinge either considereth not his booke, or els hath no greate re-  
garde to that, he writteth. His owne booke will reprove his oversight, and shew,  
how much he is deceiued. For, Plurima, in this place signifieth not, many, that  
is, neither five, nor sixe, nor seuen, nor thre, but onely two. And so, trial hercof, I  
repose me to the Close it selfe upon the Decrees. The wordes be these: Nota hic,  
plurima dici de duobus. Quia plura non licet: Marke here, that this woode, Plurima,  
is spoken onely of two. For, to say moe Masses then two, it is not lawfull.

M. Hardinge. The. 10. Division.

Now if M. Iuel refuse and reiecte the authoritie of the Church represented in that Councel, then  
he giueth vs a manifest notice, what marke we ought to take him to be of. Then may we saie vnto  
him the wordes of S. Paule. Nos talem consuetudinem non habemus, nec Ecclesia Dei. Vve  
haue no such custome, neither the Church of God hath not, to condemne the Church: And in this  
case he must pardon vs, if accordinge to the precepte of Christe, for that he wil not heare the Church,  
we take him for no better, then a heathen and a publicane.

The B. of Sarisburie.

To these simple Premises M. Hardinge hath lased a large Conclusion. If we  
heare not him, and his Church, then are we Heathens, and Publicanes. God  
knoweth, this is a very poze Bawerie. In the Schooles it is called, Petitio Prin-  
cipij, and, Fallacia Accidentis: a deceitful hiade of reasoninge, without either grounde, or  
good order. I neede not to open it, it is knowne vnto Children.

But dooth M. Hardinge thinke, that every man is an Heathen, that reproveth  
error, that discloseth the span of Sinne, and wisteth the Reformation of Goddes  
Church: Christe saide vnto the Scribes, and Phariseis, You haue made the house of  
God a denne of Thieves: Hieremie saith: The labourers them selues haue trodden downe,  
and torne the Vine of the Lorde. The Prophete Esai saith: Your Silver is turned in  
to Drosse. S. Bernarde saith of the Bishoppes in his time: Pro Mercenarijs ha-  
mus Diabolos &c. In steede of hirclinges we haue Diuels: from the toppe to the toe, there  
is no parte leaste whole in the Church of Rome. Nicolaus de Clauengijs saith: Calami-  
tosa desolatio est in domo Dei: There is a miserable desolation in the House of the Lorde.  
Pigghius confesseth, there be abuses in the Private Masse: Latomus confesseth,  
there is an error in the Administration in One kinde. And wil M. Hardinge  
knowe al these by his owne priuie Marke: Or muste Christe, Hieremie, Esai,  
S. Bernarde, Pigghius, and Latomus be taken for no better, then Heathens  
and Publicanes? Certainly, touchinge these pluralities of Masses, and this  
shameful profanation, and waste of Goddes Holy Mysteries, bothe Christe, and  
his Apostles, and at the Olde Catholique Fathers of the Primitive Church wil  
saie: Nos huiusmodi consuetudinem non habemus, nec Ecclesia Dei: Vve haue no sutch  
custome, neither the Church of God. And to the wilful maintainers of the same,  
Christe wil saie: Frustra colitis me, docentes doctrinas, præcepta hominum: Ye woo-  
ship mee in vaine, teachinge the Doctrines, and Commandementes of men.

Et 4

And,

3  
4  
5  
Anno. 682

De Confe. dist. 2.  
Relatum est. In  
Glosa.

Matthe. 21.  
Hierem. 12.  
Esai. 1.  
Bernard. in Cō-  
cilio Remensi.  
Bernard. in Cō-  
uersione Pauli.  
Nicolaus de  
Clauengijs.  
Albertus Pig-  
ghius de Priua-  
ta Missa.  
Latomus contra  
Bucerum.  
1. Corinth. 11.  
Matthe. 15.  
Esai. 29.



Matth. 3.  
Apocah. p. 2.

And, where as, M. Harding, ye countenance, and furnishe your errors by the name of the Church, Remember, S. John saith: Make no wautes that ye be the Children of Abraham. For God is hable ene of the slaues to raise up Children vnto Abraham. And the Angel saith in the booke of Revelations: Dicunt, se esse Iudeos, & nō sunt. Sed sunt Synagoga Satanae: They name them selues Iewes, that is, the people of God, but they are not: They are the Synagog of the Diuel.

Anno 613.  
Anno 680.  
Leo Epi. 84.  
De Conse. dist. 2.  
Relatum est. In  
Glosa.

Now, good Christian Reader, that thou maist see, how vainely M. Harding hath wandred throughout this whole treatise, it may please thee, to remember my first Negative Proposition touchinge the same, whiche in effect is this: They are not hable, to shewe, that within fire hundred yeres after Christe, there were five Passes saide anywhere, in any one Church, in one date, throughout the worlde. In whiche proposition two pointes are specially touched: the number of Passes, and the number of yeres. To proue the Affirmative hereof, M. Harding hath alleged the Council of Antiochorum, and the Council of Toledo, either of them beinge without the compasse of fire hundred yeres. He hath also alleged Leo an ancient Bishop of Rome, speakinge onely of the Holy Communion, and not one worde of the Primate Passe. At these three Authorities touche onely one Prieste, and, as it appeareth by the Glose, onely two ministrations at the vttermoste. Thus hath M. Harding failed, bothe in the computation of the yeres, and also in the number of his Passes.

Yet must this be defended amonge the rest, bee the profanation thereof neuer so horrible: and who so euer dare wishe a reformation herein, muste be no better, then a Heathen, and a Publicane. Whow much the better had it bene so; M. Harding, either to haue passed the matter ouer in silence, or plainly, and simply to haue confessed his error:

FINIS.



THE FOURETEENTH ARTICLE,  
OF ADORATION OF IMAGES.

The B. of Sarisburie.

Of that Images were set vp in the Churches,  
to the intent the people might woorschip them.

M. Hardinge. The .I. Diuision.

That Images were set vp in Churches, within sixe hundred yeres after Christe, it is certaine, but not specially either then, or sithens to the intent the people might woorschip them. The intente and purpose hath bene farre other, but right Godly, as shalbe declared. Vwherefore the impugninge of this entent to the Catholike Church, is bothe false, and also sclaunderous. And bicause for the vse of Images, these New Maisters charge the Church with reproche of a newe deuise, breache of Gods commaundement, and Idolatrie: I wil here shew, First, the Antiquitie of Images, and by whom they haue bene allowed. Secondly, to what entent, and purpose they serue. Thirdly, how they may be woorshipped without offence.

Not Specially to be woorshipped: Ergo to be woorshipped although not Specially.

The B. of Sarisburie.

This Article of Images may be easily passed ouer, bothe for that the weight thereof is not great, and also for that M. Harding, as his woonte is, hath purposefully dissembled the mater, that was in question, and diuised other fantasies, that were not touched. Wherein, notwithstandinge he vse large discourses, and make great shew, yet in the ende, as it shal appeare, he concludeth nothinge. I graunte, Images were created in some Churches within sixe hundred yeres after Christe, al be it neither so rathe, as it is pretended, nor without mutche repininge of Godly men, and great contention.

But M. Hardinge, of his modestie, once againe calleth vs New Maisters: so as he woulde cal Moses, if he were now aliue, or mutche rather God him selfe. For this Doctrine is Goddes Doctrine, and not ours. And therefore S. Augustine saith: Huiusmodi Simulachrum Deo nefas est in Christiano Templo collocare: In a Christian Church to erecte such an Image vnto God, (resemblinge God to an olde Man) it is an Abomination. And Epiphanius the Bishop of Cypus entringe into a Church, and findinge there a Beile hanged vp, and the Image of Christe painted in it, tare it a sunder, and pulled it downe, bicause it was donne, as he writeth him selfe, Contra autoritatem Scripturarum: Contrary to the Commaundement of Goddes Woordes. Againe he saith: Huiusmodi vela contra Religionem nostram veniunt: Suche veles (so painted) are contrary to our Christian Religion: And againe, Hæc scrupulositas indigna est Ecclesia Christi, & populis, qui tibi crediti sunt: This Superstition is vnnete for the Church of Christe, and vnnete for the people that is committed vnto thee. S. Augustine saith, It is Abomination: Epiphanius saith, It is contrary to the Scriptures, and contrary to Christian Religion: Vnnete for the Church of Christe, and vnnete for the people of God. How be it, M. Hardinge perchappes wil suffer these twoo, to passe in the numbre of his New Maisters.

August. de Fide; & Symbolo. ca. 7. Epist. Epiphani ad Iohannem Episcop. Hierosol.

And, al be it by these Fathers iudgement, it is plaine, that by settinge vp of Images Goddes Commaundement is broken, yet it maye the better appeare by comparinge Goddes Wordes, and M. Hardinges Wordes bothe togeather. God saith, Thou shalt make to thee selfe no grauen Image: M. Hardinge saith, Thou shalt make to thee selfe grauen Images. God saith, Thou shalt not fall downe to them, nor woorschip them: M. Hardinge saith, Thou shalt fall downe to them, and woorschip them. Now Iudge thou, good Reader, whether this be a breache of Gods Commaundement, or no.

Verily



The Hea-  
thens Fa-  
thers of  
Images.

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THE XIIIIL ARTICLE

Wesly M. Hardinge in the first entrie hereof saith thus: Images are not specially set vp, to intent the people may wooship them. The sense whereof muste needs be this: Images are set vp to the ende to be wooshipped: although not specially to that ende. But an Image is a Creature, and no God: And to honour a Creature in that sort, is Idolatrie: Therefore, by M. Hardinges owne confession, Images are set vp to be vled to Idolatrie: although not specially to that ende. How be it by this simple Distinction of General, and Special, Idolatrie is easy to be excused.

M. Hardinge. The 2. Diuision.

Concerninge the antiquitie, and original of Images, they were not first inuented by man, but (not) commaunded by God brought into vs by Tradition of the Apostles, allowed by Authoritie of the holy Fathers, and al Councelles, and by custome of al ages sith Christes beinge in the Earthe. VVhen God woulde the Tabernacle with al furniture thereto belonginge to be made, to serue for his honour, and glorie, he commaunded Moses amonge other thinges to make two Cherubins of Beaten golde, so as they might couer bothe sides of the propitiatorie, spreadinge abroad their wings, and beholding themselves one an other, their faces tourned toward the Propitiatorie, that the Arke was to be couered withal. Of those Cherubins S. Paule speaketh in his Epistle to the Hebrewes. VVhiche Images Beseleel, that excellent Workeman made at the commaundement of Moses, accordinge to the instruction by God geuen. Againe Moses by the commaundement of God made the Brazen serpent, and set it vp on high for the people, that were hurt of serpentes in Wildernes, to beholde, and so to be healed. In the Temple also that Salomon builded, were Images of Cherubins, as Scripture sheweth. Of Cherubins mention is made in sundrie places of the scriptures, specially in Ezechiel the Prophet. ca. 1. Iosephus writeth of the same in his thirde, and eight booke, Antiquitatum Iudaicarum. The Image of Cherubins representeth Angels, and the woorde is a woorde of Angelical Dignitie, as it appeareth by the thirde Chapter of Genesis, where wee read that God placed Cherubins before Paradise, after that Adam was cast forth for his disobedience.

The B. of Sarisburie.

M. Hardinge doubteth not, to deriue the first Invention of his Images from God him selfe, even as rightly, and with as good faith, as he deriueh his Masse from Christe, and his Apostles: or his Holy Water from the Prophets Elieus: or the Cardinales hatte from S. Hierome. Onlesse perhaps he wil reason thus: God saith: Thou shalt not make vnto thee selfe any graven Image, nor the Likensse of any thing: And, Accused be the man, that maketh an Image: And, Confoinded be al they, that wooship Images. Ergo, God commaunded Images to be made. If he can auouch his Images by sutch warrantes, then doubtles God him selfe was the first Inuentour of Images.

But Learned, and Wisse men thinke, that the inuention hereof came first from the Heathens, and Infidelles, that knew not God. Thus it is written in the Booke of Wisedome: Vanitas hominum inuenit artes istas, ad tentationem animarum, & decipulam insipientium: The Vanitie of meune first founde out this Arte, to the tentation of the soule, and to the deceyvinge of the vnwise. S. Cyprian saith: Ad defunctorum vultus per Imaginem deiinendos expressa sunt simulachra. Inde posteris facta sunt sacra, quae primis fuerant assumpta solatia: Images were firste drawen, thereby to keepe the countenance of the deade in Remembrance. Vpon occasion thereof thinges grew at lengthe vnto holinesse, that at the first were taken onely for solace. Therefore S. Ambrose saith: Gentiles lignum adorant, tanquam Imaginem Dei: The Heathens wooship Wood, as the Image of God. And Gregorius the Bishop of Neocesaria, Gentilitas inuentrix, & Caput est Imaginum: Heathenness was the first diuiser, and Heade of Images. Likewise Eusebius saith, speakinge of the Images of Christe, of Peter, and of Paule: Hoc mihi videtur ex Gentili consuetudine obseruatum: quod ita illi soleant hono-

The 201. y<sup>e</sup>.  
truth, contei-  
ninge three  
great Vnities  
together in  
one.

Exodi. 20.  
Deuter. 27.  
Psalm. 96.

Sapient. 14.

Cyprian de Ido-  
lorum vanitate.

Ambros. in Psal.  
118.

Concil. Nicen. 2.  
Actione. 6.

Eusebius, lib. 7.  
cap. 13. EDITION  
SURNOLIZ.

Antiquitie  
of Images

Cap. 9.

Exod. 37.

Reg. 4.

2. Paral. 18.

1. Paral. 28.

2. Paral. 31.

1. Paral. 28.

2. Paral. 31.

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rate, quos honore dignos duxerint: This seemeth to be the observation of the Heathenish custom: for with such Images they used to honour them, whom they thought worthy of honour. Therefore St. Augustine writteth against Adimantus saith thus: Simulacra laudare Simulachris: quod proprietas faciunt, ut miserum, & vesane lux se-  
 At eiam Paganorum conciliant benevolentiam: They would seeme to saue Images: which thing they doo, to thintent to make the Heathens to thinke the better of their worse miserable, and lewde sette. For of the Heathens Lactantius writeth thus: Veretur, ne Religio vana sit, si nihil videant, quod Adorent: They are afraid (as they also are of St. Hardinges lida) their Religion shalbe but vaine, if they see nothinge, that they may worship. Therefore Daniel saith, that Nabucodonosor the Heathen King appointed a solemne Dedication daie, for his Golden Image, with all kindes, & sortes of Instruments. And the Prophete Baruch thus openeth, and uttereth the Religion of Babylon, Sacerdotes Barba, Capiteq; raso, & aperis, sedent, & corā Dijs suis rugiunt: The Priestes beinge shaven bothe Heade, and Beard, and sittinge bare, roare out before their Goddes. Thus Helio-gabalus, Adrianus, and Alexander Severus, beinge Infidels, and Heathen Princes, had in their Chapelles, and Closettes the Images of Abraham, of Moses, of Christe, and of others. Thus the Heretiques called Gnostici, and Carpocratiani for that they saoured of the Heathens, had, and worshipped the Images of Christe, of Paule, of Pythagoras, and of Homer. By these fewe Authorities, and Examplis it appeareth, that the first erection of Images came, not from God, but from the Heathens, that knewe not God. And therefore Athanasius saith: The Invention of Images came not of good, but of ill. As for the Jewes, that had the Lawe, and the Prophetes amongst them, and therefore shoulde best knowe Goddes meaninge in this behalfe, they had no manner Image, neither painted, nor Crauen in their Temples, as Dion saith: and as Origen saith, they coulde not abide any Painter, or Crauer, to dwell amongst them.

But St. Hardinge replieth: God commaunded Moses, to make the Cherubins, and the Brazen serpent. These examplis make litle against my assertion. For God commaunded not, either the Cherubins, or the Serpent to be sette by to thintent the people should worship them: which is the whole, and onely state of this question. The same objection the Olde Idolaters laide sometime against Tertullian. For thus he writeth: Alit quidam: Cur ergo Moses in Eremo Simulachrum Serpentis ex aris fecit? Some one, or other, that mainteineth Idolatrie, wil saie (as St. Hardinge now saith) And why then did Moses make the Image of the Brazen Serpent in the wilderness? Hereby we see, that St. Hardinge is not the first, that dwelled this objection. The Olde Idolaters founde out, and used the same about foureteene hundred yeeres agoe, and St. Harding hath learned it at their handes. But hereto Tertullian maketh this answer: Bene, quod idem Deus, & Lege venit Similitudinem fieri, & Extraordinario Precepto Serpentis similitudinem. Interdixit: Well, and good is one, and the same God, both by his General Lawe forbode any Image to be made: and also by his Extraordinarie, and special Commaundment willed an Image of a serpent to be made. He addeth further: si eundem Deū obleruas, habes Legem eius, Ne feceris Similitudinem. Et, si Preceptum factū postea similitudinis respicis, & tu imitare Mosen. Ne facias adversus Legem Simulachrum aliquod, nisi & tibi Deus iusserit: If thou be obedient unto the same God, thou hast his Lawe, make thou no Image. But, if thou have regarde to the Image of the Serpente, that was made as termore by Moses, then doo thou, as Moses did: Make not any Image against the Lawe, unless God commaunde thee, as he did Moses. For God is free, and subiecte to no Lawe. He commaundeth us, and not him-selfe. He giveth this General Lawe, Thou shalt not make: Yet he saide unto Abraham, Take thy sonne Isaac, and kill him. Likewise he saith: Thou shalt not steale: And yet the people of Israel, by his Commaundment, stole away the Egyptians goddes, without breach of the Lawe. The same answer

thens Fa-  
thers of  
Images:

Augustin. contra  
Adimantum.

Ca. 13.

Lactantius lib.  
2 cap. 2.

Daniel. 3.

Baruch. 6.

Lampridius.

Iulius Capitol.

Epiphanius.

Augustinus ad

Quodamlibet

Irenaeus lib. 1.

cap. 24.

Athanasius, in

τὸν ἰδὲ ἄλων

ἐπεὶ οὐκ

ἀπ' ἀγαθῶν

ἀλλ' ἀπὸ κακῶν

κίνας γέγονε.

Dion. lib. 37.

Origen. contra

Celsum. li. 4.

Tertullian. De

Idololatria.

\*He seemeth to

use Interdixit,

for Edixit.

Genes. 22.

Exod. 11.



The Bra-  
len Ser-  
pent.

The Che-  
rubines.

2 Regum 18.

Concilium  
Maguntin.  
cap. 42.

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answere made also serue for the Images of the Cherubines. Howe be it, the Che-  
rubines stode not in the Temple, in the sight, and presence of the people; but  
within the vele, in the Tabernacle, into whiche place it was not lawfull for any  
one of the people to cast his eyes. And therefore there was in it no danger of Ido-  
latry. But like as, when the Brazen Serpent was abused by Idolatry, the Godly  
Kinge Ezecias tooke it downe, and brake it in peeces, notwithstandinge God had  
commaunded Moses to set it vp: euen so, notwithstandinge it were sufferable to  
haue images in the Church of God, without breach of Goddes lawe, yet when  
they be abused, and made Idols, as they are throughout the whole Church of  
Rome, it is the dewtie of godly Magistrates to pulle them downe, like as also it is  
ordered by the Council of Oens.

M. Hardinge. The 3. Division.

It were not muche beside our purpose here to rehearse the place of Ezeciel the Prophet, where God Ezeciel  
commaunded one, that was clothed in linnen, and had an inkorne by his side, to goe through the  
middles of Hierusalem, and to print the signe of T A V, that is the signe of the Crosse (for that letter  
had the similitude of the Crosse amonge the olde Hebrewe letters, as S. Hierome witnesseth) in the  
foreheades of the menne, that mourned, and made mone ouer al the abominations of that Citie. In Com-  
mentar. in  
Ezechiel.  
The Signe  
of the  
Crosse es-  
tablished  
in me by our  
Providence.  
Eusebius  
Ecclesiast.  
hist lib. 1.  
cap. 9.

Touchinge the signe, Image, or Figure of the Crosse in the time of the Newe Testament, God seemeth  
by his Providence, and by special warnings, in sundry reuelations, and secrete declarations of his  
will, to haue commended the same to menne, that they shoulde haue it in good regarde, and remem-  
brance. VVhen Constantine the Emperour had prepared him selfe to warre against Maxentius the  
Tyrant, casting in his minde the great daungers that might thereof ensue, and callinge to God for  
helpe, as he looked vp, behelde (as it were in a vision) the signe of the Crosse appearing vnto him in  
Heauen as bright as fier, and as he was astonied with that straunge sight, he heard a voice speaking  
thus vnto him, Constantine in this ouercome.

After that Iulian the Emperour had forsaken the Profession of Christen Religion, and had done  
sacrifice at the temples of Painyms, mouinge his subiectes to doo the like: as he marched forward  
with his armie on a daie, the droppes of rayne, that fell downe out of the ayer in a shewer, formed  
and made tokens and signes of the Crosse, bothe in his, and also in the souldiers garmentes.

Rufinus hauinge declared the straunge, and horrible plagues of God, whereby the Iewes were  
fraied, and letied from their vaine attempte of buildinge vp againe the temple at Hierusalem, leau-  
thereto of the Emperour Iulian in despite of the Christians obtained: in the ende saith, that least  
those earthquakes, and terrible fiers, whiche he speaketh of, raised by God, whereby as wel the  
workeshouses, and preparations towarde the buildinge, as also greate multitudes of the Iewes were  
shrowen downe, caste abroad, and destroyed, shoulde be thought to happen by chaunce: the night  
folowinge these plagues, the signe of the Crosse appeared in euery one of their garmentes so eident-  
ly, as none, to cloke their infidelitie, was habile by any kinde of thinge to scowre it out, and put it a-  
waye. VVhen the temples of the Painyms were destroyed by Christians in Alexandria, aboute the  
yere of our Lorde. 392. in the chiefe temple of al, whiche was of the Idol Serapis, the holy, and my-  
stical letters called, ιερογλυφικά, by Gods providence, were founde grauen in stones, representinge  
the Figure of the Crosse, the signification whereof after their interpretation was, life to come.  
VVhiche thinge espied by the Christians, and by the Painims present at the spoyle, serued marvelously  
to furtheraunce of the Christen Faith, no lesse then the inscription of the Aultar at Athens, Igno-  
to Deo, vnto the vnknewen God, serued to the same purpose through S. Pauls preachinge.  
VVhiche altogether was before wrought by Gods holy Providence, as Socrates, one of the writers of  
the Ecclesiastical stories, reporteth.

Thus it appeareth plainely, how Gods Providence hath commended vnto true beleuers, the signe  
of the Crosse. For whiche cause, and for Remembrance of our Redemption, it hath bene in olde time  
and at waies subens muche frequented and honoured. For beside that we reade hereof in Tertullian,  
who was neare the Apostles time, in Apologético, we finde in the writers of the Ecclesiastical stories,  
that

In Com-  
mentar. in  
Ezechiel.  
The Signe  
of the  
Crosse es-  
tablished  
in me by our  
Providence.  
Eusebius  
Ecclesiast.  
hist lib. 1.  
cap. 9.

Soroma.  
Tripart.  
hist. lib. 4.  
cap. 90.  
Ecclesi. hist.  
lib. 10, in fin.

Histo. To-  
part. lib. 4.  
cap. 29.  
γερμάνι  
το ιερο-  
γλυφικά.  
A. 801. 7.

Cap. 16.  
that

that the Christen people of Alexandria, after they had pulled downe, and taken away the armes and monumentes of Serapis the Idol, every man caused the signe of our Lordes Crosse in place of them to be painted and set vp in their postes, entrees, windows, walles, and pillours: that where so euer the eye was turned, it should light on the Holy signe of the Crosse. Constantine the Emperour loured, and honoured this signe so much, that he caused the same to be painted in al his flagges, and banners of warre, to be stroken in his coines, and moneys, to be portrayed in his armes, scutchins, and targets. Of this Aurelius Prudentius maketh mention.

Christus purpureum gemmanti textus in Auro,  
Signabat labarum: Clypeorum insignia Christus  
scripserat, ardebat summis Crux addita cristis.

The sense whereof is thus mutche in Englishe. The chiefe banner, which was of purple, had the image of Christe in it wrought in Golde and stanes: The targets were painted alouer with Christe: The Crosse shined firebright in the creastes of their Helmettes. That the banner commonly borne before the Emperour in warre, in Latine called Labarum, was of this sorte, it appeareth by an Epistle, that S. Ambrose wrote to Theodosius the Emperour. Neither was the Figure of the Crosse then onely in flagges, and banners, painted, woven, embroidered, or other wise wrought, in Golde or pretious stanes: But also made in whole golde, and set vpon a longe staffe or pole, and borne before men (102) (as the manner is now in processions) as it seemeth plainly by these verses of Prudentius.

Agnoscat Regina lubens mea signa necesse est:  
In quibus effigies Crucis, aut Gemmata refulget,  
Aut longis solido ex Auro praefertur in hastis.

It bowerth you Madame, that gladly you acknowledge mine ensignes, in whiche the Figure of the Crosse is either glitteringe in stanes, or of whole Golde is borne on longe stanes before vs. This mutche haue I gathered out of the auientient Fathers writings concerninge the signe of our Lordes Crosse, the sight whereof the professours of this New Gospel can not abide, to the intente the diuersitie of our time, and of olde time may appeare, to the manners of whiche, for a perfecte reformation, these preachers woulde seeme to bringe the worlde againe.

The B. of Sarisburie.

The signe of the Crosse, I graunt, emonge the Christians was had in great regarde: and that the more, bothe for the publique reppoche, and shame, that by the common iudgement of al the worlde was conceined against it, & also for that most worthy price of our Redemption, that was offered vpon it. It is written, Accused be al they, that are hanged vpon the Tree. And Chrysostome saith, The Infidels bled commonly to vnderstande the Christians with these wordes, Tu adoras Crucifixū? Wilt thou worship a man that was hanged vpon a Crosse? They thought greate villanie in that kinde of Death: for it was most odious, and shameful of al others: and also they thought it greate folie, to thinke wel of it. Wherefore S. Paule saith: Verbum Crucis pereuntibus stultitia est: The woorde of the Crosse vnto them, that perishe, is but a folie. Againe, Prædicamus Christum Crucifixum, ludæis quidem scandalum, Gentibus autem Stultitiam: VVe preache Christe Crucified: a greate offence vnto the Jewes: and vnto the Heathens a greate Folie. Likewise S. Augustine calleth the Crosse, Ipsam ignominiam, quam Pagani derident: That very shame, that the Heathens laugh to scorn. Likewise also Chrysostome: Mors Christi apud ludæos maledicta, apud Gentiles abominanda: The Death of Christe emonge the Jewes is holden accursed, emonge the Heathens it is holden abominable.

Wherefore the faithful, that beloued in Christe, in al their talkes, & in their whole life, & conuersation, bled so mutche & more to extolle, & magnifie the same, in reppoche of the enemies of the Crosse of Christe, bothe Jewes, and Gentiles. For that cause S. Paule saith, I am not ashamed of the Gospel of Christe: for it is the Power of God vnto Salvation: And, God forbidde, that I should reioice in any thinge, but onely in the Crosse of Iesus Christe: And, I reckon mee selfe to know nothing, but onely Iesus Christe, and the same Christe Crucified vpon the Crosse. Thus S. Paule triumphed of that thing

that

that

The. 102. Vn-  
truth. For Pru-  
dentius spea-  
keth not of  
procession in the  
Churche, but  
of Marchinge  
in the fieldes.

Galat. 3.  
Deuter. 21.  
Chrysostom. in  
Epist. ad Roman.  
homil. 2.

1. Corin. 1.  
Ibidem.

Augustin. in  
Psalm. 141.  
Chrysostom. de  
laudib. Pauli.  
hom. 4.

Roman. 1.  
Galat. 6.  
1. Corin. 2.



# The Crosse.

Ephes. 4.  
Coloſen. 2.  
Theodoreſtus li.  
3. Cap. 27.  
Chryſoſtom. in  
homi. Quod  
Chriſtus eſt  
Deus.  
Aſtorum. 19.  
4. Regum. 13.  
Aſtor. 5.  
Caſiodorus lib.  
1. cap. 9.  
Ezechiel. 9.  
Euseb. li. 9. ca. 9.  
Sozomen. lib. 5.  
cap. 50.  
Rufinus lib. 10.  
Socrates lib. 5.  
ca. 17.  
Sozomen. lib. 7.  
ca. 15.  
Rufinus lib. 2.  
cap. 9.  
Caſiodor. lib. 1.  
cap. 9.  
  
Tertullian in  
Apologético.  
  
Sozomenus lib.  
9. cap. 4.  
Alius spartia-  
nus.  
Gregor. ad Ger-  
man. Patriarch.  
in Concil. Nicen.  
2. Action. 6.  
Eusebius in vita  
Constantini.  
Oratio. 1.  
ΤΟΥΤΟ ΔΕ ΜΥΣ-  
ΤΗΡΙΟΝ ΑΙΔΕ-  
ΠΑΝΤΟΣ ΕΧΕΙΝ  
ΤΟ.  
Nicephor. lib. 8.  
cap. 32.  
Ambrosius in  
Oratione fane-  
bri Theodosij.

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that in the world was so deeply despised: As if he would haue saide, This is that infirmittie, that hath conquered the worlde: This is that villanie, and reproche, that hath leaue captiuitie away captiue, that hath spoiled the Principallities, & Powers of Darkenes. Thus, as Theodozete recordeth, the Christians euerywhere in their common resortes, and in the open market places published, and Proclaimed the Victorie, and Triumphe of the Crosse: Whiche, as Chryſostome saith, they were not ashamed to set, as a poste, to any thinge, that they did, and to any thinge, that they pos-  
sessed. Likewise God, that the worlde might the more deeply thinke of the Death of Chriſte, wrought oftentimes strange Miracles by the same, as he did by Paulus Paphkins, by Elizeus boanes, and by Peters shadowe. Then the first Chriſte-  
ned Emperour Constantinus, seeing that thinge became so glorious, that beſore had been so ſclanderous, to increase the estimation thereof, commanded ſtreitely by a Law, that from thence forth no offender should suffer vpon a Crosse. These thinges had in remembrance, wee graunt al that M. Hardinge hath here alleged: The Viſion of Ezechiel, & the marking of the mens foreheades with the Hebrewe letter TAV: The sight of a Crosse offered vnto Constantinus in yatre: The ſtain-  
inge of Crosse in the Souldiers Coates, in the time of the Renegate Emperour Julian: The printinge, or burninge of the Crosse in the apparel of the Jewes at Hierusalem: The findinge of the holy Hieroglyphical letter bearinge the forme of the Crosse in the Temple of Serapis in Egypt: And, to conclude, wee graunte, y the people, being newly brought to the knowledge of y Gospel, after they had pul-  
led downe the Scutchins of the Idolle Serapis, & other like Monumentes of Ido-  
latric, in the place thereof, ſtreight way set vp the Crosse of Chriſte in token of Conquest, in their entrees, in their Walles, in their Windowes, in their Posſes, in their Pillers: briefly in their Flagges, Banners, Armes, Scutchins, Targets and Coines. Al these thinges, I say, wee yelde vnto M. Hardinge without ex-  
ception. Euen so Chriſtian Princes this day vse the same Crosse in their Armes, & Banners, bothe in peace, & in warre, of diuers formes, and sundrie colours, as in token, they fight vnder the banner of Chriſte. Labarum emonge the olde Ro-  
maines was the Imperial standarde of Armes, richely wrought in Golde, & beset with ſtoane, carried onely beſore the General of the ſielde, & therfore reuerenced of the ſouldiers aboue al other. Sozomenus as a Græke writer, & therfore not hable to gheasse rightly of the Latine tongue, seemeth to cal it, Laborum. For thus he writeth: ὁ ἄτερον τῶν σιγῆσεων, ὁ ἄλφαρον ἐμμανὲς καὶ σοῖ: The one of the standarde, whiche the Romaines cal Laborum: Ontes there be an error in the Græke. Not-  
withſtanding it may be thought, The Emperour Severus had some respect vnto the same, when he gaue this Matcheworde vnto his Souldiers, Laboremus: Let vs labour. Likewise S. Gregorie writeth: Christum belli socium habuisti, cuius Labarum insigne gestaſti, ipsa dico viuificatricem Crucem: This standarde the Chriſtian Emperour Constantinus so blaſed with y Crosse, as others beſore him had donne with Minotaurus, or with Aquila. And, notwithſtandinge Eusebius saie, Con-  
stantinus vsed this Crosse, as a preſeruatiō of his ſafetie, yet doubtlesse his affiance was onely in Chriſte, and not in the Material Crosse. For Nicephorus saith, Con-  
stantinus caused these wordes to be grauen in the Crosse, ἰησοῦς χριστὸς νικᾷ: Iesus Christus vincit: Iesus Chriſte conquereth, and not the Crosse. Otherwiſe S. Ambrose writeth thus: Helena the Empreſſe, by whose meanes the Crosse was founde out, Inuenit Titulum: Regem Adorauit, non Lignum vtique: Quia hic Gentilis est error, & Vanitas impiorum: Shee founde out the Title: but shee Wooſhipped Chriſte the Kinge, and not the Woodde. For that is an heatheniſhe error, and the Vanitie of the wicked.

Laſte of al, where as M. Hardinge saith, The profeſſours of this yew Gospel cannot abide the Signe of our Lozdes Crosse: let him vnderſtande, it is not the Crosse



Crosse of Chyſte, no; the Signe therof, that wee finde fault withal, but the Superſtitious Abuse of the Crosse. God be thanked, it hath wel appeared unto the world, that they, whom M. Hardinge thus condemneth, haue beene hable, not onely to abide the Signe of Chyſtes Crosse, but also to take vp their Cresses, and to folow Chyſte, and to reioice, and triumphe in the same.

Neither is there any ſutche greate mater yet ſhelved, wherſoze these men ſhould glozie of the Antiquitie of their Cause. For notwithstandinge al this longe discourse, and greate adoo, yet is it not hitherto any waie proued, either that this Crosse was an Image, or that it was set vp in any Church, or yf it was Adoured of the people. Certainly the Letter, that Ezechiel saw in a Viſion: the Crosse that Conſtantine ſawe in the aire: the markes that were either ſtained with water, or burnt with fier in the labourers garments: the ſcrete myſtical letters in the Temple of Serapis: the Cogniſances of the Crosse painted, or graue in flagges, Banners, Targettes, and Colnes, were onely barres laide acroſſe, and no Images. Again the same Cresses were abroade in other places, in the Aire, in the fielde, in the Labourers Coates, in priuate houſes, and in mens purses: and not set vp in any Temple, as it is plaine by that is already spoken. To be ſhorter, it appeareth not by any of these allegations, that any man was then taught to kneele doune unto these Cresses, or to ſay, Ave Crux ſpes vnica: Alwaile o Crosse our onely hope, or to peeble them any godly honour. Whiche thing M. Hardinge not havinge proued, notwithstanding his longe diſcourſe of wordes, hath proued nothinge.

And, where as he would ſorce Prudentius to ſaie, the Crosse was then carried aboute in Proceſſion vpon a pole, as y manner is now in the Church of Rome, he openly miſuſeth that godly Father, and dooth him wronge. For it is plaine, that Prudentius in y place ſpeaketh not one worde, neither of Church, nor of Prieſt, nor of Clerke, nor of any goeing in Proceſſion. Onely he ſpeaketh of y ſouldiers marching in the fielde, and ſolowinge the Crosse, as their Standarde. So Eusebius writeth of the Emperour Conſtantine, He commaunded the Signe of the Crosse to be carried before al his Armies. And the next verſe that ſoloweth in Prudentius is this: Hoc ſigno inuictus tranſmiſiſis Alpibus vltior &c. Where he deſcribeth the dangerous warre, that Conſtantine had againſt Maxentius. Seeing therefore none of al these Cresses, that M. Hardinge hath here ſounde out, either had any Image hanging on it, or was erected in any Church, or adoured of the people, how can al these wordes ſtande him in ſkeede, to ſerue his purpoſe?

M. Hardinge. The. 4. Diuiſion.

Images from  
the Apo-  
ſtles time.

Concerninge the Images of Chyſte and of his ſainctes, that they haue beene greatly eſteemed and vſed in houſes, Churches, and places of prayer from the Apoſtles time forwarde, it is ſo euident, that it can not be denied. Athanaſius writeth that Nicodeme, who came to Ieſus by night, made an Image of Chyſte with his owne handes, and that, when he laye in his deathbedde, he deliuered it to Gamaliel, who was S. Pauls ſchoolemaſter. Gamaliel when he ſawe he ſhoulde die, leaſte it to Iames: Iames leſte it to Simon and Zacharias. This Image came from hande to hande by ſucceſſion, and continued a longe time in Hieruſalem. From Hieruſalem it was carried into Syria, and at lengthe it was brought to the Citie Berytus, not farre from Tyre and Sydon. Vwhere how diſpitefully it was vſed of the Iewes, and what woonders enſued thereupon, who liſt to know, he may reade it largely declared in a litle booke written by Athanaſius of that mater.

The B. of Sarisburie.

The Reader, of him ſelfe, if he be not ouer ſimple, may ſoone eſpie the ſimplicitie of this fable. A Chyſtian man remoueth his houſeholde, and hauing there an Image of Chyſte, equal vnto him in length, and breadthe, and al proportion, by ſorgatefulneſſe leaueh it there in a ſcrete place behinde him. A Iewe after him inhabiteth the ſame houſe a longe while, and ſeeth it not: An other ſtrange

Euseb. De vita  
Constantini. O-  
ratione. 1. τὰ  
δὲ σκατοπῆς  
δωνὰ πάντων  
ἡγῆσθαι τῶν  
τοῦ ὁμοιώμα-  
τα προσέ-  
ταττε.

Prudentius con-  
tra Symmach.  
lib. 1.

The Genealo-  
gie, and pere-  
grination of a  
Fable.  
It is a fabulous  
tale, neuer writ-  
ten by Athana-  
sius.



Two sittinge there at dinner, immediatly espieth it standing open against a wal. At this M. Hardinges Athanasius. Thus it standeth open, and yet it is hidden: it is hidden, and yet it standeth open. Afterwarde the Priestes, and Rulers of the Jewes come togeather, & abuse it with al bilanie. They crowne it with a Thorne; make it drinke Esel, and Gal: and sticke it to the harte with a Speare. Out issueth Bloude in greate quantitie: The powers of Heauen are shaken: The Sunne is darkened: The Moone loseth her light. And from thence, saith this yonge Athanasius, wee had the Bloud of Hailes, and al other like Bloude throughout the worlde. To be shorte, the firste woordes of the Booke is, Itaq. M. Hardinge him selfe is ashamed to repozte the tale. Yet must it beare the name of Athanasius: and beinge neuer so childishe a fable, yet it muste haue the forwarde to pzoone Adoration of Images. Onely he telleth vs a longe Genealogie of the names of Plodemus, Camalliel, James, Simon, and Zachaus; to alsonne the Reader, & to make him thinke the better of it. Now be it, al this notwithstanding, this Image was neither Churched, nor Adoured, or Worshipped, either of Priest, or people.

M. Hardinge. The. 5. Division.

Eusebius Casariensis in the seventh booke of his Ecclesiastical storie, writeth of the auncient Image of Christe made in Brasse, and of the woman that was healed by our sauour of her blouddie fluxe in the Citie of Phoenicia called Casarea Philippi, whereof that woman was a Citizen. VVhich Image, he saith, he sawe, as like wise the Images of Peter, and Paule, kepte by some of olde time. And there he confesseth, that the Images of Peter and Paule, and of our sauour were in his time made, and painted in tables, and set forth. After Eusebius death, Julian the renegate tooke downe this Image of Christe, and set vp his owne in the same place: whiche with violence fier that fel from heauen, was cleft asunder in the breast, the heade broken off with a peece of the necke, and stickte in the ground: The rest of it so remained longe after, as a token of lightninge, and Goddes displeasure might be reserued. That Image of Christe, after that the Paganes had haled, pulled, broken, and mangled it villainously, by the Christians was taken vp, set togeather, and placed in the Church, where it is yet reserued, saith the Socrates of his time. Of the maraculous herbe that grew at the foote of this Image, whiche after that it had grown so high, that it touched the Images skirtes, taken and ministred, was a medicine and present remedie for al diseases, as Eusebius writeth: because it pertaineth not specially to the mater of Images, I rehearse nothinge.

The B. of Sarisburie.

Eusebius him selfe sheweth, that the Phenicians beinge Heathens, and hearinge, and seeinge the strange Miracles, that had bene wrought by Christe, and by his Apostles, made these Images in the honour of them, onely of their Heathenlike, and vaine Superstition. His wordes be these: Nec mirum est, veteres Ethnicos beneficio affectos à Seruatore nostro, ita fecisse. Nam & Apostolorum Pauli, & Petri, & ipsius Christi Imagines coloribus ductas, & seruatas vidimus. Et credibile est, priscos illos homines, non dum relictà antiqua Superstitione, ad hunc modum consueuisse colere illos Ethnica consuetudine, tanquam Seruatores: It is no maruel, that the Heathens receivinge sntche benefites of our sauour, did these things. For wee haue seen the Images of Paule, of Peter, and of Christe, drawn in colours, and preserued. And it may wel be thought, that menne in olde times, beinge not yet remoued from the superstition of their Fathers, vsed after this sorte to worshipping them by an Heathenlike custome, as their sauours. By these wordes of Eusebius it is plaine, that the vse of Images came, not from Christe, or from the Apostles, as M. Hardinge saith, but from the Superstitious custome of the Heathens. Neither doothe it appeare, that these Images were sette by in any Church. As for the Image of Christe, it is plaine,

Euseb. li. 7. ca. 18.  
ὡς ἴδους τὰς  
παλαιὰς ἀνὰ  
ἐκκλησίας  
οἱ αὐτοὶ τῶν  
ἐθνικῶν συν-  
θεῖναι παρὰ τοὺς  
τοῦ κυρίου τι-  
μὰν ἡρώδου  
τὸν τρεῖτον.

Eusebius li. 7.  
ca. 18.



it croode in the strate abroad, and an herbe of strange operation growe under  
neath it.

Julianus that Renegate, that once had professed Christe, and afterwarde wilfully renounced him, tooke downe that Image of Christe, not to withstanding the people from Idolatry, but in malice, and despite of that newe Religion: and erected by his owne Image, to the intent the people shoulde worshippe it, purposely to deface Christe: such as they doe now, that wilfully breake Goddes Commandmentes, to uphold, & mainteine their owne Traditions. Of whome S. Baile writeth thus: Who so forbiddeth vs to doo, that God commandeth: or commandeth vs to doo, that God forbiddeth, is accused vnto al them, that loue the Lord. Therefore God strooke Julians Image from Heauen with lighteninge, and rente it in peeces, in token of his reuengeance. Like as also, when an other Julian President of y<sup>e</sup> East had spoiled the Churches of Antioche, and, in like despite of Christe, sate vpon the Holy Communion Cuppes, God smote him suddenly in the secreete partes with such a disease, as neuer afterwarde coulde be cured.

M. Hardinge. The 6. Division.

It is evident by Cyprian James Masco, that there was some use of Images in the Church of Constantinople in his time: for he speaketh of the Image of the Crucifix. Who so ever is desirous to see testimonies of the Fathers for praise of Images, let him read the seventh general Councill holden in Nicea the title of Basil against Image-makers, and there he shall finde no small number.

The B. of Sarisburie.

In the Communion booke, that beareth the name of Chrysostome, there is mention made of Nicolas Bishop of Rome, who, as I haue shewed before, liued welneare five hundred yeres after Chrysostome, and was in order the seconde Bishop there, after Simeon Johane the woman Pope. Dutche is the creddie, and wel-quitte of M. Hardinges witness. This seconde Council of Nice was holden welneare eight hundred yeres after Christe. To open the whole folke, and con- dences thereof, it woulde require a longe treatie. Irene the Emperesse a wicked wo- man, the Kinges Daughter of Tartarie, an Heathen doyne, caused that Council to be summoned in despite of the Council of Constantinople, that had verred against Images. She tooke her owne Sonne Constantinus, and pulled out his eyes, onely bicause he woulde not consent to the Idolatrous hauinge of Images. The Bishops and Doctours in that Councel manifestly corrupted the Scriptures, and falsified the holy Fathers without shame. They saide: Imago melior est, qua Orabit. An Image is better, then a prayer: And againe, Who soeuer will not Adore the Godly Images, accursed be he.

M. Hardinge. Th. 7. Division.

I wil not let here to recite some, whiche for farre as I remember, be not founde there, one onely excepted, whiche is of s. Basile. every one of right good, and auncient autoritie.

Simon Metaphrastes a Greeke writer describing the life of s. Luke the Euangelist saith that he made the images of Christe, and of his Mother Mary. s. Ambrose witnesseth that in his time the images of the Apostles were used in pictures. s. Jerome he declareth the marvellous appearing of the Holy Martyrs Cernisius and Protasius unto him in a vision. he saith that a third person appeared with them that tolde him where their bodies lay, which seemed like to s. Paul the Apostle as he understoode his face by viewe of his picture.

Gregorie Nossene, Basil's brother, writing the life of Theodorus the Martyr, with much eloquence in the praise of the Churches, where his Holy Reliques were kept, commending the Chap

March 15.

*Basilus Morad*

Cap. 14.

Sagamen. lib. 4

cap. 8

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Night Council

Actio. 2.

A vaine Fabula  
He lived about  
the yeere, 1350.

ਘੜੀ ੩

of



of liuinge thinges wrought by the hewer, the smoothnesse of Marble poollis had like silver by the Mason, the lively resemblance of the Martyr him selfe, and of al his woorthy actes, expressed and excellently sette forth to the eie in Imagerie with the Image of Christe by the painter. In which Images he acknowledgeth the figures of the Martyr to be declared no lesse, then if they were described, and written in a booke.

Paulinus the Bishop of Nola in his booke, that he made in verses of the life of Felix the martyr, praiseth the Church, which the Martyrs Bodie was laide in for the garnishinge of it with painted Images in bothe sides, of bothe kindes, bothe men, and women, the one kinde on the one side, and the other kinde on the other side. Where he speaketh expressly by name of the Images of scabbed Iob, and blinde Tobie, of faire Iudith, and great queene Hester: for so he nameth them.

The B. of Sarisburie.

S. Paule saith, Luke the Physician, and not, Luke the Painter. He painted the Blinded Virgin with the colours of his speache, wherein he was counted more eloquent, then any of the rest: but otherwise to painte her, he had no leasure. How be it, Theodorus Anagnostes saith, Endoxia sent the same Image from Hierusalem to the Emperesse Pulcheria: upon what credite, it is not knowne. But this Symeon Metaphrastes, whome S. Hardinge here painteth out in his colours, and calleth him a Greke Writer, was a poore Scholemaster in Constantinople, and wrote dauntles liues, whiche may wel be called, the Legendes of Lies, and liued two hundred yeres agoe, and not aboue. It is righte good ancient authoritie be S. Hardinges witnesses.

Touthinge that is here alleged of S. Ambrose, of Gregorius Nyssenus, and of Paulinus, I graunte, as there were Painters, and Carvers at that time, so were there also Pictures, & Images at the same time, & that not onely in private houses, and market places, but also in the Congregations, and open Churches. Eusebius saith, that the vse thereof was brought firste into the Church by the Heathens: And S. Hierome saith, speakinge of the Curiosity of the Heathens in this behalfe: Argento, & auro decorauit illud, ut fulgore vniuersque materia decipiat simplices. Qui quidem error ad nos vsque transit, ut Religionem in diuitiis arbitremur: He adorneth his Image with silver, and Golde, that by the shine, and glittering of bothe these Metalles he may deceiue the simple. Which error doubtles is now cropt in among vs, (that be Christians) so that now we thinke, our Religion standeth in riches. S. Hierome woulde not haue complained herof, if it had not bene used in some places in his time. Neither coulde Epiphanius & Godly Bishop of Cyprus haue rente in sunder the picture of Christ painted in a cloth, or cal it a superstition vnfitt for the Church of God: nor the bl. Hieronimus & worthy Bishop of Cassida, haue broken in peeces Images wrought in timber, & stoane, onles such Pictures, and Images had then bene used. We denie not, but Images were then in vse: but we denie, they were then worshipped of the people, or set vp to the intent they should be worshipped.

S. Hardinge. The 3. Diuision.

Athanasius hath one notable place for hauinge the Image of our Saviour Christe, which is not common, where he maketh Christe and the Church to talke together as it were in a Dialogue. In Sermon de Sanctis Patribus, & Prophetis. The Greeke maye thus be translated. Age (inquit) dic mihi, cur oppugnatis? Oppugnor (inquit Ecclesia) propter doctrinam Evangelii, quam diligenter & accurate teneo, & propter verum, & firmum Pascha, quod agno, & propter religiosam, & puram Imaginem tuam, quam mihi Apostoli reliquerunt, ut haberem depictam aram humanitatis tue, in qua Mysterium Redemptionis operatus es. Hic Christus, si propter hoc (inquit) te oppugnant, ne grauius feras, neue animum despicias, cum scias, si quis Pascha negat, aut Imaginem, me eum negarum coram patre meo, & electis Angelis. Rursus vero, qui comparatur mecum propter Pascha, conglorificaturum.

An non

Coloss. 4.  
Lucas Medicus.

Theodor. lib. 1.

Volaterranus.

Eusebius lib. 7.  
cap. 18.  
Hieronymus in  
Hieroniam lib. 2.  
cap. 10.

Epiphanius ad  
Iohan. Hieroso-  
lymitan.  
Gregorius li. 9.  
epistol. 2.

An non audisti quid Moyſi præceperim? Facies, inquam, mihi duos Cherubinos in Tabernaculo Teſtimoniũ, ſcilicet, ad præfigurandam meam Imaginem, &c.

The Engliſh be of this Latine, or rather of the Greeke is this, Come on quod Chriſte to the Church ſee me, wherefore art thou thus invaded, and vexed? declare me the mater. For ſo the Lord quod the Church I am invaded, and vexed for the exacte obſcrvinge of the Goſpel, and for the keepinge of the Feaſte of the true, and firme Eaſter, and for thy reuerent, and pure Image, which the thy holy Apoſtles have leſte to me by Tradition, to haue, and keepe for a representation of thine Incarnation.

Then quod our Lord, if this be the mater, for which thou art invaded, and ſet againſt, be not diſmained, be of good comforte in hart, and minde, beinge aſſured hereof, that who ſo denieth Eaſter, or my cleane Image, I ſhal deny him before my Heauenly Father, and his choſen Angels. And he that ſuffereth perſecution with me for keepinge of Eaſter, the ſame ſhal alſo be glorified with me. Haſt not thou heard, what I commaunded Moyſes the Law geuer to doo? Make me ſaide I two Cherubins in the Tabernacle of the Teſtimony, to be a perfiguration, or ſetokeninge of my Image, &c.

The B. of Sarisburie.

I trowe, This good Olde Monumente of Antiquitie hath laine longe in the duſt at Alexoua, with M. Hardinges Amphilochius. The Church pitcouſly bemoaneth her ſelfe vnto Chriſte, that ſhe is loare perſecuted, and vexed for his Image. Chriſte to comforte her withal, ſaith, Who ſo denieth mine Image, ſhal be denied before my Father. In the ende he confirmeth the uſe of ſutche Images by the Example of the Cherubines.

Here M. Hardinge, to increaſe ſome credite to his newe Doctour, ſhoulde haue ſhewed vs, when the Church was thus vexed, for hauinge the Image of Chriſte, and who vexed her, and what kinde of heration it was, and how longe it continued, and in what countrie, & when it ceaſed. The Church is builde vpon a Pounte: her perſequutions cannot be hidden. If ſhe ever were thus vexed, for hauinge of Images, I meane before the time of Athanaſius, it muſt needs appeare. If neuer, then was ſhe a very Wanton, thus to complaine without cauſe.

If theſe threats be true, that who ſo denieth the grauen, or painted Image of Chriſte, ſhal be denied before God the Father, then muſt Epiphanius the Biſhop of Cyprus, and Serenus the Biſhop of Gaſſilia, both Goodly, and Zealous Biſhops, and a greates number of other goodly Learned Fathers, that rente, & brake downe, and deſaced Chriſtes Images, be utterly denied before God. To be ſhort, to ſaie, that God commaunded Moyſes, to make the golden Cherubines, purpoſely to be figures of theſe Images of Wood, or Stone, it is a very fabulous, and a Childiſh fantaſie, without any grounde: howe be it, good enough to mainteine, and colour a Childiſh Doctrine.

Notwithſtandinge, if there be any weight either in this hidden Athanaſius, or in his ſayings, then may we wel coniecture, that he bleth this Worde Image in this place, not for any ſutche material forme painted, or grauen by mans hande, but for the whole Conuerſation of the Sonne of God in this mortal life, which is as muche as, Verbum Caro factum eſt: The worde became Fleaſhe: and is expreſſed, and ſet forth, as an Image before our eyes, in the whole Doctrine, and Politie of the Church, on the deepeſt grounde, and very fundation of the Chriſtian Faith. And thus ſaith the Apoſtle, Chriſtus Imago patris: Chriſte is the Image of the Father. Otherwiſe, Gods Inuiſible. S. Iohn ſaith, No man ever ſaw God: But the Sonne, which is in the Fathers boſome, he hath ſhewed the Fathers wiſe. In his conuerſation in the Fleaſhe, as in an Image we beholde God the Father. So in the booke of the Apocalypſe, Image beſteth. The Image of the Beſt, is called, not any material Image painted, or grauen, but the Doctrine, the Seduction, the Errours, the Lies, the Blaſphemies, the Idolatry, and the whole Conuerſation of Antichriſte.

2 Corin. 4

Iohan. 1

Apocalyp 13



# Image of 507 Christe.

*Basilij Epistol. ad  
Cæsarienses:  
σάρκα γὰρ  
καὶ αἷμα πά-  
σαι αὐτοῦ  
τὴν μυστικὴν  
ἐπιδημίαν  
ὀνόμασε.  
Aug. 80. questio.  
Quest. 61.  
Pachymeres in  
tertium caput  
Eccl. Hierarch.  
Athanasius ad-  
versus Gentes.*

## THE XIII. ARTICLE

So S. Basil saith, Christe called his Fleashe, and Bloud the rasole. Mystical Doctrine of his Gospel, whiche he published in his dispensation in the Fleashe. So S. Augustine saith, meth to saie: Eius Passionis Imaginem in Ecclesia Celebrandam dedit: He gave the Image of his Passion to be frequented in the Church. And Pachymeres the Greeke Paraphrast expoundeth this woorde Imago thus, Ἀγάλματα δὲ φασὶ τὰς ἁγίας τῶν μυσικῶν: He calleth Pictures, the Images, or inward and deepe considerations of our Mysteries. For this Image of Christe the Church of God was often persecuted. This Image, as some of the olde fathers saie, was represented, and figured by the Cherubins: and undoubtedly, who so ever denieth this Image, Christe that denie him before God his father. This exposition is agreeable bothe to the tenour of Goddes Woorde, and also to the storie of the time: and therefore we may safely iudge, if this were Athanasius in deede, that this was his very meaninge. Otherwisse the common, and known Athanasius, that is extant, and abroad, writeth thus: ἡ τῶν ἁγίων εὐρεσις ἐκ ἀπ' ἀγαθῶν, ἀλλὰ ἀποκακίας γέγονε. Τὸ δὲ τὴν ἀρχὴν ἔχον κακίαν, ἐν οὐδενὶ ποτὲ καλὸν κρεῖναι, ὅλον ὃν φέυλον: The inuention of Images is of ill, and not of good. And the thinge, that hath an ill beginning, can neuer be iudged good in any thinge, as beinge in all respects, and altogether ill. This is this holy fathers moste cleare iudgement, not cast vp in corners, and hidden in the dust, but open to the eyes, and sight of all the world.

### M. Hardinge. The. 9. Division.

Of all the fathers none hath a plainer testimonie, bothe for the use, and also for the worship- pinge of Images, then S. Basil, whose doctrine for learninge, wisdom, and holinesse of life, before antiquitie, is so weightie in the iudgement of all men, that al our Newe Masters lated in balance against him, shal be founde lighter then any feather. Touchinge this matter, makinge a confession of his faith in an Epistle, in weighing against Iulian the renegate, he saith thus: Euen as we haue receiued our Christian and pure Faith of God, as it were by right of heritage: right so I make my confession thereof to him, and therein I abide. I beleene in one God father almightie, God the father, God the Sonne, God the Holy Ghoste. One God (in substance) and those three (in persones) I adore and glori- fie. I confesse also the Sonnes Incarnation. Then afterwarde S. Mary, who accordinge to the fleshe brought him forth, callinge her Deiparam, I reuerence also the holy Apostles, Prophetes, and Mar- tyrs, whiche make supplication to God for me: that by their mediation our moste benigne God be merciful vnto me, and graunte me freely remission of my finnes. Then this foloweth: Quam ob cau- sam, & historias imaginum illorum honoro, & palam adoro: hoc enim nobis tradidit San- ctis Apostolis, nō est prohibendum, sed in omnibus Ecclesiis nostris eorū Historias erigimus. For the which cause I doo bothe honour the pictures of these Images: and openly Adore them: for this beinge deliuered vnto vs of the holy Apostles by tradition, is not to be forbidden. And therefore we set vp in all our Churches their pictures. Lo M. Wel: here you see a sufficient testimonie, but waxes were set vp in the Churches longe before the ende of your six hundred yeeres, and that they were honoured and worshipped, not onely of the simple christian people, but of S. Iohn Basil, who for his ex- cellente learninge, and wisdom was renowned with the name of Great vnderstandinge.

This Basil is  
not S. Basil.

### The 3. of S. Basil.

In deede, as S. Basil for his learninge, wisdom, and constancie to Goddes truth, was worthily called Great, so was his authoritie and wisedome very weightie. If M. Hardinge had in him some parte of that poise, he woulde not so lightly be blowne away from Christe, and his Gospel, with so weake blastes of light fantasie. But this Basil, is not Basil: nor are these wordes, S. Bases wordes. Dares hope Adrian in his synodical Epistle, amonge other vaine authorities, allegeth these wordes in the name of Basil. But in S. Bases Bookes, whiche are extant, and abroad, they are not founde.

And,

And, where as this Basile is made to protest, that he wil honour, and Adoure Images, and that openly to the example of others, M. Hardinge knoweth, this Doctrin is contrary, not onely to common sense, but also to his owne Councelles. For in the Council of Pons it is witten thus: Imagines non ad id proponuntur, vt Adoremus, aut Colamus eas: Images are not set vp to the intent we shoulde honoure; or worship them. Neither doth Gregorie calle them Goddes to be honoured, but onely bookes to be readde: neither bookes of profounde knowledge, to instructe S. Basile, or other like learned Bishoppes: but, Libros Laicorum: Poore simple bookes to teache the ignorant.

Concil. Mogunt.

De Imaginib.

And, for as mutche as M. Hardinge would haue vs, to make so deepe accountpe of the authoritie of this Council: for the better satisfaction of the Reader in this behalfe, I thinke it necessarie bytesely, and by the waie to touche some parte of those weighty reasons, whereby the Bishoppes, and Fathers there after longe deliberation were forced to create, and stablish the vse, and Adozation of Images, and to condemne the gaine-sayers, as Blasphemers, and Heretiques. Their special groundes are these:

Moses saith, God tooke chaise, and made man after his owne Image, and likenes:

Genes. 1.

Esau saith, There shalbe a Signe, and a Testimonie to the Lorde in the Lande of Egypte:

Esai. 19.

Dauid saith, Confession, and bewtie is before him: Lorde, I haue loued the bewtie of thy House: O Lorde, my face hath sought for thee: O Lorde, I wil seeke after thy countenance: O Lorde, the light of thy countenance is sealed ouer vs.

Psalm. 95.

Psalm. 25.

Psalm. 26.

Of euery of these seuerall clauses, Pope Adrian concludeth thus, Ergo, we must create Images in the Church.

Adriani Episto.

Synodica. Acti.

onc. 2.

An other reasoneth thus: Sicut audiuius, ita vidimus: As we haue hearde, so haue wee seene: Ergo, there muste be Images, to looke vpon. An other saith: Mirabilis Deus in sanctis suis: God is marueilous in his Saintes: Ergo, the Church muste be deckt with Pictures. An other saith, Noman lighteth a candle, and putteth it vnder a bushel: Ergo, Images must be set vpon the Altar. Of al these, and other like Authorities Idozus concludeth, Ergo, A Church is nothinge woorth, onles it be ful freight with Images.

Psalm. 47.

Theodorus.

Concil. Nicen. 2.

Actio. 1. voc.

λόγος οὐδεὶς

ὄντις σὺν ᾧ ὁ

γαλαμα.

To proue the Adozation, and Worshippinge of Images, they haue these authorities: Dauid saith, Adorne ye the footestooke of his feete: Adorne ye in his holy hill: O Lorde, Al the riche of the people shal praie before thy countenance.

Psalm. 98.

Ergo, saie they, Images must be worshipped. Poine, to reckon by the vanities, and Idolatrous Fables of that Council, it woulde be tedious: The Diuel promisseth by his honestie, that he wil no longer tempte, and trouble a holy man, if he wil leaue worshippinge of the Image of our Lady. An other sendeth for an Image, to seatche home water to his cesterne. An other goeth on Pilgrimage, and biddeth our Lady in his absence to see to her owne Candel. She did al thinges accordingly, as she was commaunded. Until his returne the Candel wente neuer out. Thus mutche onely for a taste.

Psalm. 47.

Psalm. 44.

Concil. Nicen. 2.

actio. 1.

These proues be greate and weighty: And in comparison hereof, al our Petu Spatters, as M. Hardinge saith, shalbe sounde lighter then a feather.

And, for as much as these menne so often charge our Doctrin with noueltie, thereby to byinge it out of credite, as if it had neuer bene knowne before these later daies, it shal therefore be good to touche some parte of the moste Ancient Fathers iudgement, and the Olde Praetise of the Church concerninge the same. Origen saith: Dei, vt Inuisibilis, & Incorporei, Imaginem nullam effigiamus: We make no Image of God, as knowinge him to be Inuisible, and without body. Againe he saith: Celsus obiecit nobis, quod non habeamus Alaria, & Imagines: Celsus the Heathen charged vs, that we haue neither Altars, nor Images. Clemens Alerandrinus, that liued at the same time, witteth thus: Nobis aperit verum est, Aram fallacem exercere. Non

Origen. contra

Celsum. lib. 7.

Origen. contra

Celsum. lib. 4.

Clemens Alex.

drinus in Pate.

facies netico.



Arnobius contra  
Gentes. lib. 2.  
Pag. 214.  
Tertull. in  
Apologetico.  
Lactantius. li. 2.  
cap. 2.  
Augustin. de Ci-  
uitate Dei. li. 4.  
cap. 31.  
Concilium Epi-  
scoporum Can.  
36.  
Constantinopolis  
tan. Concil.  
P. Crinitus li. 9.  
cap. 9.

Concil. Nicen.  
Actiōe. 6.

facies enim, inquit Propheta, cuiusvis rei Similitudinem: VVe are plainly forbidden, to use this deceitful arte, (of Paintinge, or Gravinge). For the Prophete saith, Thou shalt not make the likenes of any thing. Arnobius that followed immediatly after Clemens, and Origen, writeth thus vnto the Heathens: Accusatis nos, quod non habeamus Imagines, & Altaria: Ye accuse vs, for that we haue neither Images, nor Altars: Lactantius, sometime Scholar to Arnobius, saith: Non est dubium, quin Religio nulla sit, vbi Simulachrum est: Out of doubt, where so ever is any Image, there is no Religion. S. Augustine muche commendeth this sayinge of Lactantius: Qui primi Simulachra Deorum populis posuerunt, illi Ciuitatibus suis metum demiserunt, errorem vero addiderunt: They, that first erected the Images of the Goddes vnto the people, tooke away feare, and Religion, and increased error vnto their Citties. And addeeth thereto this reason: Quia Di facile possunt in Simulachrorū stoliditate cōtemni: Because the Goddes in the folie of Images may soone be despised. The Council holden at Elberis decreeth thus: Placuit Picturas in Ecclesijs esse nō debere, ne, quod colitur, aut Adoratur, in parietibus depingatur: We thinke it good, there be no Picture in the Churches: lest the thinge, that is honoured, or Adoured, be painted on the Walles. The like might be saide of the Council holden at Constantinople. The godly Emperours, Valens, and Theodosius gaue out this General Proclamation throughout al Christendome: Cum sit nobis curā diligens, in rebus omniū Superni Numinis Religionem tueri, Signum Saluatoris nostri Christi nemini concedimus, coloribus, lapide, aliāue materia fingere, sculperē, aut pingere. Sed quocunque reperitur loco, tolli iubemus, grauiissima pēna eos mulcendo, qui contrarium Decretis nostris, & Imperio quicquam tentauerint: For as muche, as we haue a diligent care, in al thinges to mainteine the Religion of the moste highe God, therefore we suffer noman to facion, to graue, or to painte the Image of our Sauoure Christe, either in colours, or in stone, or in any other kinde of Metal, or matter. But, where so ever any such Image shal be founde, we commaunde it to be taken downe, assuringe our Subiects, that we wil moste strenghtly punishe al such, as shal presume, to attempte any thinge contrary to our Decree, and Commandement. The same Decree was afterwarde put in execution, and praesided by Philippicus, Leo, Constantinus the Father, Constantinus the Sonne, Picephorus, Stauratius, Michael, Leo, Armenius, and other Christian and godly Emperours. These Authorities, as they be Olde, and Ancient, so be they also plaine, and euident, and wel acquainted, and known vnto the World: and therefore wil sone ouerpoise al these Fables of the Image of Picodemus, of Simcon Petaphastes, of this yonge S. Basile, of newe Athanasius, and of other like blinde Authorities, that haue bene lately sought by out of Corners, and brought to light. Verily Amphilocheus, vnder whose cloke S. Harding hath so often hidde him selfe, may in no wise be refused. His wordes be plaine: Non est nobis curā, Sanctorum vultus corporales in tabulis coloribus effigiare: quoniam his opus non habemus: We haue no care, to drawe out the bodily countenances of Sainctes in colours, and tables: For we haue no neede of them.

M. Hardinge. The. 10. Diuision.

Nowe, that there hath benne enough alleged for the antiquitie, original, and approbation of Images, it remaineth, it be declared, for what causes they haue benne used in the Church.

VVe finde that the use of Images hath benne brought into the Church for three causes. The first Three are is the benefite of knowledge. For the simple, and vnlearned people, which be utterly ignorant of Images letters in Pictures doe, as it were, reade, and see no lesse, then others doe in bookes, the mysteries of Christian Religion, the actes, and worthy deedes of Christe, and of his Sainctes. What writinge is used in the perfectmeth to them that reade, the same dooth a picture to the simple beholdinge it, saith S. Gregorie. Church. For in the same the ignorant see, what they ought to folowe, in the same they reade, which can no letters. Therefore Imaginerie serueth specially the rude Nations in steele of writinge, saith he. Ad Sere Episcopum Massiliensis.

To this S. Basile agreeth in his Homilie vpon the fourth Martyrs. Bothe the writers of stories (saith 9.

(saith he) and also painters doo shew, and sette forth the noble deedes of armes and victories, the one garnishinge the mater with eloquence, the other drawinge it lively in Tables, and bothe haue stirred many to valiant courage. For, what thinges the utterance of the storie expresth through hearinge, the same dooth the still picture set forth through imitation. In the like respectes in olde time the worke of excellent Poetes was called a speaking picture: and the worke of Painters, a stille Poetrie. And thus the vse, and profite of writinge, and of Pictures is one. For thinges that be read, when as they come to our eares, then we conueigh them ouer to the minde: And the thinges, that we behold in pictures with our eyes, the same also doo we imbrace in our minde. And so by these two, Readinge, and Paintinge, wee atchiue one like benefite of Knowledge.

## The B. of Sarisburie.

The first and chiefe cause, and ende of Images is, as it is here pretended, that the people by the sight thereof may attaine knowledge. And therefore S. Gregorie calleth them the Lay mennes Bookes: And the Fathers in a late Councel saie, VVe may learne more in a short while by an Image, then by longe studie, and traualle in the scriptures. And for the same cause S. Basile compareth an Image painted with a storie written. But the comparison, that M. Hardinge vseth betwene Images, and Poetrie, seemeth nearest to expresse the trueth. For Painters, and Poetes, for libertie of lyeinge haue of longe time bene coupled bothe together. One writeth of them in this sorte: Pictoribus, atque Poëtis Quidlibet audendi semper fuit æqua potestas: Painters, and Poetes had euery like charitee to aduenture al thinges. And Athenens, blasfinge abroad the libertie of Poetes, writeth of them thus: Οἷς λέγειν ἄν ἄντα, καὶ ποιεῖν ἕξαι μύθοις: Vnto whome onely it is lawfull to say, and doo, what they list. And therefore Cicero seemeth to saie: Nihil negotij est hæc Poëtarum, & Pictorum portenta conuincere: It is no greate matter, to reprove these monstrous Miracles of Painters, and Poetes. And therefore, like as Plato commaunded, al Poetes for their lyeinge to be banished out of his Common Wealthe: So likewise Almighty God, for like libertie, banished al Painters out of Israel. For these causes M. Hardinges comparison of Painters, and Poetes may wel be allowed.

How be it, this seemeth to be no very handsome way, to teache the people. Of their Priestes, they haue made Images: and of their Images, they haue made Priestes. For their Priestes, for the moze parte, haue Eyes, & see not: haue Eares, and heare not: Partes, and vnderstande not: Mouthes, and speake not: in al respectes euen like vnto their Images. Their Images haue no Eyes, and yet are made to see: haue no eares, and yet are made to heare: haue no Mouthes, and yet are set by to speake: and so in these respectes do the Dewties, that pertain to Priestes. Thus they barre the people from the hearinge of Goddes holy Word: and bid them goe, and looke vpon their Images: to talke with their Images: to heare their Images: and to learne of their Images.

And, although perhaps the people may happily learne somewhat by these meanes, yet is not this the ordinary way, whereby God hath appointed the people to attaine knowledge. S. Paule saith: Fides ex auditu: Faith commeth (not by seeinge, or gasinge, but) by hearinge. There were many simple, rude, and vnlearned lay men amonge the Iewes: Yet God neuer set by any such Bookes for them to reade: but contrarywise euermore forbade them, and cried against them, and would not suffer them. If this be so speedy, and so ready a way to teache the people, how happeneth it, that where as is greatest scoare of such Scholemasters, there the people is euermore most Ignorant, most Superstitious, and most subiecte to Idolatrie: But, to conclude, The Prophetes Habacuch, and Hieremie say: Constatile est demonstratio mendacij: Lignum est Doctrina Vanitatis: A molton Idole is a Lesson of Lies: And M. Hardinges) wooden Image is a doctrine of Vanitie.

Gregor. li. 9. l. 1.  
pist. 9.  
Concil. Senonens  
sc.

Horattius.

Athenaus.

Cicero Tuscul.

Quest. 1.

Plato.

Origen. contra

Celsum. li. 4.

Rom. 10.

Habacuch. 2.

Hieremi. 10.

The



M. Hardinge. The II. Division.

The seconde cause of the vse of Images, is the stirring of our mindes to al godlinesse. For when as the affecte and desire of man is heavy, and dull in Diurne and spiritual thinges, because the Bodie <sup>Sapient.</sup> that is corruptible weigheth downe the minde: When it is set forth before our eyes by Images, what Christ hath doone for vs, and what the saintes haue doone for Christ: then it is quickened, and moued to the like Will of dooing, and suffering, and to al endeuour of holy and vertuous life. As when we heare apte and fitte wordes uttered in a Sermon, or an Oration: so when we beholde lookes, and gestures liuely expressed in Images, we are moued to pittie, to weeping, to ioye, and to other affectes. Vwherein verily it hath alwaies bene thought, that painters haue had no lesse grace, then either Oratours, or Poetes.

Vvho listeth to see examples hereof, he maye peruse the seconde Nicene Councel, where he shal <sup>Account</sup> finde amonge other moste notable thinges concerninge this point, one of S. Euphemia the Martyr, an other of Abraham sacrificing his sonne Isaac, worthy of everlasting memorie, that of Asterius the holy Bishop, this of Gregorie Nyssene, very elegantly described. Virgil maketh Eneas to weepe, to hope for better fortune, to gather courage of minde, to take good aduise, and order for redresse, and helpe of his great calamities, by occasion of beholdinge a Painters worke at Carthago, wherein the battaile of Troie was expressed. Whiche that wise Poete woulde not haue doone, were it not that Pictures haue greatesse force to moue mennes hartes.

Outide likewise in the Epistle of Lactantius to Protegilas his husbnde beinge forth at warres, maketh hir so to write of his Image, whiche she had caused to be made of waxe for his comforte in his absence, as it maye wel appere, that Images haue a marvelous power to stirre vehement affectes, and to represente thinges absent, as though in manner they were presente, in the mindes of the beholders. Amonge al other examples for this purpose, that seemeth to me most notable, whiche Appianus writeth of C. Iulius Cesar li. 2. De bellis civilibus. After that Cesar had bene murdered of the Senatours in the Councel house, one of his frendes, to shewe the crueltie of the faete to the people, laied Cessars bedde in the open markette place, and rooke forth of it his Image made of waxe, whiche represented three and twentie woundes after a beastly sorte stabde into his face, and al the rest of his bodie, yet gaping, and as it were fresh bleeding. Vvith whiche shewe he stirred the people to more wrathe and rage, then he coulde haue doone with any oration or gesture: whiche was declared forthwith. For as soone as the people sawe it, not habble to beare their griefe, nor staie their fire any lenger, they wrought greatesse and strange cruelties againste them, that were founde to haue committed that murder.

The thirde cause, why Images haue bene set vp in Churches, is the keepinge of thinges in memory necessary to our saluation. For when we cast our eyes on them, our memorie, whiche other wise is fraile and weake, gathereth together, and imbraceh the benefites, and merites of our sauour Christ, and the vertuous examples of saintes, whiche we ought to folowe: that if we be such, as they were, we maye by Goddes grace through Christ attaine the blisse they be in, and with them enioye life euerslasting. And verily they that haue Images in regarde, and reuerence, muste be so minded, as they beholde, not onely the thinges by them represented, but also perfourme the same in deede with most diligent imitation.

The B. of Sarisburie.

Touchinge the Seconde commoditie of Images, whiche is the mouinge, and stirring of the minde, M. Hardinge is saine to pray ayde of y<sup>e</sup> Heathenish Poetes, Vergile, and Ouide, not the merrest authorities for a Doctor of Diuinitie: and for proofe herof to bring in their idle fables, w<sup>th</sup> an olde profane storie of Appia. Therefore he seemeth nowe to drawe very deepe, and not farre from the lies. I maruaile, he had forgotten the yonge man in Cuthus, who, for that he sawe Iuppiter painted in a Table, was dreightwaye thorowly moued, and emboldened to his youthful purpose. I graunte, Images do oftentimes vehemently moue the minde

minde diuersly to sundry affections. And I reckon him a blinde man, that will holde the contrary. Salust saith, Quintus Partinus, and Publius Scipio, when so euer they behelde their Ancesters Images, were by and by inflamed with nobilitie of courage, to auance them selues to like aduentures. But every thing, that may delight, or moue the minde, is not therfore mete for the Church of God. Goddes house is a house of prayer, and not of gasinge. And, to answer one profane storie by an other, the Olde Lacedaemonians would not suffer any Image, or Picture to stande in their Councel house: least the Senatours mindes by meane thereof, should be drawn from that, they had in hande, to other fantasies. Certainly the wise man saith: *Aspectus Imaginis darinsipienti concupiscentiam*: The sighte of an Image in the vnwise sturtheth vp concupiscence.

The thirde commoditie, touchinge Remembrance, is like the first: And therfore is already answered.

M. Hardinge. The. 12. Division.

And now we are come to declare, howe Images maye be woorshipped, and honoured without any offence. That Godly woorshipp whiche consisteth in spirite, and trueth inwardely, and is declared by signes outwardely in recognizinge the supreme dominion, whiche properly of the Diuines is called *Latria*, is deferred onely to the Blessed Trinitie. As for the Holy Images, to them we do not attribute that woorshipp at all but an inferiour reuerence or Adoration: for so it is named: \* whiche is nothinge elles, but a recognizinge of some vertue or excellencie protested by our wardsigne, as reuerent kysinge, bowinge downe, kneelinge, and such the like honour. Whiche kinde of Adoration or woorshipp, we finde in the scriptures oftentimes geuen to creatures. The whole acte whereof is notwithstandinge referred not to the Images principally, but to the thinges by them represented, as beinge the true and proper obiectes of such woorshipp. For although the honour of an Image passeth ouer to the original, or firste samplar, whiche the learned calle *Archetypum*, as S. Basile teacheth: Yet that highe woorshipp called *Latria*, belongeth onely to the blessed Trinitie, and not to the reuerent Images, least we should seeme to be woorshippers of creatures, and of maters, as of Golde, silver, stonnes, woodde, and of such other the like thinges. For we adoure not Images as God, (as saith Athanasius, neither in them doo we put hope of our saluation, ne to them doo we geue Godly seruice or woorshipp, for so did the Gentiles: but by such adoration, or reuerence, we declare onely a certaine affection, and loue, whiche we beare towarde the originall. And therefore if it happen their figure and shape to be defaced and yndone, we let not to burne the stockes, as very woodde, and beinge of other stuffe, to conuert the same to any vse, it may best serue for.

S. Gregorie praisinge muche one secundinus, for that he desired the Image of our sauour to be sente vnto him, to the intent by hauinge his Image before his eyes, he mighte the more be stirred to loue him in his harte: After a fewe wordes vtered in this sense, he saith further: Vvee knowe thou demandest not the Image of our sauour to the intent to woorshipp it, as God: But for the remembrance of the Sonne of God, that thou mightest be enkindled with the loue of him, whose Image thou desirest to beholde. And verily we fall not downe before it, as before God. But we adoure and woorshipp him, whome through occasion of the Image, we remember either borne, or doone to deathe for vs, or sittinge in his throne. And whiles we reduce the Sonne of God to our memorie by the picture, no lesse, then by writinge, it bringeth either gladnesse to our minde by reason of his Resurrection, or comforte by reason of his Passion. Thus farre S. Gregorie.

And if men praye kneelinge before any Image, or triumphant signe of the Holy Crosse, they woorshipp not the woodde or stonnes figured, but they honour the highest God. And whome they can not beholde with senses, they reuerence and woorshipp his Image representinge him, accordinge to ancient institution, not restinge or stayinge them selues in the Image, but transferringe the adoration and woorshipp to him, that is represented.

Mathe might be alledged out of the Fathers concerninge the woorshippinge of Images: but this may suffice. And of all this one sense redoundeth, that what Reuerence, Honour, or woorshipp so euer is applied

Holy Images by M. Hardinges confession, are woorshipped without spirite, and Trueth.

\* A vaine distinction. For the Hebrew wordes soundeth, *Non incuruabis te ipsum*, Thou shalt not bowe downe &c.

¶ The acte of Adoration is referred to the Image: although not principally. (a) This Athanasius is forged, and not the true Athanasius.



is applied to Images, it is but for Remembrance, Loue and honour of the primitiues or Originall. As when we kisse the Gospel booke, by that token we honour not the Parchement, Paper and Inke, wherein it is written, but the Gospel it selfe. And as Iacob, when he kessed his Sonne Iosephs coate embroidered with Kiddles blinde, holdinge and imbrasinge it in his armes, and makinge heauie moane ouer it, the affection of his loue and sorrow rested not in the Coate, but was directed to Ioseph himselfe, whose infortunate Deathe (as he thought) that bloudy coate represented: so Christen men shew tokens of reuerence, loue and honour before the Image of Christe, as an Apostle, or Martyr with their inward recognition and deuotion of their hartes, they stae not their thoughtes in the very Images, but deferre the whole to Christe, to the Apostle, and to the Martyr, geuinge to each one in dewe proportion, that which is to be geuen, puttinge difference betwene the Almighty Creatour, and the Creatures: finally renderinge all Honour and Glorie to God alone, who is maruelous in his Sanctes. Suche woorshippinge of Images is neither to be accounted for wicked, nor to be disfiged: (203) for the which we haue the testimonies of the auncient Fathers, bothe Greekes and Latines: vnto which, further auctoritie is added by certaine \* general Councelles, that haue condemned the breakers and impugnors of the same.

The B. of Sarisburie.

The. 203. Vn-  
true the. For no  
Ancient Father  
either Greeke,  
or Latine, euer  
taught vs to  
kisse an Image,  
or to kneele, or  
to bowe downe  
vnto it.

\* VWithout the  
compassse of fixe  
hundred yeres.

Concil. Nuen. 2.

Actio. 3.

Gregorius lib. 7.

Epist. 53.

Ex libro Caroli

Magni.

M. Hardinge hath made a very large entrie to so smal a house. The whole question standeth onely in this one pointe, of Adozation, which is here very lightly past ouer in fewe wordes. All the rest is bled onely as a flourish, to beginne the game. Neither dothe he any wise directly answer, that was demanded, that is, whether Images in olde times were set up, to be worshipped: but onely sheweth his owne fantasie, in what sorte they may be worshipped: Wherein notwithstandinge, he seemeth not to agree thorowly, neither with the rest of his companie, nor with him selfe. His final Resolution is this, The Adozation, that is made in this sorte, is not Principally directed to the Image. The sense of which wordes is this, The corruptible creature of ywood, or stonemay be worshipped, although not Principally, or chiefly, as God himselfe, which is thereby represented. And thus he taketh an indifferent way betwene bothe: as if he woulde saie, An Image may be worshipped: and yet it may not be worshipped. Againe, It may not be worshipped: and yet it may be worshipped. And for Confirmation hereof, he allegeth certaine Authorities forged vnder the names of S. Basile, and Athanasius: Notwithstandinge he knowe right wel, that neither of these two Fathers euer, either uttered such wordes, or had cause to moue such matter. Onely they are alleged in that childlike Council of Nice the Seconde, amonge a greate number of other like lies, and Fables. Good Christian Reader, if thou be learned, consider, and weigh that Council. And thou shalt say, I haue reported mutche lesse, then thou hast founde. And the same Athanasius, as he is here brought in to proue the Adozation of Images, so elswhere in the same Council he is forced to say, that Christe dwelleth in Reliques, and Deade mens Boones.

As for Gregorie, notwithstandinge he speake expressely of Images, yet he speaketh not one word of the Adozation of Images. In Conclusion M. Hardinge beinge not hable, to allege, no not so mutche as an Ancient Father for the worshippinge of Images, these manifest forgeries onely excepted, yet he blusheth not to say in a braverie, that he mighte allege a greate number more. By such faces, and vleiings of emptie stoare, the simple people is ofte deceiued. But what needeth M. Hardinge, either to holde by these counterfette, and forged deedes: or els by these sonde diuises of Principall, and not Principall Adozation, thus to simper, and to season the matter betwene bothe: Certainly the Bishoppes in his Seconde Council of Nice, thinke them selues hable to proue, bothe by Scripture, and also by Ancient Authoritie, that Images ought vndoubtedly to be honoured.

for,

For, as it is saide before, they allege these Scriptures, *Woorship the footstole of his feete: Adorne him in his holy hill: Al the ritche of the people shal woorship thy face.* Hereof they conclude thus, Ergo, Images must be woorshipped. And therefore Theodosius the Bishop of Spira in the same Council alloweth it wel, and specially, for that his Archedeacon was taught the same by reuelation in a Dreame. Therefore one of them saith: *Venerandas imagines adoro, & id perpetuo docebo: I Adorne the reuerend Images, and wil mainetaine the same, while I live.* An other saith: *Historias Imaginum honoro, & palam Adoro: I woorship the stories of Images, and Adorne them openly.* An other saith: *Imagines perfecte adoro: I geue perfite Adoration vnto Images.* An other saith: *Eos, qui diuersum statuunt, auersor, & anathematizo: Al sutch, as holde the contrary, I vtterly forsake, and holde them accursed.* Briefely, the whole Council there determined thus: *Eos, qui circa Adorationem Imaginum laborant, aut dubitant, nostra Synodus anathematizat: Al sutch, as stagger, or stande in doubt, of the Adoration of Images, are accursed by this Council.*

Psalm. 98.

Psalm. 47.

Psalm. 44.

Concil. Nicen. 2.

Action. 1.

They saie, Wee knowe, that Images are Creatures Corruptible: and therefore wee neither vse them, nor take them as Goddes. And thus they thinke them selues very wise menne, that can knowe, that Birdes, and Child:en be hable to knowe. Euen so the Heathens were wonte to say of their Idolles. Cicero confesseth, *Iouem lapidem, non esse Deum: That Iuppiter is a stoane, and no God.* Lactantius hereof writeth thus: *Non ipsa, inquit, Adoramus, sed eos ad quorum Imagines facta, & quorum nominibus Consecrata sunt: The Infidel wil say, eue as Sp. Harding here saith, We woorship not our Images, but our Goddes, vnto whose likenesse the Images are made, and in whose names they are Consecrate. The like hereof we may finde in S. Augustine, in Athanasius, in Sozomenus, and in others: And this excuse was then, as now, thought sufficient.*

Augustin. in

Psalm. 113.

Athanas. contra

Gentes.

Sozomen. li. 7.

ca. 15. de sophist.

Olympia.

Augustin. in

Psalm. 113.

But S. Augustine saith, *Very childre know, that these Images haue eies, and see not: mouthes, and speake not. Wherefore then doothe the holy Ghosle so often teache vs, and admonishe vs the same thinge in the Scriptures, as if we knewe it not? He answereth: Quia species membrorum in eminenti collocata suggestu, cum honorari, arque adorari ceperit a multitudine, parit in vnoquoque sordidissimum erroris affectum: vt, quoniam in illo figmento non inuenit vitalem motum, credat numen occultum: & effigiem viuenti Corpori similem, seductus forma, & commotus autoritate, quasi sapientium institutorum, obsequentium turbarum, sine viuio aliquo habitatore esse non putet: For that, the very shape, and proportion of a man set alsofte, after it once beginneth to be Adorned, and honoured of the multitude, it breedeth in eery man that mosle vile affection of errorre, that although he finde there no natural mouinge, or token of life, yet he thinketh some God, or godly thinge is within it: And so beinge deceived, partely by the forme, that he seeth, and partely by the Authoritie, and credite of the Authours, and makers of it, whom they take to be wise, and partely also by the exaple, and deuotio of the people, whom they see obedient to the same, he thinketh, that the Image, beinge so like to a liuinge bodie, cannot be without some liuinge thinge vnderneath it. Againe he saith: Cum in his sedibus locantur, honorabili sublimitate, vt a precantibus, arque immolantibus attendantur, ipsa similitudine animarum membrorum, atque sensuum, quamuis sensu, & anima careant, afficiunt infirmos animos, vt viuere, atque spirare videantur: After that Images be once set vp in these places in honourable highte, that they, that praie, or sacrifice, may looke vpo them, although they haue neither sense, nor soule, yet they so strike, and amase the weake mindes of the people, euen with the very proportion of liuinge members, and senses, that they seeme to haue life, and to drawe breathe. Againe he saith: Quis adorat, vel orat intuens Simulachrum, qui non sic afficitur, vt ab eo se exaudiri putet, ac ab eo sibi praestari, quod desiderat, speret? Who euer Adorneth, or maketh his praier beholdinge an Image, but he is so moued in his minde, that he thinketh, the Image heareth him, and hoapeth, it wil performe his praier?*

Augustinus in

Epist. 49.

Augustinus in

Psalm. 13.

Al these thinges the Heathens knew, and therefore were wel shielded with



Latria.  
Doulia.

Hieremi. 2.

Roman. 1.

Eusebius li. 8.  
De Theotico.

Council Nicen.  
2. Actio. 5.  
Nicolaus Lyra  
in. 14. ca. Daniel.

Nicol. Lyra in  
Hesler. 3. ca.

Cicero De Fi-  
nib. 4.

In libro Caroli  
Magni.

Council Nicen. 2.  
Actio 4.

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THE XIII. ARTICLE

¶ Hardinges excuse, and yet notwithstandinge were Idolaters: and, as the prophet Hieremie reporteth, They saide to a Blacke, Pater meus es tu: Thou art my Father, and to a Stone, Tu me genuisti, Thou arte my Maker, thou hast begotten be. And therefore were they the children of Goddes anger: for that they turned the truth of God into a lie, and honoured the Creature above the Creatoure, whiche is God blisfed for euer.

And, the more to encourage the simple in these errors, they haue diuised many fained Miracles. The deade Images haue been forced to sweate, to wepe, to laughe, and to shifte them selues from place, to place. And as emonge the Paines, and infidels, the Image of Iuppiter was hable to say alovde, Let al Christians be bannished the Countre: And as the Image of Iuno, beinge demaunded, whether she woulde goe to Rome, or no, was hable to geue a courteous berke, & gently to saie, Volo, I am contente: Euen so emonge Christians, Images haue been hable to speake, what so euer their keeper, or Sertine listed. The Image of our Lady was hable to attende her owne Candel: and other Images hable to heale al diseases. Briefely, Nicolaus Lyra saith: In Ecclesia Dei populus sapē decipitur a Sacerdotibus fictis Miraculis luci causa: In the Churche of God the Priestes oftentimes deceine the people with fained Miracles for luters sake. Thus the worlde was bozne in hande, that Images were not onely bare Images, but had also some secreete diuine power hidden within them, and therefore were woorthie to be honoured.

Here is imagined a greate difference in Adozation betwene Latria and Doulia. Latria is the honoure, that belongeth onely vnto God (as ¶ Hardinge saith) in recognisinge of the supreme Dominion. But of Doulia, whiche is the other parte, and may be Englisht a Seruite, and, as they say, is deuote vnto a Creature, he thought it best, to say nothing. Thus, by ¶ Hardinges distinction, we must Honoure God, & serue Images. And therefore this reuerence, so geuen, may not be called Idolatria, but Idolodulia: That is to saie, Not the Honouringe, but onely the seruinge, or obeieinge of Images. In like sorte Lyra saith, One knee wee may beare to any noble personage: but vpon bothe wee may kneele onely vnto God. And by such a simple distinction it is thought, & whole matter is wel salued. But, what if the simple people vnderstande no Greke, and cannot so learnedly discern Latria, from Doulia, but take the one Adozation, for the other: Verily, as it now fareth in the Churche of Rome, they vse them bothe vniuersally without difference.

Therefore this distinction, thus applied, seemeth muche like to that, & Philistians wife sometime said, Pepper is colde in woorkinge, and hoate in operation. For ¶ Hardinges distinction standeth not in difference of matter, but onely in wordes. Cicero saith: Bonum esse negas: Propositum dicis. An minus hoc pacto auaritiā? Thou wilt not haue wordly wealth called Bonum, but onely Propositum. But doest thou hereby any thinge abate auarice? Euen so may we say to ¶ Hardinge: yet wil not haue your Adozation of Images called Latria, but onely Doulia. But Sir, do you by this distinction, any thinge abate Idolatria?

Certainely, Constantius the Bishop of Constantia, in the Seconde Nicene Council saith: Ego Imaginibus culum honoris exhibeo eundē, qui debetur Viuifice Trinitati: Et, si quis noli idem facere, eum anathematizo, vt Marcionē, & Manichæum: I for my parte yelde vnto Images the same Adoration of honoure, that is deuote to the Holy Trinitie: And, if any man refuse to doo the same, I accuse him, as I doo the Heretiques Marcion, and Manichee. And in the same Council it is determined thus: Non sunt Dux Adorationes, sed vna Adoratio, Imaginis, & Primi exemplaris, cuius est Imago: There are not two sortes of Adoration (the one called Latria, the other Doulia, as ¶ Hardinge diuideth them) but one onely Adoration, bothe of the Image, and also of the samplar, whereof the Image is.

Like.

likewise Thomas Aquine, after longe debatinge of the mater, thus at laste ru-  
leth ouer the case: The Image, and the thing thereby represented, must be worshipped both  
with one kinde of Adoration: And, for example he saith, The Crosse, or Image of Christe  
must be honoured with Latria, (that is, with godly honour) because Christe him selfe is so  
honoured: And the Image of our Lady must be honoured with Doulia, because that honour,  
(as he saith) is due vnto our Lady. This determination of Thomas is re-  
proued by Holcot: And his reason is this: Latria, or Godly honour, is due onely vnto  
God: But the Image of God is not God: Therefore Latria, or Godly honour is not due  
vnto an Image. Otherwise (saith he) the Creatour, and the Creature should bothe be Adou-  
red with one honour. And notwithstandinge Henricus de Gandauo, Petrus de Aquila, Jo-  
hannes de Guinetta, Durandus, and other Schoole Doctors agree with Holcot, and  
their iudgement seeme very agreeable vnto Reason, Yet he that wrote Fortalitium  
Fidei, saith, The Common opinion, and practise of the Church holdeth the contrarie.

And one Iacobus Payua, a greate stickler of that side, doubteth not to write thus:  
Non tamē inficiamur, hac nps Latria Adoratione Christi præclarissimam Crucem colere,  
& venerari: Yet wee deme not, but wee doo worship, and Adore the most noble Crosse of  
Christe, even with this Godly honour, that wee cal Latria. And, where as M. Hardinge  
referreth the whole Adoration vnto the thinge represented by the Image, One Iac-  
obus Nanclantus, the Bishop of Clugium in Italyt telleth him, that the Image,  
and the thinge represented by the Image, muste bothe be worshipped with one  
kinde of Adoration. His wordes be these: Ergo non solum facendum est, Fideles in  
Ecclesia Adorare coram Imagine, vt nonnulli ad cautelam fortē loquuntur, sed & Adorare  
Imaginem, sine quo volueris scrupulo, quin & eo illam venerari cultu, quo & prototypon  
eius. Propter quod, si illud habet Adorari Latria, & illa habet Adorari Latria: There fore  
wee must confesse, that the Faithful people in the Church doothe not onely worship be-  
fore the Image, as some menne vse to speake for more assurance, but that they worship the  
Image it selfe, and that without any manner scruple of conscience, what so euer. Yea, and  
further they worship the Image with the same honour, where with they worship the thinge  
represented. As if the thinge represented by the Image be worshipped with godly honour,  
then must the Image it selfe like wise be worshipped with godly honour. If M. Hardinge  
will say, these errors be olde, & longe since controlled by his Church of Rome, it  
may please him to vnderstande, y<sup>e</sup> Nanclantus was printed in Venece, Anno. 1557.  
and that Payua was printed in Coletine, Anno. 1564. bothe wel allowed without  
controlment.

The case standinge thus, what then auailleth M. Hardinges distinction of  
Latria, and Doulia? I feare me, wee may say of him, and his felowes, as S. Au-  
gustine sometime saide of the Heathens: Nemo mihi dicat, Non est Numen: non est  
Deus. Vtinam ipsi se norint, quomodo nouimus nos. Sed quid habeant, pro qua re habeant,  
quid ibi faciant, Ara testatur: Let noman say vnto mee, It is no Diuine Power: it is no God.  
I woulde to God, they so knew it, as wee know it. But what they haue, and in what sorte they  
haue it, and what they doo aboute it, the Altar beareth witnesse.

Parcellina the Heretike is muche repproued by S. Augustine, for that, emonge  
other Images, he offered vp incense to the Image of Christe. And Origen saith:  
Fieri non potest, vt quis & Deum, & simulachrum colat: It is not possible, that any man  
may worship God, and an Image bothe together. And Polydorus Vergilius a man of  
late yeeres, uttering the greate abuse, that he saw in the Church in his time, wit-  
teth thus: Nunc de Simulachrorum cultu agamus: quem non modo nostræ Religionis  
experies, sed, teste Hieronymo, omnes ferē Veteres Sancti Patres damnabant, ob metū I-  
dololatriæ: Now let vs intreate of the worshipping of Images: whiche not onely the Hea-  
thens, that were void of our Religion, but also, as S. Hierome saith, al the Olde Godly  
Fathers condemned, for feare of Idolatrie.



Latria,  
Doulia.

*Ibidem.*

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THE XIII. ARTICLE

And of the abuse, and disorder of the Churche herein in his time, he writteth thus: *Ed insania deuentum est, ut hac pars Pietatis parum differat ab Impietate:* The worlde is come to such outrage, and meere madnesse herein, that this parte of Holinesse differeth now very little from open Wickednesse. To this passe the Churche of God was brought by P. Hardinges distinction, of Latria, and Doulia.

*Epiphanius ad  
Iohannem epif.  
Hierosolymitan.  
Petrus Crinitus  
li. 2. ca. 9.*

*Cōcil. Mogun-  
tinen. De Imag.*

*Sapientie. 14.  
Deuteron. 27.  
Leuiti. 19.*

The best remedie in this behalfe, and moste agreeable with Gods Will, is, utterly to abolishe the cause of the il. So the godly Kinge Czechias toke downe, and brake in peeces the Basen Serpente, notwithstandinge Moses him selfe, by Goddes speciall Commaundement had created it: notwithstandinge it were an expresse Figure of Christs hanginge vpon the Crosse: notwithstandinge it had continued so many yeeres: notwithstandinge God by it had wrought so many Miracles. So the godly Bishoppe Epiphanius rente in tender the Image of Christe Painted in a Clothe, and saide, It was against Gods Commaundement, a thinge Superstitious, and vnnecesse for the Churche, and people of God: notwithstandinge it were the Image of Christe. So the godly Emperour Theodosius made his Proclamation ouer al his Dominions in this sorte: *Signum Seruatoris nostri, quocumq; loco reperiatur, tolli iubemus:* Wee freitely commaunde, that the Image of our Sauour be taken downe, in what place so ever it shal be founde: notwithstandinge it were the Image of our Sauour. So it is Decreed in the late Council of Mene, that, when Images happen to be abused by the people, they be either notably bltered, or utterly abolished. Neither doth God throughout al his holy Scriptures anywhere condemne Imagebreakers: but expressely, & euerywhere he condemneth Image worshippers, and Imagemakers. God saith, They are snares to catche the ignorant: He knoweth the inclination of the harte of man. And therefore he saith, Accused be he, that leadeth the blinde out of his way: And, Accused be he, that laieth a stumbling blocke to ouerthrow the blinde.

FINIS.



# THE XV. ARTICLE, OF READINGE THE SCRIPTVRES.

The B. of Sarisburie.

**O**r that the Laie People was then forbidden to reade the  
Woordes of God in their owne tongue.

M. Hardinge. The. 1. Division.

That the laie people was then forbidden to reade the VVoorde of God in their owne tongue, I  
finde is not. Neither doo I finde, that the laie people was then, or at any other time comman-  
ded to reade the woordes of God in their owne tongue, beinge vulgare, and barbarous. By vulgare,  
and barbarous tongues, I vnderstande, as before, al other, beside the three learned, and principal ton-  
gues, Hebrewe, Greeke, and Latine. Vvhiche, as they were once natie, and vulgare to those three peo-  
ples, so now to none be they natie, and vulgare, but common to be obtayned by learninge, for medi-  
cation of the Scriptures, and other knowlledge.

The B. of Sarisburie.

M. Hardinge fully dischargeth this whole mater in one woorde. I finde it not,  
saith he, that the Laie People was then forbidden to reade the VVoorde of God in their owne ton-  
gue. Howe be it, some others of his side thought sometimes, they had surely founde  
it: and were hable to allege these wordes: Nolite sanctum dare Canibus: Geue not ho-  
ly thinges to Dogges: And thereof necessarily to conclude, that the Laie People,  
whome in respect of them selues they called Dogges, might not once touche the ho-  
ly Scriptures. But M. Hardinge saith plainely, He findeth it not. This hoyle an-  
swere, touchinge the demaunde, is sufficient: If he knewe, what were sufficient.  
At the rest is made vp onely in wordes, as shal appeare.

He addeth further, Neither doo I finde, that the Laie People was then, or at any other time,  
commanded to reade the woordes of God in their owne tongue, beinge vulgare, and barbarous.

First, this stopple, of Commandinge, is whole impertinent vnto the question.  
Secondly, al other tongues, thre onely excepted, are, without iuste cause, Condem-  
ned for Barbarous. Wherby, this exception, of the peoples readinge in their Vul-  
gare tongue, is onely a bare shifte, and a quarrel without sauoure. For in what  
tongue can the Vulgare people reade, and vnderstande any thinge, sauinge onely  
in their owne Common, and Vulgare tongue: But as the Emperoure Tiberius  
used sometimes to sende certaine of his Nobles into his out Provinces, and far  
Countreys, to rule there, as Viceroies, and Lieutenantes vnder him, and yet, that  
notwithstandinge, woulde not suffer them to goe thither, or in any wise to departe  
from Rome: euen in like sorte M. Hardinge, not withstandinge he woulde seme to  
keence the Laie People to reade Goddes Woorde, Yet he limiteth them eitherto  
the Greeke, or to the Latine, or to the Hebrewe tongue, wherein he is wel assured,  
they cannot reade it.

But, that the people was in Olde times willed to reade the Scriptures, and  
that in such tongues, as they were hable to vnderstande, it is euident, and ap-  
peareth many waies. And of infinite testimonies, and good proues, onely to  
touch a few. God saith thus vnto his people: Herken O Israel: Let the VVoorde, that  
I speake to thee this daye, rest in thy harte: thou shalt shewe them vnto thy Children: thou  
shalt thinke of them sittinge in thy house, and walkinge in thy iourney: and when thou goest  
to rest, and when thou risest: thou shalt kinde them, as a marke, vnto thy hande: thou shalt  
haue them as a token before thine eyes: thou shalt write them on the postes of thy doores, and  
at the entrie of thy gates.

The. 204. Vn-  
truethe. For M.  
Harding know-  
eth, The peo-  
ple was com-  
manded, to  
reade the Scrip-  
tures &c.

Cornelius Tacit-  
us, in Tiberio.

Deuteron. 6.



*Cornel. Agrippa  
De Vanitate  
Scientiarum.  
Augustin. in Ca-  
pire Ieiunij.*

*Chrysostom. in  
Iohan.  
Chrysostom. in  
Epist. ad Coloss.  
hom. 9.*

*Origen. in Esai.  
hom. 2.  
Hieronym. in  
Epist. ad Pau-  
le.*

*Basilus de spi-  
ritu Sancto. c. 1.*

As it is noted by a Writer of late yeres, it was decreed in the first Council of Nice, that no Christian man should be without the Bible in his house. S. Augustine saith unto the people: Nec solum sufficiat, quod in Ecclesia Divinas Lectiones auditis: Sed etiam in domibus vestris, aut ipsi legite, aut alios legentes requirite: Thinke it not sufficient; that ye heare the Scriptures in the Church: but also in your houses at home, either reade your selues, or geate some other to reade unto you. S. Chrysostome saith unto his people: Admonico, & rogo, ut libros comparetis: I warne you, and beseeche you, to geate bookes. Againe he saith: Audite seculares omnes: Comparete vobis Biblia, animarum Pharmaca. Si nihil aliud vultis, vel Nouum Testamentum acquirite, Apostolum, Euangelia, Acta, continuos, & sedulos Doctores: Heare me ye menne of the Worlde: geate ye the Bible; that moste holseme remedie for the soule. Yf ye wil nothinge els, yet at the least geate the Newe Testament, s. Paulus Epistles, and the Actes, that may be your continual, and earnest Teachers. Wigen saith: Vinam omnes faceremus illud, quod Scripsum est, Scrutamini Scripturas: I woulde to God, we woulde al doo, as it is written, Search the Scriptures. S. Hierome speakinge of the Companie of women, that was at Bethleem with Paula, saith thus: Non licebat cuiquam Sororum, ignorare Psalmos, & non de Scripturis Sanctis quotidie aliquid discere: It was not lawfull for any one of al the Sisters, to be ignorant of the Psalmes: nor to passe ouer any daie, without lea-ninge some parte of the Scriptures. In these Examplis, notwithstandinge some cauil perhaps might be made to the contrary, yet very reason will leade M. Hardinge to thinke that these Fathers meante, the people should reade the Scriptures in their owne knowen, and Vulgare tongues. S. Basil saith: Quantum ferre potest humana natura, possumus esse similes Deo: Similitudo autem illa sine cognitione nulla est: Cognition autem constat ex Doctrina: Initium autem Doctrinae, Sermo est: Sermonis autem partes, Syllabae, & voces: Wee maie become like vnto God, as far forth, as the weak nature of man can beare. But this likenes cannot be without knowledge: Neither this know-ledge without Doctrine. And the beginninge of Doctrine is speache; and the partes of speache be Woordes, and Syllables. The Resolution hereof is this: The people without vnderstandinge the particulare Woordes, and Syllables, cannot know the speache: not knowinge the speache, they cannot attaine this Doctrine: and without this Doctrine they cannot be like vnto God.

M. Hardinge. The. 1. Diuision.

- They that treat of this Article, concerninge the hauiinge of the Scriptures in a Vulgare tongue Three sum-  
for the Laitie to reade, bee of three sundry opinions. Some iudge it to be utterly vnlawful, that dry opinions  
1 the Bible be translated into any tongue of the Common people. Some thinke it good it be translated, concerning  
2 so that respect be had of time, and of place, and of persones. Some be of the opinion, that the Holy the Scrip-  
3 Scriptures ought to be had in the mother and native tongue of every nation, without any regarde of tures to be  
time, place, or persones. \* The first opinion is holden of fewe, and Commonly misliked, & the thirde had in a  
is maintained by al the sectes of our time, the s. w. k. f. l. i. a. n. s. excepted, who woulde the scriptures con-  
to be in no regarde. The seconde is allowed best of those that seeme to be of most wisdom, and good lines, and to haue most care for the healthe of the Church, who haue not seuered them selues from  
the faith which hath continued from the beginninge. Here that I say nothinge of the first opi-  
nion, as they of the thirde reprove the moderation of the seconde, so they of the seconde cannot allowe  
the generalitie of the thirde.

The 2. of satisfarie.

Here are laide out three sonde opinions: The firste utterly barrereth al, and every of the Laie people, from enery parcel of the Scriptures. The thirde geuerth al menne leaue to reade al partes therof, without exception. Btweene these two extremes, the seconde opinion is a meane.

The first hereof, saith M. Hardinge, is commonly misliked. Yet neuertheles it appeareth

\* This is the  
practise of the  
Church of  
Rome.  
& This was the  
iudgement of  
Christe, the Apo-  
stles, and al the  
Olde Fathers.  
a M. Hardinge is  
none of thele.

appeareth by him in the fourteenth Division of this Article, it is the very Practice, and opinion of the Church of Rome: whiche Church, as he saith, hath already condemned al the Newe Translations, and not allowed the Olde, neither in the Gotthian tongue translated by Ulphilas, nor in the Sclauen tongue translated by S. Hierome: nor hath diuised any other Translation of her owne. Hereby it is plaine, that the Opinion, and Practice of the Church of Rome, is commonly misliked, and holden of fewe.

The Thirde Opinion, that al menne indifferently maye reade the Scriptures without restrainte, as M. Hardinge saith, is holden onely by certaine Sectes, and is too general. Notwithstandinge this generalitie seemed good to Christe, his Apostles, and to al the olde Doctours of the Church, as it shal appeare. Wherefore it foloweth, that Christe, his Apostles, and al the olde Doctours, by M. Hardinges iudgement, were Sectaries, and Heretiques.

The Seconde Opinion is a meane betwene bothe, and is holden by M. Hardinge, and by certaine others, that haue not at any time altered theire Faith: notwithstandinge menne saie, M. Hardinge hath altered more then once, and therefore maye hardly be allowed, to passe in this number. Yet is this opinion of al others accompted the best. Howe be it, where as al menne are indifferently, and equally enheritours to Goddes Worde: to binde the same onely vnto a fewe, and that with such restrainte of times, and places, it must nedes be thought some greate parcialitie. S. Paule saith: Quaecunque scripta sunt, ad nostram Doctrinam scripta sunt: vt per patientiam, & consolationem Scripturarum spem habeamus: Roman. 15.

Al, that is written in the Scriptures, is written for our instruction: that by patience, and comfort of the Scriptures wee maye haue hope. S. Basile saith, The Scripture of God is like an Apothecaries shoppe, full of Medicines of sundrie sortes, that every man maye there choose a conuenient remedie for his disease. S. Augustine saith: Deus in Scripturis, quasi amicus familiaris, sine fuce loquitur ad Cor doctorem, & indoctum: Almighty God in the Scriptures speaketh, as a familiar frende without dissimulation, vnto the hartes, both of the learned, and also of the vnlerned. Wherefore the Worde of God beinge so Uniuersal, meete for al diseases, for al wittes, and for al capacities: for M. Hardinge to impute the same onely vnto a fewe, it is both far greater dishonoure vnto God, & also far greater iniurie vnto Gods faithfull people, then, if he would in like manner improprie, and inclose the Sonne beames, to comforte the ritche, and not the poore: to shine vpon some, & not vpon al. This meane way, is no way: It is weighed out, not by the Scriptures, or holy Fathers, but onely by policie, and worldly reason.

Basilius in  
Psalm. 1.  
Augustin. Epist.  
3. ad Volusianum

#### M. Hardinge. The 3. Division.

That the Scriptures be not to be set forth in the Vulgare tongue to be reade of al sortes of people, every parte of them, without any limitation of time, place, and persones, they seeme to be moued with these considerations. First, that it is not necessary: Nexte, that it is not conuenient: Thirdly, that it is not profitable: Fourthly, that it is dangerous, and hurtful: And lastly, although it were accorded, the common people to haue libertie, to reade the Bible in their owne tongue, yet that the translations of late yeres made by those, that haue diuided them selues from the Catholike Church, be not to be allowed, as woorthely suspected, nor to be forwarde, and assured.

#### The B. of Sarisburie.

These deepe considerations were neuer diuised, neither by Poles, nor by Christ, nor by the Apostles, nor by any the Ancient Fathers: but are brought in onely nowe at laste by them, that of longue time haue deceiued the worlde by Ignorance, and yet labour by the same to deceiue it stil. Christe saith: Qui male agit, odit lucem: He that dooth yf, flieth the tryal of the light. And M. Hardinges otone Amphib. Ioh. 3.

lochius



*Amphilochius  
in vita Vin-  
centij.  
1. Regum. 13.*

*Chrysostom in  
Matthe. homi. 3.*

*De Diabolica  
prorsus medita-  
tione promon-  
etur.*

*Augustin. in ca-  
pit. Ierumij.*

*lochius saith: Naturalis providencia est male errantium, auferre de medio Testimonia Veritatis: It is the natural provision of them, that be wilfully deceived, to conueigh out of sight al prouises, and Testimonies of the Trueth. So the Philistines, the better to keepe the Jewes thral, and in subiection, utterly bereaued them of al manner weapon, & artillarie, & least them naked; and, no doubt, bare them then in hande, as *W. Hardinge* doth nothe the people of God, that it was neither necessary, nor conuenient, nor profitable for them, to haue armour. *Clericly Chrysostome saith, It is more neces- sary, more conuenient, and more profitable for the Laie People to reade Goddes Woordes, then for Monkes, or Priests, or any others. Thus he wytteth: Hoc est, quod omnia quasi vna quadam peste corrumpit, quod Lectionem Diuinarum Scripturarum ad solos putatis Monachos pertinere: cum multo vobis magis, quam illis, sit necessaria. Itaque multo est grauius, atque deterius, rem superfluam esse putare Legem Dei, quam illam omnino non legere. Hæc enim verba sunt, quæ de Diabolica prorsus meditatione promuntur: This is it, that, as it were with a pestilence, infecteth al thinges, that ye thinke, The readinge of the scrip- tures pertaineth onely vnto Monkes: where as it is muche more necessarie for you, then for them. It is more wickednes, to thinke, Goddes Lawe is superfluous, then if ye shoulde neuer reade it. For these be the woordes, that no doubt come from the studie of the Diuel.**

*Thus muche therfore we learne here by Chrysostome, & these *W. Hardinges* profounde considerations comme from the studie, and closet of the Diuel.*

#### *M. Hardinge. The. 4. Diuision.*

*First, that the Common people of al sortes, and degrees, ought of necessitie to reade al the holy scrip- tures in their owne tongue, they saie, they could neuer finde it hitherto in the same Scriptures. Ire- neus writeth, that the Apostles preached to the Aliantes, and Barbarous people the Faith of Christe. Libro. 3. euen to those, that were aliantes, and Barbarous in language, and saith, that hauinge heard the Gospel aduersus preached, they beleued in Christe: and keepinge the order of Tradition, whiche the Apostles deliuered vnto them, had their saluation, and Faith written in their harte without prinie, penne, or inke, and utterly without letters. And further he sheweth, that if the Apostles had lesse to vs no Scriptures at al, yet we shoulde be saued by the tradition, whiche they lefte to them, whom they committed their Churches vnto, as many nations of aliantes be saued by the same.*

*Basilarius likewise declaringe, that the mystrie of Gods wil, and the expectatiõ of the blessed King- dom, is most and chiefly preached in the three tongues, in whiche Pilate wrote on the Crosse, our Lord explana- Iesus Christe to be kinge of the Jewes: confesseth notwithstanding, that many Barbarous nations haue attained, and gotten the true knowledge of God by the preachinge of the Apostles, and the Faith of the Churches remaininge amongst them to this daie. Vberibz he doeth vs to vnderstande, that the vnlearned Barbarous people had their Faith without letters, or writinge, whereof they had no skil, by tradition, and preachinge, as wel as the other nations, who were holpen by the benefite of the learned tongues, Hebrew, Creeke, and Latine.*

#### *The B. of Sarisburie.*

*Touchinge this first consideration, *W. Hardinge* imagineth shadowes of him selfe, and fighteth stoutely against the same. Therfore he maie soone attaine the Victorie. For wee saie not, that the common people of al sortes, and degrees, ought of necessitie to reade al the holy Scriptures. This is onely *W. Hardinges* fantasie: We saie it not. We knowe, some are blinde, and many vnlearned, & cannot reade. But thus we saie, That in the Primitive Church, who so euer woulde, and could reade, might lawfully reade without controlmente. Therfore *S. Augustine* saith, as it is before alleged: Aut ipsi legite, aut alios legentes requirite: Either reade yom selues, or geate some other, to reade vnto you.*

*I graunt, at the first preachinge, and publishinge of the Gospel, certaine Bar- barous Nations, that receiued the Faith of Christe, had neither Bookes, nor Letters. Yet were they not therfore ignorant, or leaste at large, to beleue, they knewe*



knew not what. They had then certaine officers in the Church, which were called Catechists: whose dutie was, continually, and at all times, to teach the principles of the Faith, not by Booke, but by Mouth. Of these mention is made in the Actes of the Apostles, in the Council of Nice, and elsewhere. This office bare Origen that Ancient learned Father. This doctrine Dionysius calleth θεοῦ παρὰ λόγου, Oracles, or Instructions given from God: And saith, They passe from one, to another, not by Writing, but by Mouth, ἐκ νοῦς εἰς νοῦν, from minde, to minde. Neither did these Traditions containe any secreete, or private Instructions, or Inventions of Men, as it is imagined by some, but the very selfe same Doctrine, that was contained written in the Scriptures of God. And in this sorte the Gospel it selfe, and the whole Religion of Christe, was called a Tradition. So Tertullian calleth the Articles of the Faith, An Orde Tradition. So the Faith of the Holy Trinitie in the Council of Constantinople is called a Tradition: And the Faith of two sundrie Natures in Christe in the same Council is called, Apostolorum viva Traditio: The lively Tradition of the Apostles. So it is written in Socrates: Credimus in vnum Deum Patrem, secundum Evangelicam, & Apostolicam Traditionem: We beleue in one God the Father, accordinge to the Tradition of the Gospel, and of the Apostles. So S. Basile calleth it, a Tradition, To beleue in the Father, the Sonne, and the Holy Ghoste. Therefore S. Paule saith: Tenece Traditiones, quas accepistis, siue per Sermonem, siue per Epistolam: Keepe the Traditions, that ye haue received, either by Mouth, or els by Letter. By these wordes the Doctrine of the Apostles is called a Tradition. And for this cause S. Cyprian saith: Vnde est ista Traditio? An de Dominica, & Evangelica Veritate descendens: an de Apostolorum Mādaris, atque Literis veniens? From whence is this Tradition? whether cometh it from our Lorde, and from his Gospel: or els from the Epistles, and Commandementes of the Apostles?

Thus were the Barbarous Nations instructed by Tradition, and by Mouth, and were made perite in every point, and parcel of the Faith, and, as Irenæus saith, Had their saluation by the Holy Ghost written in their Hartes: and were as much bounden vnto the same, as vnto any writings, and letters of the Apostles. Of such lively, and cleare Doctrine S. Paule saith, Christe was set out, and Crucified before the eyes of the Galatians. And thereof he saith to the Philippiens, My prayer is, that your Charitie may yet more, and more abounds in al knowledge, and in al vnderstanding. And thus, notwithstandinge they were Barbarous, yet were they hable to render an accompte of al the Religion, and Faith in Christe. For thus Irenæus writeth of them: Si quis illis annuntiarer ea, quæ ab istis Hæreticis inuenta sunt, statim clauderent aures: If any man would shew these Barbarous Nations, what thinges these Hæretiques haue inuented, they would stoppe their eares, and not abide it. Likewise if a man would shew them of the Profanation of Christes Holy Mysteries, of Transubstantiation, of Real, and Fleashely Presence, and of other like horrible disorders, that now are holden, and defended in the Church of Rome, as Irenæus saith, Fugerent longo longius, ne audire quidem sustinerent blasphemum colloquium: They would flee away, as farre as they were hable, and would not abide the hearinge of such blasphemous talke. Thus were these Nations sufficiently instructed, notwithstandinge they were Barbarous, and wanted Bookes.

But they of Pharisinge side, neither wil teach the people, as their dutie is, nor suffer them to reade the Holy Scriptures, and to teach them selues. Christe may iustly say to them, as he did sometimes vnto others the like, Vt quid estis? ye scribes, and Phariseis: Ve shutte vp the Kingedome of Heauen before men: and neither doo ye enter your selues, nor suffer others, that would enter. Of such Irenæus speaketh in the next Chapter following: Hoc non est sanantium, nec viuificantium, sed magis grauamentum, & augmentum ignorantiam. Et multo verior hic Lex inuenitur, Maledictum di-

Aetorum. ca. 19.

Concil. Nicen. 1.

Can. 14.

Origen. Catechista.

Euseb. li. 6. ca. 20

Dionysius in Ec-

clesi. Hierarch.

Tertullian. De

Prescription.

aduersus Hære-

ticos.

Concil. Constan-

tinop. 6. Act. 4.

Eadem Actione.

Socrates lib. 2.

cap. 10.

Basilius de spi-

ritu sancto.

2. Thessalon. 3.

Cyprianus ad

Pompeium.

Irenæus li. 3. ca.

4. Scriptam ha-

bentes salutem

per spiritum in

Cordibus suis.

Galatas. 3.

Philippen. 1.

1. Petri. 3.

Irenæus. li. 3. c. 4

Irenæus in eodē

capite.

Matthæ. 23.

Irenæus li. 3.

cap. 5.

cens



Deuteron. 27.

cens omnem, qui in errorem mittit Cœcum in via: This is not the part of them, that would heale, or geue life: but rather of them, that augment the bintthen, and increase ignorance. And herein is the Law wel verified, A cœsed is he, that leadeth the blinde out of his way.

M. Hardinge. The. 5. Diuision.

The VVoorde  
of God offereth  
occasion of il  
thoughtes.  
Nazianzene  
speaketh of Co-  
tention, and  
Reasoninge, and  
not of Reading.

That it is not conuenient nor seemely, al sortes of persons without exception to be admitted to the readinge of the Holy Scriptures, I neede to say nothing: Every reasonable man may easily vnderstande the causes by him selfe. This is certaine, diuerse Chapters and stories of the Olde Testament, conteinne such matter, as occasion of euil thoughtes is like to be geuen, if VVomen, Maidens, and Yonge men be permitted to reade them. Gregorie Nazianzene, whom the Greekes called the diuine, saith, *Lib. 1. Theologiz.* moued with great considerations, that it is not the parte of al persons to reason of God, and of Godly thinges, neither behooueful the same be done in al times and places, nor that al thinges touchinge God be medled with al. VVhiche aduertisement taketh no place, where al be admitted to the curious readinge of the Scriptures in their owne vulgare Tongue.

The B. of Sarisburie.

Augustinus ad  
Volusianum E-  
pif. 3. Loquitur  
ad cor & docto-  
rum, & indocto-  
rum.  
Act. 10.  
Psalm. 11.  
Psalm. 118.

M. Hardinge saith, It is not conuenient, nor seemely, that al the people shoulde reade the Holy Scriptures. As if he woulde say in plainer wise, It is not meete, nor seemely, that god shoulde speake vnto euery of the poore simple people without exception. How be it, God him selfe saith not so, but rather the contrary. S. Augustine saith, as it is alleged before, God speaketh as a familiar friende vnto the harte bothe of the learned, and also of the vnlearned. For he hath no acceptation, or choise of personnes. If it be not seemely for the people of God to reade, and to knowe Goddes Holy Will, for whome then is it seemely? The danger of Fantasies, and il thoughtes, that may therby be moued, is but a fantasie. The Prophete David saith: Eloquentia Domini eloquia casta: The Woordes of God be holy and Chaste woordes. Againe he saith, Whereby shal a yonge man amende his life? He answereth not, by sterlinge, but, by keepynge thy holy VVoorde.

And may we thinke, that M. Hardinge meaneth any good faill, that to the intent, as he saith, to pul yonge men from euil thoughtes, thus withdroweth them from the readinge of Goddes Word, whiche euerywhere reproueth Sinne: and neuerthelesse geueth them leaue to reade Diuide, Terence, Propertius, and such others, whiche, for the most parte, are nothings els but examples, and Scholes of Sinne? Verily, if Goddes holy Word be a prouocation of il thoughtes, whiche blasphemous Wordes, I maruel M. Harding can viter without horrour, & woulde thinke, that many Unmarried Priestesses in the Church of Rome, are as muche inclined to the same, as any Woman, Maiden, or Yonge man. For it is not a Cowne, or a Cappe, that mortifieth the affections of the minde.

Nazianzenus  
Theologie li. 1.  
2. Timoth. 2.  
Cyprian.

Nazianzene speaketh not of readinge the Scriptures, but of contentious disputinge, and reasoninge of God, or godly thinges: whiche, as S. Paule saith, oftentimes worketh the subuersion of the hearers. And in this sense S. Cyprian seemeth to say: De Deo etiam vera dicere, periculosum est: Of God it is dangerous to speake, yea although ye speake the truth. Hereof M. Harding maketh by a very sleeder reason, It is not seemely for euery man to contende, and dispute of God: Ergo, it is not seemely for the Laye People to reade the Scriptures. I graunte, the Rabines did not amisse, to restraine the people from readinge certaine Chapters of the Olde Testament, vntil they were growen in yeres, and iudgement. For the Scriptures of God are not al of one sorte. Some partes be easy: some partes be harde: some meete for beginners: some meete for them, that knowe more: But al meete, and made for the people of God. Yet were it greate folie, and wante of discretion, to beginne first with the hardest. So Iustinian the Emperour appointeth an order for the readinge of the Lawes,

In Proœmio  
Pandect.



Latues: what Bookes, & Titles he would haue read & First yere, what the Second, & so forth. For otherwise, who so would waide without order, shoulde lose his time.

But where as M. Hardinge saith, *It is not seemely, nor conuenient, the Scriptures shoulde be readde of al personnes without exception,* It had benne good skil, and some credite vnto his cause, yf he coulde haue told vs plainly, out of al the whole people, what personnes he thinketh mete, to be excepted. If he saie, Olde Menne, that were mutche vnseemely. If he saie, Childzen, S. Paule saith, Timothee was brought vp from his Childhode, in the Scriptures; and neuer thought it vnconuenient. If he saie, The vnlearned, Chrysostome answereth: *Nihil opus est Syllogismis: Rustici, aniculaeque intelligunt: To vnderstande Goddes V Voorde, wee neede no Syllogismes, or knowledge of Logique: Husbande menne, and Olde women doo vnderstande it.* If he saie, Women, This same was it, that Iulianus the wicked Emperoure charged the Christians withal, for that their women were so skilful in the Scriptures. But Nazianzenus answereth for his sister Gorgonia, that she was skilful both in the Olde Testamente, and also in the Newe. If he saie, Maidens, S. Hierome answereth, That al the Maidens aboute Lady Paula, were forced daily to learne the Scriptures. If he saie, Yonge Menne, or Boies, Cyrillus answereth: *In sacris Literis educati, sunt postea religiosissimi, quamuis non aequo eloquentes: Beinge brought vp in the Scriptures, afterward they become most godly men, al be it perhaps not so eloquent.* If he saie, the Poore, S. Paule answereth: *Non multi genere nobiles: At Corinthe emonge them, that first receiued the Gospel, There were not many of greate birth, or mutche wealth.* If he saie, Heretiques, S. Augustine beinge inclined to the Heresie of the Manichees, by readinge the Scriptures was conuerted. If he saie, Heathens, S. Luke wil saie, that Queene Candace Chamberlaine, beinge an Heathen, read the Scriptures without controlment.

Howe if neither Olde menne, nor Childzen, nor the Learned, nor the vnlearned, nor Women, nor Maidens, nor Yonge menne, nor Boies, nor the Poore, nor the Riche, nor Heretiques, nor Heathens be excepted from the readinge of Goddes Woorde, what other sorte of menne then is there, that M. Hardinge would haue excepted? If it be conueniente for euery of these to reade the Scriptures, for whom then is it not conueniente?

M. Hardinge. The. 6. Diuision.

And the Scripture it selfe (saie they) sheweth plainly, that of conuenience the Scriptures ought not be made common to al persons. For Christe affirmeth the same with his owne wordes, where he saith to his Apostles: *Vnto you it is geuen to knowe the secretes of the kingedome of God: but to others in Parables, that when they see, they shoulde not see: and when they heare, they shoulde not vnderstande.* (205) They to whom it is geuen to knowe these secretes, be none other then the Apostles, and their Successours, or Disciples. They to whom this is not geuen, but must learne Parables, be they, for whom it were better to be ignorant of the Mysteries, then to knowe them, lest they abuse them, and be the more greuously condemned, if they sette litle by them, whiche wee see commonly doone amonge the common people.

The B. of Sarisburie.

It were mutche better for M. Hardinge not to knowe the Woorde of God, then thus wilfully to abuse it. They, vnto whom Christe would not open the secretes of the Kingdome of Heauen, were not the Common sorte of the Laie People, as M. Hardinge supposeth, but the Bishoppes, the Priestes, the Doctours, the Scribes, and the Pharisees, and other like reprobates, whom God had geuen ouer in the hardeneste of their hartes, as it is plaine by the Woordes, that Christe allegeth out of the Prophete Esai: *O Lorde, harden the harte of this people: stoppe their eares: blynde their eyes: lest happily they be conuerted, and so be sened.* And thus that An-

2. Timoth. 3.

Cyril. contra Iulian. lib. 6. Nazianzen. in Funebri Oratione de Gorgonia. Hieronym in Epitaphio Paulae.

Cyrillus contra Iulianum, lib. 7. 1. Corin. h. 1. Confessionum li. 8. cap. 12. Actorum 8.

\* These others were the Scribes and Pharisees, and others of that generatiō. The. 205. Vnto truth. For Christe saith, These Mysteries be hidden from the wise, and reueled to the litle ones. Mat. th. 11.

Esai. 6.



Irenæus lib. 4.  
cap. 48.  
2. Corin. 4.

Roman. 1.

Dionysius Car-  
thusian. in Lu-  
cam. ca. 8.

Gulielm. Gerson.  
Quæ veritates  
de necessitate  
salutis creden-  
da sint. Corol.  
lar. 4.

Abbas Panor-  
mitanus.

Hugo Cardina-  
lis, in Luc. ca. 8.  
Glosa Ordinaria

Anacleti Epist.  
tertia, Dist. 21.  
In Nono.

The. 106. Vn-  
trueth. For S.  
Hilarie saith no  
suche thinge.  
The. 107. Vn-  
trueth, Misre-  
porting Goddes  
Diuine Proui-  
dence.  
\* The people,  
Syrine.

cient Father Irenæus immediatly after the Apostles time expounded it: and ap-  
plieth thereto these woordes of S. Paule: In quibus Deus huius sæculi excorauit corda  
infidelium, vt non fulgeat illis illuminatio Euangelij Glorie Dei: In whome God hath blin-  
ded the hartes of them, that be vnfaithful, that the brightnesse of the Gospel of the Glorie  
of God may not shine vnto them: And likewise these woordes: Tradidit illos Deus in  
reprobam sensum: God hath deliuered them ouer into a reprobate vnderstandinge. And in  
the ende he compareth them with Pharaos, and Antichriste. So likewise Dionysius  
the Carthusian, whose authoritie, I trowe, M. Harding wil not denie, saith of them:  
Iusto Dei Iudicio negata est illis prædicatio Euangelij, tanquam indignis intelligentia  
Spirituali: The preaching of the Gospel was denied vnto them by the iust indgement of God,  
as vnto men vnwoorthy of any Spiritual vnderstandinge.

Thus M. Hardinge, the better to winne his purpose, is contented to say, that  
all y<sup>e</sup> people of God, him self onely with a fewe others excepted, are blinde, reprobate,  
accursed of God, forsaken, and leaste in hardenesse of their hartes, vnwoorthy of  
Spiritual vnderstandinge, geuen ouer into a wicked minde, like to Pharaos, like to  
Antichriste. So mutche is the simple Laie People beholden to him. But Gerson, a  
Doctour of M. Hardinges owne Companie, saith: Licet Iudicium, & Conclusiones  
Fidei authoritatiue spectent ad Prælatos, & Doctores, tamen ad alios, quam ad Theolo-  
gos potest deliberatio pertinere, sicut & cognitio super his: quæ Fidem respiciunt: ita  
etiam, vt ad Laicos hoc possit extendi, & plus aliquando, quam ad multos Clericorum:  
Al be it the Judgement, and the Cõclusions of Faith pertaine by authoritie vnto the Prelates  
and Doctours, Yet the Consideration, and weighing of the same may pertaine as wel vnto  
others, as also knowledge touchinge those thinges, that pertaine vnto the Faith: Whiche  
knowledge, and indgement may also be extended vnto the Laie People: and that better of  
testimes, then to many Priestles. So Panormitan saith: Magis credendum est Laico af-  
ferenti Scripturas, quam Papæ, & Concilio Generali: We ought more to beleue a Lay  
man, if he bringe the authoritie of the Scriptures, then the Pope, and a General Conneel.

By these it is eident, that God hath not excluded the Laie People, that belie-  
ueth in him, from the vnderstandinge of his Holy Secretes. Hugo Cardinalis ex-  
poundeth these woordes in this wise: Vobis datum est: vobis qui libenter auditis, & Fi-  
dem habetis: Vnto you it is geuen: vnto you, that are glad to learne, and haue Faith. And  
the very ordinarie Glose saith thus: Vobis qui Fideles estis: Sed Phariseis incredulis  
sancta non sunt danda: Vnto you, that are Faithful, it is geuen: But vnto the vnfaithful  
Phariseis Holy thinges may not be geuen. And, where M. Hardinge saith, The knowledge  
of the Mysteries pertaineth onely vnto the Apostles of Christe, and to their successours, please it  
the good Reader, to vnderstande, that by M. Hardinges owne Decree, the suc-  
cessours of y<sup>e</sup> Apostles be neither Priestles, nor Deacons, nor Monkes, nor Frærs,  
nor Cardinales, but onely Bishoppes. For so it is limited by Anacletus:  
Episcopi Apostolorum Domini, Presbyteri vero Septuaginta duorum Discipulorum lo-  
cum tenent: Bishoppes are in the place of the Apostles: and Priestles are in the place of the  
thre score and twelue Disciples. Thus M. Hardinge hath taken greate paines, to  
shutte out bothe him selfe, and the greatest parte of his Clergie, and all the whole  
people from the Mysteries of the Kingedome of Heauen.

M. Hardinge. The. 7. Division.

It is reported by sundrie (206) auncient Writers of great Auctoritie, that amonge the people of Vide Hila-  
Israel, the fewest of Elders onely could reade, and vnderstande the Mysteries of the holy Bookes, that we rium in  
call the Bible. For, where as the letters of the Hebrew tongue haue no Vocales, they onely had the Psalm. 1.  
skill to reade the Scripture by the Consonantes: And thereby the Vulgar people were kepte from rea-  
dinge of it (207) by special Prouidence of God, as it is thought, that Preciouse stones should not be  
caste before swine, that is to say, suche as be not called thereto, as beinge for their vnreuerent  
curiositie, and impure life, vnwoorthy.

The



*The B. of Sarisburie.*

Notwithstandinge M. Hardinges allegation were true, yet S. Hilaries iudgement, touchinge the Hebrewe tongue, were not greate. For writinge vpon y<sup>e</sup> same Psalm, he mutche mistaketh this Hebrewe worde, Bereschith, as a man vnskillful in that language: and S. Hierome reproueth him likewise for mistaking this Hebrewe worde, Osanna. But M. Harding, as otherwise his worte is, mutche misreporteth his Authoure. For S. Hilarie saith no sutch thinge. Thus onely he saith, that these thre scoare, and twelue Doctours, or Elders, were menne of great knowledge, and therefore alloweth wel of their iudgement.

Touchinge the first inuention, and vse of the Priekes, it is thought, the Rabines them selues do not agre. Some saie, they were deliuered to Moses in the Mounte: Some saie, they were inuented by Elders: Some, by the Tabarites, whiche were the Canonistes of the Jewes, or Doctours of Traditions. Howe be it, what so euer it were, the case is not mutche Material. But to saie, that in al the whole Countrie of Jewrie, a fewe onely excepted, noman was hable to reade the Hebrewe tongue, in M. Hardinge, beinge so wel learned in the same, it must needs be thought, either a greate ouersight, or els some other greater faulte.

For he knoweth, that God commaunded euery of the people to write the woordes of the lawe in the postes of their doores, & in the Borders of their coates. Likewise God commaunded, that, who so woulde put awaie his wife, shoulde first write a bill of diuorfe, & so put her from him. If M. Hardinge wil saie, Some one, or other, of these learned Elders, or Doctours might write it for them, Yet it is written thus in the Booke of y<sup>e</sup> Machabees: *Cepit populus Israel Scribere in tabulis: The people of Israel began to write in their tables.* It is written of Pardocheus, That he wrote al that happened: That Hieremie wrote the plagues, that were comminge: and, that Baruch wrote the woordes of Hieremie. And in the Gospel, the wicked Steward saith vnto the debtor, Take thy bill, sitte downe, and write. Howe, let M. Harding consider, howe could al these write, onles they coulde Reade: and if they coulde not Reade, to what ende shoulde they write? Verily it appeareth not, that any of these, was of the thre scoare, and twelue Elders. Likewise Kinge Josias founde the Booke of the Lawe in a walle, and Read it. When Christe Read, and expounded the Prophete Esai in the Synagogue, the people marvelled not at his Readinge, for that was common, but onely at his Exposition. Philp said vnto the Chamberlaine: *Intelligis ea, quæ legis? Understandest thou that thou Readest?* And when Christ suffered vpon y<sup>e</sup> Crosse, S. John saith: *Hunc titulu multi Iudeorum legerunt: Many of the Jewes Read that Title.* And wherfore did the Rabines take order, y<sup>e</sup> none of the Laye People, before they came to certaine yeres of age shoulde Reade, either the first Chapter of Genesis, or the Booke of Canticles, or certaine Chapters of the prophete Ezechiel, if none of al the people vnderstode the Priekes, or Vowelles, nor coulde Read any thinge at al? If there were nothinge els, yet this thinge onely is sufficient, to discric M. Hardinges error. The Rabines saie, y<sup>e</sup> in euery towne within the whole countrie of Israel there was a Schole: & that in Ierusalem there were foure hundred Scholes. And wil M. Harding haue vs beleue, y<sup>e</sup> in so many Scholes there was not one Scholar hable to knowe his letters: How be it, he taketh it for no inconuenience, what so euer may healde to serue his turne.

But in the olde times the Priekes, or Vowelles were not founde: therefore, saith he, the people coulde not Reade. So likewise in olde times the Græke tongue was written without Accentes, as it is euidnt vntil this day by sundrie Bookes, & olde Marble Stoaues, that are so written. Yet notwithstandinge men were then hable to reade the Græke tongue without Accentes. Certainely M. Hardinge knoweth, that euen now, not onely the learned of the Jewes, but also the very

*Hilarius in  
psalm. 2.**Hieronym. ad  
Damasum.**Deuteron. 11.**Deuteron. 24.**Machabæor. 13.**Esther. 9.**Hieremi. 51.**Baruch. 1.**Lucæ. 16.**2 Regum. 23.**Lucæ. 4.**Actorum. 8.**Iohan. 19.**Origen. in Can-  
tica, in prologo.**Paulus Phagius  
in Leviticum.**cap. 23.**Geraldus Li-  
lius in Historia  
Poetarum.*



Children of ferne yeres of age, are hable to Reade without Wyckes, or Wotwelles. Yet notwithstandinge, saith M. Hardinge, This was donne by Goddes secrete prouision, lest the Laie people should reade Goddes Woorde, and so Preious Stoones should be shrowen before swine. This doubtles was donne by Gods prouision, that it might appeare, in what regarde M. Hardinge hath the people of God: that is, by his owne confession, as vnpure, and vncleane beastes, and filthy Swine, and none otherwise.

M. Hardinge. The 8. Diuision.

Here I neede not to spende time in rehersinge the manifolde difficulties of these holy letters, through whiche the readinge of them to the simple, and vnlearned people, hauinge their wittes exercised, in no kinde of learninge, their mindes occupied in worldly cares, their hartes caried away with the loue of thinges, they lust after, is not very profitable. As the light shineth in vaine vpon blinde eyes (saith a holy Father) so to no purpose, or profite is the labour of a worldly, and natural man taken for the attaininge of thinges, that be of the spirite. Verily amonges other, this incommoditie is seene by daily experience hereof to proceede, that of the people, such as ought of right to take least vpon them, be now become censours, and iudges of al, dispisers of the more parte, and, whiche is common to al Heretiques, \* mockers of the whole simplicitie of the Church, and of al those thinges, whiche the Church vseth as Pappe, or Milke to nourrishe her tender babes withal, that it were better for them not to reade, then by readinge so to be puffed vp, and made insolent. Whiche euil cometh not of the scripture, but of their owne malice, and euil disposition.

The B. of Sarisburie.

The Laie people is occupied in worldly affaires: Ergo, saith M. Hardinge, they may not be suffered to reade the scriptures: As if he would saie, They are in the midst of diseases: Therefore they may vse no Physitian. They are in the thronge of their enimies, Therefore they must be sente naked without weapon. But the goodly learned Fathers haue euermore reprobued this reason, & thought it childlike. S. Chrysostome saith thus vnto the Laie people: Lectio diuinarum Scripturarum vobis magis necessaria est, quam Monachis: The Readinge of the scriptures is more necessary for you, then it is for Monkes. And touching Worldly Cares, the world wel saith, & the Bishop of Rome, & his Cardinales, & others of that profession, are no lesse troubled therewith, then they, that are most depely drowned in the world. S. Gregorie, beinge by the Emperour auanced to the Bishoprike of Rome, writeth thus of him selfe: Sub colore Episcopatus, ad seculum retractus sum: in quo tantis terrarum curis inserui, quantis me in vita Laica nequaquam deseruisse reminiscor: Under the colour of my Bishoprike, I am drawen backe into the world: wherein I am so much troubled with worldly cares, as I doo not remember the like, wher I liued in the worlde. And againe he saith: Tanta me occupationum onera deprimunt, ut ad superna animus nullatenus erigatur: So many cares, and busines doo presse me downe, that I can in no wise lifte my minde vp to Heauen. Yet Gregorie in comparison of his Successours might vndoubtedly seme a Saincte, for as now, they haue one foote in the Church, and an other in the world: or rather not one foote in the Church, but bothe harte, and bodie in the world.

Yet notwithstandinge, by M. Hardinges Doctrine, these onely muste haue the Supreme Iudgemente, and Exposition of Goddes Woorde: and, what so euer they saie therein, it ought to stande in more weight, then the iudgement of a General Councel, or the Determination of the whole world.

He addeth further, Knowledge bloweth vp the harte, and increaseth Pride: Thus saith M. Harding, beinge him selfe learned, & full of knowledge: I will not vse his owne Conclusion, Ergo, full of Pride. But thus he saith, euen as Epimenides the Poete saide: Cretenses semper mendaces: The men of Creta be euil liers, beinge him selfe a man of Creta: and therefore, by his owne iudgement, a liar, as others were.

This slouthful quarel against the knowledge of God mighte be maintained by greates

Bernarde calleth him a worldly, and a natural man, that is voide of the Sprite of God. Therefore this place is not well applied. \* They despise nothings, but that shoulde be despised.

Chrysostom in Matthe. hom. 3.

Gregor. lib. 1. Epist. 5.

Grego. li. 1. Epist. 7. & Epist. 25.

Albertus Pigghius li. 6. ca. 13.

1. Corin. 8.

Ad Titum. ca. 1.

Bernard, super Cantica.



great Antiquitie. For **S. Hierome**, and **S. Augustine** saie, there were men then in their time of the same iudgement herein, y<sup>e</sup> **S. Hardinge** is now. **S. Hierome** saith: Inertia se, & otio, & somno dantes, putant peccatum esse, si Scripturas legerint: & eos, qui in Lege Domini meditantur die, ac nocte, quasi garrulos, inuilesq; contemnant. Grudge them selues to sleape, and slouthfulnes, they thinke it sinne to Reade the Scriptures: and sutch, as both day, and night are studious in the Law of God, thei despise, as prattlers, and vaine men. Likewise **S. Augustine**: Sunt quidam homines, qui, cum audierint, quod humiles esse debent, demittunt se, & nihil volunt discere, putantes, quod, si aliquid didicerint, Superbi futuri sint: & remanent in solo lacte: quos Scriptura reprehendit: There be certaine men, that, when they heare, they muste be humble, abase them selues, and wil learne nothinge: fearing, that if they attaine to any knowledge, they shalbe proude: and so they remaine still onesy in Milke: But the Scripture of God reprooueth them.

The Olde learned Father **Irenaeus** expoundinge these wordes of **S. Paule**: Scientia inflat, writeth thus: Paulus ait, Scientia inflat: Non, quod veram Scientiam de Deo culparet: Alioqui se ipsum primum accusaret: s. Paule saith, Knowledge puffeth vp the Minde: not, for that he founde faulte with the true knowledge of God: Otherwise he shoulde firste of al others haue reprooued him selfe: For he was learned. And **S. Chrysostome** saith: Hoc omnium malorum causa est, quod Scripturae ignorantur: This is the cause of al ill, that the Scriptures are not known.

But they, that reade the Scriptures, despise sutch Superstitious orders, and Idolatrous deformities, as haue beene vsed, whiche **S. Hardinge** calleth the Spilke, and Simplicite of the Church. Writly, and they, that see the light, despise the darkenes: and they, that know the Truthe, despise Falshehode. **S. Paule**, after he once vnderstande **Christe**, despised al, that he had bene trained in before, as Filthe, and Dungue. And therefore he saith, When I was a Childe, I spake as a Childe, and had vnderstanding, as a Childe: But, after that I once became a Man, I auoided (and despised) the thinges, that pertained to a Childe. Who so despiseth Superstition, and Idolatrie, despiseth the thinges, that shoulde be despised: And in consideration of the dangers, he hath escaped, he saith, with the Prophete **Dauid**: Anima nostra, sicut passer, erepta est de laqueo venantium: Our soule is deliuered, as a Sparrowe, from the snares of the Hunters.

Touchinge that danger, that is here surmised, vndoubtedly, the knowledge of God inflameth not, nor bloweth vp the harte, but rather cooleth it, and maketh it humble. And, for that cause God said vnto **Moses**, Let the Kinge Reade this Lawe al the daies of his Life, that he may learne to feare the Lorde his God &c. Et ne eleuetur cor eius in Superbia: And that his minde be not blovvē vp vvith Pride. For the nature, and force of Goddes Woorde is to turne the harte: Lex Domini Converterens animas. Therefore **Cyillus** saith, Yonge menne, that vse to Reade Goddes VVoorde, Fiunt postea Religiosissimi, Afterwarde become (not proude, as disdainful) but most verteous, and Godly. So **Theodore** saith vnto the Emperour **Iovinian**: The Knowledge of Heauenly thinges is behoovfull for a Godly Prince. For so shal your harte be (not puffē vp vvith Pride, but) truly and in deede in the bande of God. Likewise **S. Augustine** saith: Lectio assidua purificat omnia &c. Et qui vult cum Deo semper esse, semper debet orare, & legere: Continual Readinge cleaseth, and purgeth al thinges. VVho so wil enen be with God, must enermore Praye, and Reade. Therefore **Chrysostome** saith: Fieri non potest, vt qui iugiter Coelestis Doctrinae verba excipit, nihil patiat: It cannot possibly bee, but the Man, that continually receiveth the VVoorde of the Heauenly Doctrine, muste of force be mooved, and seele somewhat in his harte.

M. Hardinge. The 2. Division.

4. The dangers, and hurtes, which the Cōmon peoples Reading of the Scriptures in their owne language bringeth.



# Danger in Rea- dinge.

Curious busy  
Bodie of the  
Vulgate sorte.  
A contradiction.  
For howe can  
the Sober laye  
man Reade the  
Scriptures, if  
they be not  
translated in to  
his Barbarous  
Vulgate tongue?

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bringeth, after the opinion of those, that reprove the same, be greater, sundrie, and many. I wil here, as it were, but touche a fewe of them, leauinge the whole matter it selfe to the iudgement of the Church. First, seeinge the poison of Heretiques doth most infecte the common people, and al Heretiques drawe their venime out of the Bible vnder pretence of Goddes woorde: it is not thought good by these menne, so litle euery Curious, and busy bodie of the vulgate sorte, to reade, and examine the Bible in their common language. Yet they woulde not the learned, discrete, and sober laye men to be imbarred of that libertie.

Againe if Heresie springe of wronge vnderstandinge, not of the scriptures. (as Hilarius saith, De Trinitate. lib. 1. Heresie is of vnderstandinge, not of scripture, and the sense, not the woorde, is a crime) who shal take lib. 1. sooner fall to Heresie, then the common people, who cannot vnderstande, that they reade? Verily, it seemeth a thinge harde to beleene, that the vnlearned people shoulde vnderstande that, which the best learned men, with longe studie, and greaue trauaile, can scarcely at lengthe attaine.

The D. of Sarisburie.

What dangerous cases here are imagined, and al, to fraie the people from Goddes Woorde: If the ignorant reade the scriptures (saith M. Hardinge) they wil proue Heretiques: For Heretiques sucke their venime out of the scriptures. The Conclusion hereof is this: Euery of the people may safely reade M. Hardinges Vwoorde: But Goddes Vwoorde they maie not reade. There is no manner danger in M. Hardinges Booke: But Goddes Booke is full of dangers. The reason hereof it is harde to gheasse: onlesse it be, for that Goddes Booke is ful of Trueth, and M. Hardinges Booke is ful of errour.

That he here calleth Heresie, is the Euerlastinge, and Manifest Trueth of God: whiche, when it was first preached, and published by S. Paule, was like wise euen then called Heresie. For thus S. Paule answereth in his owne defense: Secundum hanc sectam, quam vocant Heresim, colo patrium Deum: Accordinge to this secte, whiche they call Heresie, I worshippinge the God of my Fathers.

Act. 24.

But if the Late People, whome M. Hardinge for his pleasure calleth Curious Busy Bodies of the Vulgate sorte, may easily be leadde into Heresies by Readinge the scriptures, for that they be vnlearned, how then happened it, that M. Harding him selfe, beinge a man so deeply trained in al kinde of learninge, coulde so lightly be leadde into the same: I trowe, he was then no Curious Busy Body. Doubtles he was none of the Vulgate sorte.

In the primitive Church, and longe after the Apostles time, there were sundrie Sectes, and sortes of Heresies, as it is plaine by S. Augustine, Epiphanius, Theodoretus, and others. Yet, that notwithstandinge, the Ancient Fathers then euermore called vpon the people, and exhorted them to reade the scriptures, to thintente they might the better auoide Heresies. For Irenaeus, writinge againste the Heretiques called Valentintian, saith thus: Haec omnia contraria eis Scripturarum Dei ignorantia: Al this befelle vnto them, because they knew not the scriptures. As Chrysostome also saith vnto the Sadducees, Erratis nescientes Scripturas: Ye are deceiued (not because ye knowe, but) because ye knowe not the scriptures. So S. Hierome saith: Omni studio legendae nobis sunt Scripturae, ut probati trapezitarum sciamus, quis numus probus sit, quis adalter: We must reade the scriptures with al diligence, that as beinge good exchangers, we may knowe the lawfull Coine from the Copper. So Chrysostome: Manichaei, & omnes Haereses decipiunt simplices. Sed si habuerimus sensus animae exercitatos ad discernonem boni, & mali, poterimus huiusmodi discernere. Quomodo autem fiant sensus nostri exercitati? Ex usu Scripturarum, & frequenti audiuione: The Manichaei, and al Heresies deceiue the simple. But if we haue the senses of oure mindes practised to discern good, and ill, we maie be habile to discern them. But howe maie oure senses become practised? By the vse of the scriptures, and often hearinge. Likewise saith Theophylact: Illis, qui scrutantur Diuinas Scripturas, nihil potest illudere. Illae enim sunt Lucernae, quae sunt deprehenduntur: Nothinge can deceiue them, that seeche the Holy scriptures.

Irenaeus lib. 3.

cap. 12.

Matth. 22.

Hieronym. in

Epist. ad Eph.

lib. 3. cap. 4.

Chrysostom. ad

Hebraeos. lect. 8.

Theophylact.

De Lazaro.

For



For that is the Candel, whereby the thiefe is espied. This iudgement had the Olde Catholique Fathers of Readinge the holy Masse of God. But, that a blinde man can better aboide dangers, then he, that seeth: or, that a naked man in the midst of his enemies, can better acquite him selfe, then he, that is armed, it seemeth a very vnsensible, and an unlikely doctrine.

M. Hardinge. The. 10. Division.

1. Pet. 3.  
1. Tim. 1.  
1. Cor. 4.

Where as Luther would the Scriptures to be translated into every vulgare tongue, for that they be light, and easie to vnderstande, he is confuted by the Scripture it selfe. For bothe S. Peter, and also S. Paule acknowledge in them to be greates difficulties, by occasion whereof some misconstrue them to their owne damnation, some vnderstande not what things they speake, nor of what things they affirme: and to some the Gospel that S. Paule Preached is hidden, euen to them, which perij be. If the Scriptures were plaine, how erred Arius? how Macdonius? how Eunomius? how Nestorius? how many moe, men of great learninge? specially seeinge they al tooke occasion of their errors of the Scriptures not rightly vnderstanded?

Luther saith that S. Hierome was ouersene in the vnderstandinge of the Scripture, that S. Augustine erred in the same, that S. Ambrose, Cyrillan, Hilary, Basile, and Chrysostome, the best learned Doctors of Christes Church, were oftentimes deceived. And yet in the Preface of his booke De Captiuitate Babylonica, he speaketh of them very honourably, and graunteth, that they haue laboured in the Lordes Vineyarde woorthely, and that they haue employed greates diligence in openinge the Scriptures. If these beinge of so excellent learninge, after long exercise in the holy letters, after long studie and marche, after long and seruent prayer, after mortification of them selues, and purgation of carnal affections were deceived, as he witnesseth: how can he saye, they are cleare, plaine, and easie to be vnderstanded? And if these woorthy Fathers were deceived in one point, or two, is it not likely, the common people may be deceived in many, specially their diligence, and study not beinge comparable to theirs, and their lues not beinge suche, as the cleannesse of their inward affections might lyghten their vnderstandinge, and the anointinge of God might teache them?

The B. of Sarisburie.

Certaine places in the Scriptures haue euermore bene iudged darke, bothe for many other causes, and also for the mater it selfe, and for the deepe mysteries therein contein'd: whiche thinge D. Luther also hath confessed in sundrie places. But vnto them, that haue eyes, and cannot see, and delite more in darkenesse, then in the light, the Sonne beames may seme darke. The Prophet Dauid saith: Recta via Domini: Prauaricatores autem conuertunt in eis: The wayes of the Lorde be streight: but the wicked shal falie in them. Therefore Cyrillus saith: Ea, quae perspicua sunt, difficilia sunt haereticis: The things, that of them selfe are plaine, vnto Heretiques are made darke.

Iohn. 12.

Rom. 11.

Iohan. 3.

Osee. 14.

Cyrillus in Io.  
han. lib. 14.

But in these cases, the Sprite of God is bounde, neither to sharpenesse of wit, nor to abundance of learninge. Oftentimes the vnlerned seeth that thinge, that the learned can not see. Christe saith, I thank thee O Father, the Lorde of Heauen and Earth, for that thou hast hidden these things from the wise, and the politique, and hast reueled the same vnto the litle ones. Therefore Epiphanius saith: Solis Spiritus Sancti Filijs facilius est omnis Scriptura, & dilucida: Onely to the Children of the Holy Ghost, al the Holy Scriptures are plaine, and cleare.

Matthe. 11.

Epiphanius, li. 2.

Herof M. Hardinge seemeth to conclude thus: There be certayne darke places in the Scriptures: Ergo, The Scriptures are ful of Darkenesse. This is a guile, ful kinde of reasoninge, known vnto Children, called Fallacia a secundum quid ad simpliciter: In like sort of argumente he might haue saide, Albertus Piggibus graunteth, there be certayne errors in the Masse: Ergo, The Masse is ful of errors. And thus, The Cardinales them selues confesse, There be certayne Abuses in the Church

Alberti. Piggibus  
us. in Priuata  
Missae  
in Concilio 54.



**Scriptures  
harde.**

*lectorum Car-  
dinalium.  
Psalm. 118.  
Psalm. 18.  
Chrysostom. in 2  
Thessalonic. ho. 3.  
Clemens Alex-  
andrin. in Ora-  
tione adhorta-  
toria ad Centes.  
Irenaeus li. 1.  
ca. 31.  
Origen. in Exo-  
dum. hom. 9.  
Hieronym. in  
Psalm. 85.  
Fulgentius in  
sermone de Co-  
fessorib.  
Gregor. in epist.  
ad Leandrum.*

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of Rome: Ergo, The Church of Rome is full of Abuses. Certainly, notwithstanding a few certaine places in the Holy Scriptures be obscure, yet generally, The Scriptures are a Candle to guide our feet: generally, Goddes commandment is light, and lighteneth the eyes, and therefore generally the Word of God is full of comfort. Therefore Chrysostome saith: Omnia clara, & plana sunt in Scripturis Diuinis: quaecunque necessaria sunt, manifesta sunt: All things are cleare, and plaine in the holy Scriptures. What so euer thing there is necessary for vs, is also manifest. So saith the Clemens Alex- andrinus: Audire qui estis longe: Audire, qui prope, Nullis celarum est Verbum. Lux est Communis: omnibus illucelat hominibus: nullus est in Verbo Cymmerius: Herken ye, that be farr off: herken ye, that be neare. The woordes of God is hid from noman: It is a light common vnto all men: There is no darknesse in Goddes Woordes. So Irenaeus: Scripturae in aperto sunt, & sine ambiguitate: & similiter ab omnibus audiri possunt: The Scriptures are plaine, and without doubtfulness, and may be heard indifferently of all men. So the Olde Father Origen: Clausum est negligentibus: inuenitur autem a querentibus, & pullantibus: It is shut from the negligeant: but it is opened vnto them, that seeke, and knocke for it. So S. Hierome: Dominus per Euangelium suum loquutus est, non ut pauci intelligerent, sed ut omnes: The Lorde hath spoken by his Gospel: not that a few shoulde vnderstande him, but that all. So saith the Fulgentius: In Scripturis Diuinis abundat, & quod robustus comedat, & quod paruulus sugat: In the Scriptures of God there is plentie sufficient, both for the stronge to eate, and also for the litle one to sucke. To be thorte, so S. Gregorie saith: Est flumen, in quo agnus ambulet, & elephas naret: It is a Floudde, wherein the litle Lamme may wade, and the great Elephant may swimme.

Thus, notwithstanding certaine clauses, and sentences in the Holy Scriptures be harde, and darke, yet by these Holy Fathers iudgements, the Scriptures generally are easy, and cleare.

But M. Hardinge vpon a false position maketh by the like Conclusion. For thus he saith, The Scriptures are darke: Therefore the people may not reade them. Merely, as he would violently take the Scriptures from the simple, because, as he saith, they vnderstande them not: So by the same soze he may take the Scriptures from all y<sup>e</sup> Olde Doctours, and learned Fathers: because, as it appeareth by their dissension, and by M. Hardinges owne Confession, they vnderstoode them not.

M. Hardinge. The II. Diuision.

And, lest all the vnlearned lay people should seeme hereby vnterly reiecte from hope of vnderstand- inge Goddes woordes without teachinge of others, it may be graunted, that it is not impossible, a man (be he neuer so vnlearned) exercised in long praier, accustomed to feruent contemplation, beinge brought by God into his inward cellares, may from thence obtaine the true vnderstandinge, and interpretation of the Holy Scriptures, nolesse then any other alwaies brought vp in learninge. Of what sorte S. Antonie that Holy, and perfecte man the Hermite of Egypt, was. VVho, as S. Augustine writeth, without any knowledge of letters, but he cammed the Scriptures by harte with hearinge, and vnderstoode them wisely with thinkinge. And that holy man, whom S. Gregorie speaketh of, who li- inge Bedread many yeeres for sickness of Bodie, through earnest praier and deuoute meditation, ob- tained health of minde, and vnderstandinge of the Scriptures, neuer hauinge learned letters, so as he was habile to expounde them to those, that came to visite him: who comminge vnto him with pre- tence to bringe conforie, through his heavenly knowledge, receiued conforie. But among the peo- ple, how greate number is there of leude Losels, Gluttons, and Drunkardes, whose bealy is their God, who follow their vnruly lustes? Is it to be thought, this sorte of persons may without meditation, and exercise of praier, pearse the vnderstandinge of the Scriptures, and of those Holy Mysteries, whiche God hath hidden (as Christe confesseth) from the Learned and wise men, and opened vnto litle ones?

Prologo in  
libros de  
Doctrina  
Christiana.

the

The B. of Sarisburie.

¶ Harding alloweth these, whom he calleth Curious Busy Bodies of the Vulgare sorte, to attaine to the vnderstandinge of Gods Word, not by readinge, but onely by Special Reuelation, and Miracle, and none otherwise: and that, within the space of a thousande yeres, one, or two onely, and no moe. For so S. Antonie attained vnto the knowledge thereof, vtterly without any booke, or Readinge, or any other heape of vnderstandinge. So that sicke man lieinge bedreade, of whom S. Gregorie maketh that worthy mention. So that Barbarous, and vtterly vnlearned slaue, that suddainely by Reuelation was taught to Reade. And so likewise perhaps P. Hardinge him selfe, beinge so longe a time, and so earnest a Preacher of the same Gospel, and Trueth of God, that he now so wilfully condemneth, without either Booke, or Readinge, or other conference, onely vpon the Change of a Prince, and none otherwise, vnderstande that thinge, that before he coulde not vnderstande: and by Miracle, and Reuelation, vpon the suddaine was wholly altered vnto the contray.

True it is, fleathe, & Bloude is not hable, to vnderstande the holy wil of God, without special Reuelation: Therefore Christe gaue thanks vnto his Father, For that he had reueled his secretes vnto the little ones: And likewise, opened the hartes of his Disciples, that they might vnderstande the Scriptures. Without this special heape, and promptinge of Goddes holy Sprite, the Word of God is vnto the Reader, be he neuer so wise, or wel learned, as the Vision of a sealed Booke. But this Reuelation is not special vnto one, or two, but general to al them, that be the members of Christe, and are endewed with the Sprite of God. Therefore S. Chrysostome saith generally vnto al the people: Audite, quocumque estis mundani, & vxoribus prae-estis ac liberis, quemadmodum vobis Apostolus Paulus Praecipiat legere Scripturas, idque non simpliciter, neque obiter, sed magna cum diligentia: Herken, al yee men of the worlde, that haue wiues, and Children, how S. Paule the Apostle of Christe commaundeth you to Reade the Scriptures, and that not sleightly, or as by the way, but with greate diligence. Againe he saith: Domi Biblia in manus sumite: Domi vacemus diuinarum Scripturarum lectioni: Take the Bible into your handes in your houses at home. At home in our houses let vs applie the Readinge of Holy Scriptures. So likewise saith S. Hierome: Hic ostenditur, verbum Christi, non sufficienter, sed abundanter etiam Laicos habere debere, & docere se inuicem, vel monere: Here wee are taught, that the Laie people ought to haue the Word of God, not onely sufficiently, but also with abundance, and to teache, and counsel others.

But emongest these Busy Bodies of the Vulgare sorte, P. Hardinge findeth a greate number of Losels, Cluttons, and Drunkardes: whose belly is their God. Thus he nameth the parte: but he meaneth the whole. For euen so writeth Hosius one of the Chiefe of that Companie: Non est Consilium in vulgo, non ratio, non discrimen: In this Vulgare sorte there is neither Counsel, nor reason, nor discretion. And further he calleth the flocke of Christe, Beluam multorum Capium: A Wilde beaste of many heades: As P. Hardinge also a litle before calleth them Swyne, and others calle them Filthy Dogges. Euen so the Phariseis iudged, and spake of the simple People that folowed Christe: Turba ista, quae non nouit Legem, maledicti sunt: These rabbles of rascalles, that (are) vnlarned, and) know not the Lawe, are accursed. In lutch regarde they haue them, whom S. Paule calleth, Ciues Sactorum, & domesticos Dei: Cittizens with the saincles, and of the Householde of God.

If losenesse of life be a iust cause to bannishe the people from the Word of God, it is commonly thought, that the Cardinales, and Priestes in Rome liue as loosely as any others. S. Bernarde of the Priestes of his time writeth thus: Non est iam dicere, Vt Populus, sic Sacerdos: quia nec sic Populus, vt Sacerdos: Wee maye not

Augustinus in Prologo De Doctrina Christiana.

Augustinus in eodem Prologo.

Matthae. 16.

Matthae. 11.

Luke. 24.

Chrysostom. in

Epist. ad Coloss.

Homi. 9.

The people commaunded by

God, to Reade

the Scriptures.

Chrysostom. in

Genesim. ho. 28.

Hieronym. in

Epist. ad Coloss.

cap. 3.

Hosius lib. 2.

contra Brentan.

In the 6. diuision.

Iohan. 7.

Ephes. 2.

Bernardus in

Conuers. Pauli.

NOW



nowe saye, As is the People, so is the Priest. For the people is not so wicked, as is the Priest. Therefore by M. Hardinges iudgemente Priestes ought no lesse to be bannished from Goddes Schoole, then the rest of the people.

M. Hardinge. The. 12. Division.

And where as learned men of our time be diuided into contrary sectes, and write bitterly one against another, eche one impugning to other mistakinge of the Scriptures; if amongst them, who would seeme to be the leaders of the people, be controuersies, and debates about the vnderstandinge of the Scriptures: howe maye the common people be thought to be in safe case out of al daunger of errors, if by readinge the Bible in their owne tongue, they take the matter in hande?

If any man thinke, I slander them, for that I saie they be diuided into contrary sectes, let him vnderstande, their owne Countreymen, I meane them of Germanie, and special letters foorth of this newe doctrine, reporte it in their bookes, and complaine lamentably of it. Namely Nicolaus Amstdorffius in his booke intituled, Publica Confessio purae doctrinae Euangelij, &c. Also Nicolaus Gallus, in his booke of Theses and Hypotyposes: who acknowledgeth the strifes, and debates, that be amongst them, to be, not of lighte matters, but of high Articles of Christian doctrine. For euen so be his wordes in Latine: Non sunt leues inter nos concerrationes de rebus leuibus, sed de sublimibus doctrinae Christianae Articulis, de lege & Euangelio, &c. The same man in the last leafe of his foresaide booke, with greate vehemencie reporteth, Haereticos permultas esse praemanibus, plerasque etiamnum haerere in calamo, That very many Heresies be already in hande, and many as yet sticke in the penne, as though he meane, they were ready to be set foorth.

Of late there haue bene put foorth in printe twoo greate bookes, one by the princes of Saxonie, the other by the Erls of Mansfeld, chiefe maintainers of the Lutheranes: in whiche be recited eleuen sectes, and the same as detestable Heresies condemned: they are contained in this catologe or roll: Anabaptista, Seruetiani, Stancariani, Antinomi, Iesuitae, Osiandriani, Melanchthonici, Maiorista, Adiaphorista, Suencfeldiani, Sacramentarii. Albeit the Iesuites haue wronge to be numbred amongst them. This muche is confessed of the sectes, and controuersies of our newe Gospellers by their owne Princes, that stande in defence of the confession of Augspurge, and by twoo of the Lutherane superintendentes.

### A Vile Renegade

No man hath so exactly declared to the world, the number, and diuर्सitie of the sectes of our Fredericus time, whiche hath spronge out of Martin Luther, as Fredericus Staphylus a man of excellent learning, one of the Emperours Counsaile that nowe is, who might wel haue knowledge herein, for as muche as he was a diligent student ten yeres at Wittenberg amongst the chiefe doctours of them, and for that time was of their opinion, and after ward by consideration of their manifolde disagreeinges and contentions within them selues induced to discredit them, and through the Grace of God reduced to a whole minde, and to the Catholike Faith, and nowe remaineth a perfect member of the Churche. This learned man in his Apologie sheweth, that out of Luther haue spronge three diuers Heresies or sectes: The (208) Anabaptistes, the Sacramentaries, and the Confessionistes, who made Protestation of their Faith in open Diete before the Emperour Charles, the Princes, and states of Germanie at Augspurge, Anno Domini. 1530. and for Protestation of the same there, are called Protestantes. Nowe he prooueth farther by testimonie of their owne writings, that the Anabaptistes be diuided into sixe sectes: (209) the Sacramentaries into eight sectes: (209) the Confessionistes, and they whiche properly are called Protestantes, into twentie sectes, euery one hauinge his proper and particular name to be called and known by. This lamentable diuision of learned men into so many sectes in the Countries where the Gospel (as they call it) hath these forty yeres, and is yet moste busely handled, maye be a warninge to the gouernours of Christendome, that they take good aduise, howe they suffer the rude, and rashe people to haue the Scriptures common in their owne tongue.

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Here M. Hardinge, by the healse of one Staphylus, a shameles Renegade, hath made a longe discourse of such differences in Doctrine, as he imagineth to be amongst

The. 208. Vnto truth. For the Anabaptistes sprang not of Luther: but were reprobred, and condemned by Luther.

The. 209. Vnto truth, inflamed with slander.

The Gospelers diuided into contrary sectes.

Staphylus.

Protestantes diuided into twentie sectes.



amonge them, that p[ro]fesse the Gospel. And in dede, as the imperfection, & wante, that is in man, is naturally inclined vnto some diuision, and that oftentimes in sutch cases, wherein ought to be greatest vnitie: Euen so the Heretiques, and the enemies of the trueth, haue euer moze vsed to take holde thereof, the moze to discredit, and to dep[re]ss the whole. At the first p[re]achinge of the Gospel by y<sup>e</sup> Apostles of Chryste, and other holy f[ath]ers, there grewe by immediatly with the same, sundrie sortes of Sectes, to the number of foure scoare, and tenne, as they are reckened in particular by S. Augustine, al flowinge out of one Sp[ri]nge, al p[ro]fessinge one Gospel, and al knowen by the name of Chryste.

Pea sometimes the very lightes of the worlde, and the pillars of the Church, seemed to be diuided by some dissension amongst them selues: S. Peter, from S. Paule: S. Paule, from Barnabas: S. Cyprian, from Cornelius: S. Augustine, from S. Hierome: S. Chrysostome, from Epiphanius: the East parte of the worlde, from the West: Doctours, from Doctours: Fathers, from Fathers: Church, from Church: and Saintes, from Saintes. And hereof the Heretiques in olde time, and other sworne enemies of God toke occasion, as M. Hardinge nowe doth, to deface the whole p[ro]fession of the Gospel, callinge it a puddel, and a sinke of dissension. For these causes the Heathens laughed at the Christians, and pointed at them in the market places with their fingers. So the Renegate Julianus the Emperoure, the better to cloke his owne infidelitie, saide, that Peter, and Paule coulde not agree: Luke and Pathewe dissented in Christes Genealogie: and that therefore the whole Gospel of Chryste was nothinge els but erroure.

Oftentimes, of malice against God, they fained dissension to be, where as none was. So Marcion the Renegate diuided a greate Booke of Contrarieties bytwene the Jewe Testamente, and the Olde. The false Apostles saide, that S. Paule dissented from al the rest of his B[re]thren: and oftentimes from him selfe. Euen so, and with like trueth M. Hardinge seemeth nowe to charge the Gospel of Chryste with like dissension, solowinge therein both the Exemple, and Doctrine of Staphylus the Renegate, that hath wilfully forsaken Chryste, and is returned againe to his olde domicile. And beinge hable so sharply to behold, howe some one man hath in some case dissented from an other, yet is he not hable to see, howe mutche he him selfe hath dissented from him selfe.

But hauinge this eloquence, and skil so largely to amplifie these smal quarelles of so litle weight, what woulde he haue benne hable to do, yf he had benne in the primitiue Church, and had sene al those hoate, and troublesome dissensions, that then were hable to shake the worlde? What cloudes, and colours might he then haue cast, to scoyne at Chryste, and to bringe his Gospel out of credite?

Doubtles, as he saith nowe, al these diuersities springe onely from Doctour Luther, so woulde he then haue saide, Al these former diuersities, and sundrie sortmes of Heresies sprange onely from Chryste. And hereof he woulde haue concluded, as he doth now, that the Rude, and Rashe people shoulde in no wise be suffered to reade the Scriptures.

Howe be it touchinge these. 34. seuerall Sectes, that Staphylus by his inquisition, and conninge hath founde out in Germanie, it must needs be confessed, they are marvellous poore, and very simple Sectes. For in that whole Countrey, where they are supposed to dwelle, they haue neither name, to be knowen by, two, or thre onely excepted: no Church, to teache in: no house, to dwelle in. But Staphylus maie haue leaue to speake vntueth, for that he hath not yet learned to speake otherwise.

Hereof M. Hardinge maie conclude thus: The Learned sometimes mistake the Scriptures, and are deceived: Ergo, the Learned ought to be bannished from readinge

Augustin. ad  
Quodamlibet n.

Galat. 2.

Act. 15.

Socrates. li. 1.

cap. 6.

Socrat. li. 3. c. 23.

Tertull. contra

Marcionem, li. 1.

& deinceps.

2. Petri. 2.



dinge the Scriptures. For al these fantastical imaginations of Opinions, and Sectes, pertaine onely to the Learned sorte, and nothinge to the Lay People.

Exod. 23.

And, that the Learned, either through ignorance, or through affection, may be misleadde, no lesse then others, it may easily appeare bothe by al these former examples, and also by these wordes of God in the Booke of Exodus: Nec in iudicio plurimorum acquiesces sententia: In iudgement thou shalt not hearken to the minde of the moe. Whiche wordes Lyza expoundeth thus: Plurimorum, id est doctorum: Of the moe, that is to say, of the learned sorte.

Actonum. 17.

Chrysostom. in  
Opere imperfecto.  
Esa. homi. 49.

Certainely the Learned Fathers haue euermore thought, that in such perillous times of diffension in iudgement, it is most behouefull for the people, to haue recourse vnto the Scriptures. When Paule, and Silas preached at Berthea, the people there dayly searched, and considered the Scriptures, to knowe, whether that they preached, were true, or no. Chrysostome expoundinge these wordes, When ye shal see the Abomination of desolation standinge in the Holy place, witteth thus: Ideo mandat, vt Christiani volentes firmitatem accipere Fidei vera, ad nullam rem fugiant, nisi ad Scripturas: Alioqui, si ad alia respexerint, scandalizabuntur, & peribunt, non intelligentes, quia sit vera Ecclesia: & per hoc incident in Abominationem desolationis, quia stat in Sanctis Ecclesie locis: Therefore he commandeth, that Christian men, that wil be assured of the true Faith, resorte vnto nothinge els, but onely vnto the Scriptures. For els, if they haue regarde to any other thinge, they shal be offended, and shal perishe, not knowinge, which is the true Church: and by meane thereof they shal fall into the Abomination of desolation, that standeth in the Holy places of the Church. In like sorte witteth Origen vpon the same place: Anima imperita verbi lustrata, quia facile seducuntur, non possunt inflexibiliter

Origen. in  
Matthe. cap. 24.

Hieronym. in  
Prophetam Na-  
hum. cap. 3.

permanere in conspectu Abominationis desolationis stantis in loco sancto: The foules, that be vnskillful of the woordes of Justice, because they are easily deceiued, cannot stande without erreure in the sight of the Abomination of desolation standinge in the Holy place. Hierome saith: In aduentu Messie, populus, qui sub Magistris fuerat consopitus, ibi ad montes Scripturarum: ibique inuenient montes Mesen, montes Prophetas, Montes Noui Testamenti. Et in talium montium lectione versatus, si non inuenient, qui doceat, tamen illius studium comprobabitur, quod confugerint ad Montes: At the comminge of Christe, the people, that was laide a sleape vnder their teachers, shal goe to the Mountaines of the Scriptures: There shal they finde these Mountaines, Moses, the Prophetes, and the New Testament. And beinge occupied in the readinge of these Mountaines, notwithstandinge they finde noman to teache them, yet shal their good wil be wel allowed, for that they haue fledde vnto the Mountaines. So S. Basile: Diuina Scriptura faciunt ad certitudinem bonorum, & ad confusionem malorum: The Holy Scriptures are habile both to confirme the godly, and also to confounde the vngodly. So Chrysostome: Nec ipsis omnino Ecclesiis credendum est, nisi ea dicant, vel faciant, quae conuenientia sint Scripturis: We maie in no wise beleue the Churches them selues, onles they say, and doo such things, as be agreeable to the Scriptures.

Basilus Mora-  
lium. 26. ca. 1.  
Chrysostom. in  
Matth. homi. 49.

M. Hardinge. The. 13. Diuision.

The perill of it is knowen by sundry examples bothe of times past, and also of this present age. For out of this roote hath spronge the secte of the Valdenses, other wise called Pauperes de Lugduno. For Valdo a Marchant of Lions their firste Authour, of whom they were named Valdenses, beinge an vnlearned Lay man, procured certaine Bookes of the Scripture to be translated into his owne language, whiche when he used to Reade, and vnderstode not, he fet into many errors. Of the same wellspringe issued the filthy puddles of the sectes called Adamite, or Picardi, Bogardi, and Turlupini: and of late yeeres beside the same secte of Adamites newly reuiued, also the Anabaptistes, and Suenckfeldians. VVherefore that Edicte, or Proclamation of the worthy Princes Ferdinando and Elizabeth Kinge and Queene of spaine, is of many muche commended, by whiche they gaue streight commandement, that vnder greate penalties noman shoulde translate the Bible into the vulgare

spanishe



spanishe tongue, and that noman should be founde to haue the same translated in any wise. These and the like be the reasons and considerations, whiche haue moued many men to thinke, the setting forth of the whole Bible, and of euery parte of the Scripture in the vulgare tongue, for al sortes of persons to reade, without exception or limitation, to be a thinge not necessary to saluation, nor otherwise conuenient nor profitable, but contrarywise dangerous and hurtful.

The B. of Sarisburie.

The Story of Waldo is here brought in vpon the reporte, and credite of Feter Alphonsus. Touching whiche Waldo, whether he were learned, or vnlearned, it forceth not greatly. Wigen saith, Vide quam prope periculis sum hi, qui negligunt exerceri in Diuinis Literis: ex quibus solis huiusmodi examinationis agnoscenda discretio est: Marke, how neare vnto danger they be, that refuse to exercise them selues in the Scriptures. For thereby only the iudgement of this trial must be known. If he were learned, then is this no true reporte: if he were vnlearned, then was Gods worke so much & greater: who, as S. Paule saith, oftentimes choseth the weake thinges of the worlde, to condemne y<sup>e</sup> stronge: and the foolish thinges of the worlde, to reprove the wise.

The greatest Heresies, that he mainteined, rode in reprobuing the Idolatrous worshipping of Images: of Extreme Vnction: of Crozismes, & Coniurations: of Care Confessions: of vnseemely Singing in y<sup>e</sup> Church: of fained Miracles: of the idle, and sclauderous lines of Priestes, & Bishops: of y<sup>e</sup> liues, and manners of the Church of Rome: of the outrage, & Tyrannie of y<sup>e</sup> Pope: of Penkes, freers, Pardons, Pilgrimages, & Purgatorie. And, notwithstanding y<sup>e</sup> reprobuing heretofore then iudged Heresie, yet sitheince y<sup>e</sup> time infinite numbers of godly men haue receiued it, as Gods vndoubted Trueth, & P. Harding in parte hath yelded vnto y<sup>e</sup> same.

He added farther, Out of this wellspringe of Waldo issued forth the Anabaptistes, and the swenkefeldians. I maruel, P. Harding can, either speake so vnadvisedly, or so sone forgeate, what he hath spoken. For immediatly befoze he wrote thus: Out of Luther haue spronge three diuers Heresies, The Anabaptistes, the Sacramentaries, and the Confessionistes.

If the Anabaptistes sprange out of Waldo, and were so longe befoze Luther, how coulde they then afterwarde springe out of Luther? If they sprang first out of Luther, how were they then befoze Luther? By this reporte, the Father is yonger, then the Childe: and y<sup>e</sup> Childe was bozne, befoze the Father. These be mere Monsters in speache, & Contradictions in nature. If the one of these reportes be true, y<sup>e</sup> other of necessitie must nedes be false. But P. Harding taketh it for no greate inconvenience, what so euer may healte, to deface the Trueth.

The Proclamation of Ferdinandus, and Elizabeth the Kinges of Spaine, for not Translatinge the Bible into the Spanishe tongue, as it is of very smal Authority, being made within these threescore, & tenns yeeres, that is to say, welneare fiftene hundred yeeres after Chryste: so it is likely, it was first diuised, not against the Christian people of that Countrey, but onely against y<sup>e</sup> Renegate Jewes there: who by dissimulation, and feare of the law beinge become Christians, afterwarde returned againe to their Olde Errors, and bothe by their example, and also by misunderstanding of certayne places of the Scriptures, hardened, and confirmed others in the same. Against whom also was diuised the Spanishe Inquisition, and that by the same Princes, and at the same time. So Iulianus the Renegate Emperour thought it good policie, to suffer no Christian mannes Childe to be sette to schoole. So the wicked princes Antiochus, and Artiminius for like policie, burnt the Bookes of God, to the intent the people should not reade them.

But the godly, and first Christianed Emperour Constantinus caused the Bible to be written out, and to be sent abroade into al Kingdomes, Countries, and Cities of his Dominion. Kinge Adelstane, the Kinge of Englande, caused the Bible

Alphonsus de  
Heresib. lib. 1.  
cap. 13.  
Ad Roman. li. 20  
Cap. 16.

1 Cor. 1

Alphonsus de  
Heresib.  
Bartholomeus  
Abramus Cre-  
ten in Concil.  
Ferrariens.

Furius Bononi-  
de Transfere-  
dis scripturis.  
Socrumen. lib. 5.  
cap. 18.  
1 Machabeorum.

ca. L



Alphonſus de  
Hereſib. li. 1. c. 13  
Socrates. li. 4.  
6435

to be Tranſlated into the Engliſhe tongue. S. Hierome Tranſlated the ſame into the Italian Tongue: Alphilaſ likewise into the Gothian tongue. Whereunto Socrates addeth alſo theſe wordes: Inſtituit Barbaros, ut diſcerent ſacra eloquia: He gave occaſion to the Barbarous people of that Countrey, to learne the Scriptures.

M. Hardinge. The. 14. Diuiſion.

Yet it is not meane by them, that the people be kepte wholly from the Scripture, ſo as they reade no parte of it at al. As the whole in their opiniõ is too ſtrõg a meare for their weak ſtomakes: ſo much of it they may right hoſomely receiue and brooke, as that which pertaineth to pietie, and neceſſary vnderſtanding of a Chriſtian man. Vwherein they woulde the examples of the Olde Holy Fathers to be followed. S. Auguſtine hath gathered together into one booke, al that maketh for good life out of the Scriptures, which booke he intituled Speculũ: that is to ſay, a Myrrour, or a looking glaſſe, as Poſidonius witneſſeth in his life. S. Baſile hath ſet forth the like argument almoſt in his foureſcore moral rules pertaininge altogether to good manners. S. Cyprian alſo hath done the like in his three bookes Ad Quirinũ. ſuche godly Bookes they thinke to be very profitable for the ſimple people to reade.

The B. of Sarislarie.

Here M. Hardinge alloweth the people, to reade the Scriptures: how be it, not what they liſt, but with reſtrainte, and at delinerie: that is to ſaye, not caſes of queſtion, or pertaininge to knowledge, but onely maters belonginge to manners, and order of life. And ſo he reſerueſ knowledge to him ſelfe, and his Brethren: and leaueth Good Life vnto the people. Touching the Bookes of S. Auguſtine, S. Baſile, and S. Cyprian, it is vntrue, that they were wiſſten namely, and purpoſely for the vnlearned: Or if they were, why are they not Tranſlated: Why are they not deliuered vnto the people, for whose ſakes they were wiſſten?

Moreouer, it is vntrue, that in theſe Bookes is contained onely mater of life, & manners, and nothing pertaininge to Religion. For the firſt wordes in this booke of S. Auguſtine called, Speculum, are theſe, Non facies tibi Sculptile: Thou ſhalt make to thee ſelfe no graven Image: which is now a ſpecial rule of Religion. And the greateſt parte of S. Cyprians Booke, Ad Quirinũ, containeth a ſol diſputation of Chriſtes Incarnation, Paſſion, and Paſſion, and other like caſes of Religion againſt the Jewes. Touching S. Baſile, as he wrote this Booke of Mozalles concerning Manners: ſo he had wiſſten an other Booke before, concerning Faith: and bothe theſe Bookes for y people. He maketh his entrie into his Mozalles, with theſe wordes: Cum de ſana Fide in Præcedentib⁹ ſufficienter ad præſens dictũ eſſe putem⁹, &c: For as much as I thinke, I have intreated ſufficiently in my former bookes concerning Faith &c. Therefore this Aſſertion was vntrue, and ſo no firme grounde, for M. Hardinge to ſtande vpon. Neither did any of the Olde Fathers ever withdraue y people from the vniuerſal, and free reading of Gods Wordes, and reſtaine them onely to ſuch ſhort Collections. S. Baſile ſaith, The Scriptures are like vnto a Shoppe full of Medicines for the Soule, where as every man may freely take, not onely one kinde of ſalue, but alſo a ſpecial, and a peculiar remedie for every ſore. And Irenæus ſaith: De omni ligno Paradifi manducate: id eſt, ab omni Scriptura Diuina manducate: Eate ye of al the fruite of Paradife: that is to ſay, Eate ye (not onely of maters concerning manners, but alſo) of every parte of the holy Scriptures. How be it, by M. Hardings iudgement, y people may learne the .x. Commandementes, but may not meddle with their Crede.

M. Hardinge. The. 15. Diuiſion.

But how much, and what parte of the Scripture the common people may reade for their confort and neceſſary inſtruction, and by whom the ſame may be Tranſlated, is belongeth to the iudgement of the Church: Vvliche church, hath already condemned al the vulgare Tranſlations of the Bible of late yeres, (20) for that they be founde in ſundry places erroneous, and partial in fauour of the Hereſies, which the Tranſlatours mainteine. And it hath not onely in our time condemned theſe late Tranſlations,

Baſilius in Pſal-  
mum primum.  
Irenæus. li. 5.

The. 20. vn-  
truth, raiſed  
onely of deſpit,  
and ſclaunder.



lations, but also hitherto neuer allowed those fewe of olde time. I meane S. Hieromes translation into the Dalmaticall tongue, if euer any such was by him made, as to some it seemeth a thinge not sufficiently procured: And that which before S. Hierome Vlpilas an Arian Bishop made, and commended to the Nation of the Gothes: who first inuented letters for them, and proponed the Scriptures to them translated into their owne tongue, and the better to bringe his ambassade to the Emperour Valens to good effecte, was perswaded by the Heretikes of Constantinople, and of the Courte there, to forsake the Catholike Faith, and to Communicate with the Arians, makinge promise also to tra-uaile in bringinge the people of his Countrey to the same secte, which at length he performed most wickedly.

The B. of Sarisburie.

¶ **H**ardinge alloweth the people, to reade certaine parcels of the Scriptures for their comforte: but yet he alloweth them no Translation: that is to say, he alloweth them to cate the kernel, but in no wise to breake the shale. By these it appeareth, that of sufferance, and special fauour, the simple ignorant people maye Reade the Worde of God in Latine, Graeke, or Hebreu: but none otherwise.

The Church (saith **H**. Hardinge) for the space welneare of sixtē hundred yeres, neuer yet allowed any manner Translation in the Vulgare tongue. Yet notwithstanding, it is certaine, that the Church not onely in the Primitive time, vnder the Apostles, and holy Fathers, but also longe sithence hath bothe suffered, and also vsed the Vulgare Translations in sundrie tongues. Whereof we may wel presume, that the Church then allowed them.

And that the Scriptures were not onely in these three tongues, Graeke, Hebreu, and Latine, it appeareth by S. Hierome, y<sup>e</sup> saith, The Psalmes were Translated, and songe in the Syrian Tongue: by S. Basile, that affirmeth the same, of the Palestine, Thebane, Phenike, Arabike, and Libyke tongues: By Sulpitius in the life of S. Martine, that seemeth to say, The Lessons, and Chapters were Translated, and reade openly in the Churches of Fraunce in the Frenche Tongue: And by Isidorus, that enoucheth the like of al Christian tongues.

¶ **H**. Hardinge misliketh the Translation of Vlpilas into the Gotthia tongue, for that the Authour was an Arian. Notwithstanding it appeareth not, that euer the Church misliked it. But, by this rule, he may as wel condemne al the Graeke Translations, what so euer, of Symmachus, of Aquila, of Theodotion, and of the Septuagintes, and the whole Crapulus of Origen. For there is not one of al these, but may be chalenged in like sorte.

Touchinge S. Hieromes Translation of the Bible into the Sclauon tongue, **H**. Hardinge seemeth to stande in doubt. How be it, Volus his companion saith: In Dalmaticam Linguam Sacros Libros Hieronymum vertisse, constar. It is certaine, and out of doubt, that S. Hierome Translated the Bible into the Sclauon tongue. The like whereof is reported by Alphonsus. Neither can **H**. Hardinge shew vs any errour, or ouersight in that whole Translation of S. Hierome: And therefore he seemeth to condemne that goodly Father, and yet knoweth no cause why.

Al late Translations (saith he) haue beene made in fauour of Heresies, and therefore they may worthily be mistrusted. But wil these men neuer leane these childlike colours, & deale plainely: If there be errours, and such errours in these Late Translations, why do they not discie them: If there be none, why do they thus condemne them: But the greatest Heresie, that can be holden, and that toucheth them nearest, is the reuelling of the vsurped Authoritie, and Tyrannie of the Church of Rome. For so it is determined by Pope Nicolas: Qui Romana Ecclesie Priuilegium auferre conatur, hic procul dubio in Haresim labitur, & est dicendus Hæreticus: Who so euer attempteth to abridge the Authoritie of the Church of Rome, falleth doubtlesse into an Heresie, and ought to be called an Heretique.

Hieronym. in Epistaphio Paule.  
Basilus in epist. ad Neocæsariē.  
Sulpitius in Vita Martini li. 1.  
Isidorus de Ecclesiasticis officiis. Ca. 10.

Hofius de sacra Vernaculē legendo.  
Alphonsus de Hæresibus lib. 1. ca. 13.

Dist. 2. Omnes.



## M. Hardinge. The. 16. Division.

The. 11. Vn-  
truth. For sun-  
drie partes of  
the Bible were  
translated into  
the Englishe  
tongue, by king  
Alured, by Ced-  
man, and by Be-  
da, as shal ap-  
peare.

The. 11. Vn-  
truth, ioyned  
with a slander.  
If there were  
such faultes, M.  
Harding would  
open them in  
particular.

As for the Church of this land of Britaine, the Faith hath continued in it thirteene hundred  
yeeres vntil now of late, (21) without hauinge the Bible translated into the Vulgare tongue, to be  
vsed of al in common. Our Lorde graunte, we yeelde no worse fautes to God now, hauinge the  
Scriptures in our owne tongue, and talkinge so muche of the Gospel, then our auncesters haue done  
before vs. This Ilande saith Beda (speakinge of the estate the Church was in at his daies) at this Hist. Eccle.  
present, accordinge to the number of Bookes that Goddes Lawe was written in, doothe searche and li. 1.  
confesse one, and the selfe same knowledge of the highe truethe, and of the true highth, with the  
tongues of fise Nations, of the Englishe, the Britons, the Scottes, the Pighes, and the Latines.  
Quæ meditatione Scripturarum ceteris omnibus est facta communis. Vvhiche tongue of  
the Latines (saith he) is for the studie, and meditation of the Scriptures made common to al the other.  
Verchly as the Latine tongue was then common to al the Nations of this lande, beinge of distincte  
languages, for the studie of the Scriptures, as Beda reporteth: so the same onely hath alwaies vntil  
our time, bene common to al the Countreys and Nations of the Occidental or Vvest Church, for the  
same purpose, and thereof it hath bene called the Latine Church.

Vvhetherfore to conclude, they that shewe them selues so earnest, and zelous for the translation  
of the Scriptures into al vulgare, and barbarous tongues, it behoueth them, after the opinion of wise  
men, to see, first, that no faultes be founde in their Translations; (22) as hitherto many haue bene  
founde. And a smal fault committed in the handling of Gods woordes, is to be taken for a great crime.  
Nexste, that for as much as such translations pertaine to al Christen people, they be referred to the iud-  
gement of the whole Church of euery language, and commended to the Laitye by the wisdom and  
auctoritie of the Clergie, hauinge charge of their soules. Furthermore that there be some choise, exce-  
ption, and limitation of time, place, and persons, and also of partes of the Scriptures, after the discrete  
ordinances of the Iewes. Amongest whome it was not lawfull, that any shoulde reade certaine partes  
of the Bible, before he had fulfilled the time of the Priestly Ministerie, whiche was the age of thirtie  
yeeres, as S. Hierome witnesseth. Lastly, that the settinge forth of the Scriptures in the common lan- Prefation  
guage be not commended to the people as a thinge vnto necessary to saluation, least thereby they con- in Eccle.  
demne so many Churches, that hitherto haue lackt the same, and so many learned and Godly Fathers, lem.  
that haue not procured it for their flocke: Finally, al that haue gone before vs, to whome in al vertue,  
innocencie, and holinesse of life, we are not to be compared. As for me, in as muche as this matier is  
not yet determined by the Church, whether the common people ought to haue the Scriptures in their  
owne tongue to reade, and to heare, or no, I define nothinge. As I esteeme greatly al Godly, and hol-  
some knowledge, and wiske the people had more of it then they haue, with charitie and meekenesse:  
so I woulde, that these hoate talkers of Goddes woordes had lesse of that knowledge, whiche maketh  
a man to swell, and to be proude in his owne conceite: and that they woulde deeply weigh with  
them selues, whether they be not contained within the listes of the sayinge of S. Paule to the Corinthi-  
ans, If any man thinke, that he knoweth any thinge, he knoweth nothinge yet, as he ought to knowe. 1. Corin. 1.  
God graunte al our knowledge be so ioyned with meekenesse, humilitie, and charitie, as that be not  
iustly saide of vs, which S. Augustine in the like case saide very dreadfully to his deere frende Alypius.  
Surgunt indocti, & Cælum rapiunt: & nos cum doctrinis nostris sine Corde, ecce vbi vo- Confess. li.  
luramur in Carne, & Sanguine? The vnlearned and simple arise vp, and cathe Heauen a waye, 8. Cap. 2.  
from vs: and we with al our greate learninge voyde of harte, lo where are we wallowinge in  
Fleashe, and Bloude?

The B. of Sarisburie.

M. Harding seemeth secretly to graunt that thing, whiche without blushing no  
man can denie; that is, that the Scriptures longe sithence, and in olde times haue  
bene Translated into the natural speache of this countrie. But he addeth withal  
a poore exception, that, notwithstandinge the Translation were in Englishe, yet  
it serued not for Englishe people. And yet, for what people els it shoulde serue, if  
were not easie to conieature. Doubtlesse, if they had meante, as these men do, to  
barre

The Bible in  
Englishe: and  
yet not for En-  
glishe people.



barre the Englishe people from Goddes Word, they woulde haue heaped it still, as it was before, in Latine, Greeke, or Hebrew, and woulde not haue suffered any such Translation.

But Beda him selfe, that wrote the storie of this Iland, in these very wordes, that M. Harding hath here alleged, seemeth to witnesse, that the Scriptures were then Translated into sundrie tongues, and that for the better understandinge of the people. For thus he writeth: *Hæc Insula quinque Genium linguis scribitur vnam, eandemq; Scientiam Veritatis: This Ilande searcheth out the knowledge of one Truth, with the tongues of five Nations: It is not likely, he woulde haue written thus of five seuerall Tongues, if the Scriptures had bene written then onely in one tongue. In like manner, and to like purpose he writeth thus: Quicunque genium linguis vnam, eandemq; veritatis Scientiam Scribuntur: VVho so euer they be, that searche the knowledge of one Truth (not onely in the Latine tongue, as M. Harding saith, but) genium linguis: that is, in the Natural, and Vulgare Tongues of this countrey. Doubtlesse, it were very muche to say, that the mere Englishe man, or Scotte, or Pite, or Britton, y under stood no Latine, was hable neuerthelesse to Reade, and search the Scriptures in the Latine Tongue.*

But to leaue conjectures, Beda saith expressly, and in moste plaine wordes, that one Cedman an Englishe Poete, Translated the Creation of the worlde, and the whole storie of the Genesis, & the Exodus, and sundrie other stories of the Bible into Englishe Rime. Likewise, as it is saide before, kinge Adelstane aboute niene hundred yeres past, caused the whole Bible to be Translated into Englishe. And Sir John Trevisa saith, that Beda him selfe turned S. Johns Gospel into Englishe. And againe he saith, y kinge Aluredus caused y Psalter to be turned into Englishe. And until this day there be diuers such Translatione yet remaininge to be seene, whiche, for many causes, beare good prouise of greate Antiquitie. Therefore, that this Iland hath continued thirtene hundred yeres without hauinge y Scriptures in Englishe, it can beare no manner appearance, or shew of Truth.

But beinge admitted, and granted for true, y prescription of wante maye make good prouise, then maye we saie, This Ilande stode, and continued foure thousande whole yeres, not onely without the Englishe Bible, but also without any knowledge of Christe, or God. Likewise we maye truly saie, The Gospel, and the Trueth of God stode, and continued in this Ilande for the space of many hundred yeres, without either the Supremacie of Rome, or Transubstantiation, or Private Masses, or any other like fantasies.

True it is, our Fathers of late yeres haue bene leade in ignorance, & haue bene violently forced from the Scriptures. But the examples, and wantes of our Fathers, are not alwaies sufficient Rules of Faith. The Heretique Eutyches saide: *Sic a progenitoribus meis accipiens credidi: In hac Fide genitus sum, & consecratus Deo: & in ea opto mori: This Faith haue I receiued from mine Ancesters: In this Faith I was borne, and Baptized: and in the same I desire to die. And yet the same Faith was an Errour, and no Faith. So saide the Arian Heretique Aurentius: Quemadmodum ab infantia edoctus sum, ita credidi, & credo: As I haue bene taught from my Child-hood, so I haue beleened, and so I beleene still. So likewise the Idolatrous Jewes saide vnto the Prophet Hieremie: *Sic fecimus nos, & patres nostri: Reges nostri, & Principes nostri: Et seruauimus panibus, & bene nobis erat: Thus haue wee doone, and our Fathers before vs: and our Kinges, and our Princes. And we had floare, and plentie of all things, and a merry worlde, and did ful well. But God saith vnto them: In statuis patrum vestrorum nolite ambulare &c. Ego Dominus Deus vester: VValse not in the statutes of your Fathers: I am the Lorde your God.**

Now be it, wee sitte not in Iudgement to condemne our Fathers: God onely is their

Beda in Histor.  
Anglorum. li. 1.  
ca. 1.

Beda in Histor.  
Anglorum. li. 5.  
cap. 22.  
Adelstane.  
Iohan. Trevisa.  
li. 5. ca. 24.  
Iohan. Trevisa.  
li. 6. ca. 1.

Concil. Chalcedonen. Actio 1.

Hilarius in epist. Auxentij.

Hieremi. 44.

Ezechiel. 20.



2 Timoth. 2.

Exod. 3.

Daniel. 6.

Daniel. 3.

Exod. 14.

is their Judge. **S. Paule** saith: Solidum Dei fundamentum stat, habens hoc signaculum, Nouit Dominus, qui sint sui: This foundation standeth sounde, hauinge this seale, The Lorde knoweth, who be his owne. God was hable to p̄serue the Bushe in the midst of the Flame: and Daniel in the Cane in the midst of the Lions: and the three Childen in the midst of the Fornace of Flaminge Fier: and his people of Israel in the midst of the Red Sea: Euen so was he hable to p̄serue his owne in the midst of that deadly time of darkenesse. **S. Cyprian** saith: Ignosci potuit simpliciter erranti. Post inspirationem vero, & Reuelationem factam, qui in eo, quod errauerat, perseverat, sine venia ignorantie peccat. Præsumptione enim arque obstinatione superatur: He that erret of simplicitie (as our Fathers did) may be pardoned: But after that God hath once inspired the harte, and reueled his truth, who so continueth still in his error, offendeth without pardon of ignorance. For he is ouercome by presumption, and wilfulnesse.

Upon these wordes of **Weda M. Hardinge** Concludeth thus: The Latine tongue for the studie of the Scriptures, was common to al the Nations of this Realme: Ergo, The Scriptures were not translated into Englishe. A very Chiloe may sone see the simplicitie, and the weakenesse of this reason. For euen now, notwithstandinge the whole Bible be Translated into the Englishe tongue, stant in every Church, and common to al the people, yet the Latine tongue is neuerthelesse Common to al the Nations of this Lande, for the readinge of Olde Commentaries, and the Ancient Doctors, and so for the meditation, and studie of the Scriptures.

Now let vs weigh **M. Hardinges** Considerations in this behalfe. First if there had any faultes escaped in the Englishe Translation, as he vntrely saith, there haue many, he woulde not thus haue past them vnccontrolled. He lacketh neither eloquence, nor god wil, to speake: but onely god matter to speake of.

Secondly, the Scriptures Translated into Englishe, haue bene deliuered vnto the people by such Bishoppes, and other spiritual guides, as in dede haue had a care for their soules, and haue genen their liues, and Blasse, for their sheepe. But the Bishops of **M. Hardinges** side, can onely espie faultes in Translations: but they can amende none. They haue burnt a greate number of Bibles: but they haue hitherto Translated none. **Christs** Wordes are rightly verified of them, Neither doo yee enter your selues, nor wil you suffer others, that woulde entre. For the highest Principle of their Religion is this, Ignorance is the mother of True Religion.

To limite, and to direct the people, what they may read, and what they ought to leaue, was sometime the Superstitious discretion of the Rabines. Herein we may say, as **S. Hilarie** saith: Archangeli nesciunt: Angeli non audierunt: Prophetæ non sensit: Filius ipse non edidit: The Archangels know it not: the Angels haue not heard it: the Prophete hath not fealt it: the Sonne of God him selfe hath reueled to vs no such thing. Certainly, now, the Veile being drawn aside, and our faces being open, to behold the Gloze of God, **S. Paule** saith: Omnis Scriptura diuinitus inspirata uilis est &c. Not onely one parte of the Scriptures, but, Al, and every parte thereof is profitable &c. And againe: Quæcunque Scripta sunt, ad Nostram Doctrinam Scripta sunt: All things, that are written, are written for our instruction. And therefore **Irenæus** saith, as it is before alleged: Ex omni Scriptura Diuina manducare: Eate you of every parte of the holy Scripture.

Humilitie, and good life, whereof **M. Hardinge** woulde seeme to make some great accompte, is soner learned of knowledge, then of Ignorance. **Chrysostome** saith: Magna aduersus peccatum munitio est Scripturarum Lectio: Magnum Præceptum, & profundum barathrum Scripturarum Ignoratio: nihil scire de Diuinis Legibus, magna salutis perditio. Ea res & hereses peperit, & vitam corruptam inuexit: hoc sursum, deorsum miscuit omnia: The readinge of the Scriptures is a great fence against sinne. and the Ignorance of the Scriptures is a dangerous downefall, and a great Dungeon. To know nothing

Origen. in prologo in Cantica Cant.

Nazian. in Apologetico.

Hilari. de Unitate patris & Filij.

2. Corin. 3.

2. Timoth. 3.

Roman. 15.

Irenæus li. 5.

Ca. Omnes.

Chrysostom. De Lazaro Cont. 3

nothinge of Goddes Lawes, is the losse of Salvation. Ignorance hath brought in Heresies, and vicious life: Ignorance hath turned al thinges vpsydowne.

Therefore the Apostles of Christe, and al other godly Fathers haue euermore encouraged the people to reade the Scriptures: and euermore thought the Church of God to be in best case, when y<sup>e</sup> people was best instructed. S. Paule saith: Let the

Woorde of God dwelle abundantly amongst you. Polycarpus saith to the people:

Confido vos bene exercitatos esse in Sacris Literis: My trust is, that ye be wel instructed in the Holy Scriptures. Origen saith vnto his people: Come your diligence, not ouely to heare

Goddes VVoorde in the Church, but also to be exercised in the same in your houses at home, and daye and night be studious in the Lawe of the Lorde. S. Augustine saith: Reade ye

the Holy Scriptures. For to that ende God woulde haue them written, that we might receiue comforte by them. S. Hierome saith, as it is alleged before: Laici, non tantum suffi-

cienter, sed etiam abundanter Verbum Dei habere debent, & se inuicem docere. The Laye

People ought to haue the Woorde of God, not ouely sufficiently, but also abundantly, and to instructe one an other. S. Chrysostome willethe the Father with his Childe, and the

Husbande with his Wife, at home in his house to talke, and reason of the Woorde of God. Theodoretus willethe thus: Palsim videas hanc nostraria dogmata, &c. Ye maye

commonly see, that not ouely the Teachers of the People, and Rulers of the Churches, but also Tailors, Smithes, and Clotheworkers, and other Artificers doo vnderstande the Principles of our Religion: And further, that not ouely learned wemenne, yf there be any sutch,

but also sutch wemenne as liue by their laboure, and Seruantes, and Maideseruantes, but also Husbandmenne, and Ditchers, and Heardmenne, and Graffers canne reason of the Holy Tri-

nitie, and of the Creation of the worlde, and of the Nature of mankinde, a grate deale more skilfully, then either Plato, or Aristotle was euer hable to doo. Therefore Origen saith

vnto his hearers of the Laye People: Me dicente, quod sciuo, vos decernite, & exa-

minate, si quid rectum est, aut minus rectum: VVhile I speake, that I thinke meete, exa-

mine, and iudge you, whether it be wel, or otherwise. Thus in olde times the Vulgare

People, and sutch as S. Hardinge calleth Swine, & Kinde, and Rashe people, and Curious Wolfe Hobbies, were hable not ouely to vnderstande the Scriptures, but

also to iudge of their preachers. And therefore the wicked Renegate Emperoure Iulianus repproued the Christians (euen as S. Hardinge now doth vs) for that

they suffered their Wemen, and Childzen, to reade the Scriptures.

But the Enemies of Goddes Trueth, for feare, and consternace of their weak-

kenes haue euermore vsed violently to take away the Woorde of God, not ouely

from wemen, & Childzen, but also from al the whote people. Chrysostome saith:

Heretici Sacerdotes claudunt ianuas Veritatis, Sciunt enim, si manifestata fuerit Veritas, Ecclesiam suam esse relinquendam, & se de Sacerdotali dignitate ad humilitatem venturos

popularem: Heretique priestes shutte vp the gates of the Trueth. For they knowe, that if the Trueth once appeare, they must needes leaue their Church, and from the dignitie of their

Priesthoode come downe to the state of other people. For Tertullian saith: Scriptura Di-

uina Hereticorum fraudes, & furia facile conuincit, & detegit: The Holy Scripture wil eas-

ily bewraye, and confounde the guiles, and theastes of Heretiques. Christe saith, He that

dooth it, hateth the Light. And therefore they sale, as it is witten in the Prophete

Amos, Tace, & ne recorderis nominis Domini: Holde thy peace, and neuer thinke vpon

the name of the Lorde. But miserable is that Religion, that cannot stande without

blindinge, and suppressing of the Trueth of God.

Coloss. 3.

Polycarpus ad

Philippen.

Origen. in Leuit.

humi. 9.

Augustin. in

Psalm. 33.

Hieronym. in

Epist. ad Coloss.

cap. 3.

Chrysostom. in

Iohan. homi. 1.

Theodoretus De

natura hominis.

lib. 5.

Origen. in Iosue

homi. 21.

Cyrillus contra

Iulian. lib. 6.

lib. 7.

Chrysostom. in

Opere imperfe-

cto. hom. 44.

Tertullian. in

libro de Trini-

tate.

Iohan. 3.

Amos. 6.



# THE XVI. ARTICLE, OF CONSECRATION VNDER SILENCE

The B. of Sarisburie.

**Or that it was then lawful for the Priest, to pronounce the wordes of Consecration Closely, and in Silence vnto him selfe.**

M. Hardinge. The. 1. Diuision.

The mater of this Article is neither one of the highest Mysteries, nor one of the Greatest Keies of our Religion, howe so euer M. Iuel pleaseth him selfe with that reppite, thinkinge thereby to impair the estimation of the Catholique Church. The diuersitie of obseruation in this behalfe sheweth the indifferencie of the thinge. For elles if one manner of pronouncing the wordes of Consecration had bene thought a necessary pointe of Religion, it had bene euerywhere vniforme, and inuariale. That the Breade, and VVine be Consecrated by the wordes of our Lorde pronounced by the priest, as in the personne of Christe, by vertue of the whiche, through the grace of the Holy Ghoste, the Breade, and VVine are changed into our Lorde's Bodie, and Bloude: (23) this thinge hath in al times, and in al places, and with consente of al inuarialely bene donne, and so beleueed. But the manner of pronouncing the wordes, concerninge Silence, or open vererance, accordinge to diuersitie of places, hath bene diuerse.

The. 23. Vn-  
trueth, Often  
sounded, and  
neuer proued.

The B. of Sarisburie.

This, saith the *Sp. Hardinge*, is but a smal Keye of our Religion. Whiche thinge may very wel appeare, both otherwise, and also by the smal weight, and slendernes of his proues. How be it, in cases of Religion, and in the seruice of God, nothinge ought to be iudged smal, specially that may deceiue the people. Verily, how smal so euer they will now haue this keie to seme, as it hath bene heretofore cause of no smal Superstition, so it hath shutte out Goddes people from the sight, and vnderstandinge of our greatest Mysteries.

Thom. in 3. par.  
Summe, que.  
78. ar. 8.  
Concil. Triden.  
Session. 2.

Certaine it is, That the Religion of Christ may wel stande without this kinde of Mystical Silence, as it may also without Transubstantiation, or Private Masse, or any other their like fantasies. But if the mater be so smal, wherefore dothe *Sp. Hardinge* take so greate paines to proue it, and that by so greate vntuethes, and so manifest fables: Wherefore are they not ashamed, to say, that Christe him selfe at his Laste Supper Consecrated in Silence, and Secrete, and that in like order, and forme, as they do now? Or how durste the Bishoppes in this present Council of Trident so solemnely to abanne, and accurse al them, that dare to finde faulte with the same? So smal a mater, as this is now supposed to be, should neuer neede so greate a do.

D. Tostat. De  
Eucharist. li. 1.  
Conc. Lateran.  
Anno. 1215.

But whether these wordes be vttered Secretely, or Alowde, he imagineth, that by the power thereof the substance of the Breade, and Wine is really, and wholly changed into the substance of the Bodie, and Bloude of Christe. The vntueth hereof is manifestly reproued by S. Augustine, S. Chrysostome, Theodoretus, Celsius, and by the general consente of al the Olde Fathers: and is answered more at large in the tenth Article of this Booke. Certainly this error neither was euer confirmed in the Latine Church, before the Council of Laterane in Rome, whiche was aboue twelue hundred yeres after Christe, nor euer receiued in the Greke Church, from the Birthe of Christe vntill this date.

M. Har.



M. Hardinge. The 2. Division.

The Greekes in the East Church haue thought it good, to pronounce the wordes of Consecration Clara voce, as we finde in Chrysostomes Masse, and as Bessarion writeth, Alta voce, that is plainly out a lowde, or with a lowde voice. Sacerdos Alta voce iuxta Orientalis Ecclesie ritum verba illa pronunciat, Hoc est Corpus meum: The Priest, saith Bessarion, after the rite, or manner of the East Church pronounceth with a lowde voice these wordes, This is my Body, Vvhiche manner of lowde pronouncing was thought good, to be vsed in the Greeke Church, as it maye be gathered by that Bessarion writeth (who beinge a Greeke borne, and brought vp in learning amongst the Greekes knewe right wel the order of that Church) to the intent the people might thereby, for the better maintenance of their Fattith, be stirred, and warned to geue token of consente, and of beliefe thereto. VVhen the Priest saith he, pronounceth these wordes with a lowde voice, the people standing by, in viraque parte, that is, firste at the Consecration of the Body, and againe at the Consecration of the Bloude, answereth, Amen: as though they saide thus, Truly so it is, as thou saiest. For, where as Amen, is an Aduerbe of Affirminge in Hebrewe, in Greeke it signifieth so muche, as Truly. And therefore the people answeringe Amen, to those wordes, Verily, saye they, these giftes sette foorth are the Bodie, and Bloud of Christe. So we beleene: So we confesse. This saith Bessarion. It is declared by Clement Lib. 8. Constitutionum Apostolicarum, that the people saide Amen, when the wordes of Consecration had bene pronounced. VVhereby we vnderstande, that order to haue bene taken by the Apostles. The same Custome also may be gathered out of S. Ambrose, who saith thus: Dicit tibi Sacerdos, Corpus Christi: & tu dicis, Amen, hoc est, verum. Quod confitetur lingua, teneat affectus. De Sacram. lib. 4. ca. 5. The Priest saith, The Body of Christe: and thou saiest, Amen, that is to saye, True. Holde with thy harte that, whiche thou confessest with the tongue. He saith like wise hereof, De ijs, qui initiantur Mysterijs, ca. 9. Frustra ab illis responderetur, Amen, &c. Amen: is answered in vaine by them, who dispute against that, whiche is receiued, saith Leo. Sermon. 8. De Ieiunio. 7. Mensis.

Bessarion, a  
yonge Doctour.  
He liued Anno  
Domini. 1439.

The 3. of Sarisburie.

It is clearly witnessed by al these doctours, against M. Hardinge, and the order of the Church of Rome, that the wordes of Consecration were pronounced with a Lowde Voce: and that the People, not onely heard, but also vnderstoode, and answered the same. VVherfore M. Hardinge can finde but smal reliefe in these Authorities. Verily in his Church, whiche he so often calleth Ancient, and onely Catholique, the people neither answereth, nor vnderstandeth, nor heareth the wordes of Consecration. Thus it appeareth, he hath alleged these fine Doctours, in three special pointes, against him selfe.

M. Hardinge addeth hereto: Amen, is as much as, Verum est, It is true. And therefore the People answeringe, Amen, confessed thereby, that they beleened the very Real, and Substantial Changinge of the Breade into the Bodie of Christe. It was needeleffe, and out of season to renewe this mater in this place. But he thought it better skil, to speake from the purpose, then vtterly to holde his peace, and to saie nothinge.

First, as it is saide before, The Latine Church neuer receiued this newe Beleefe, before the Council of Laterane holden in Rome: the Greeke Church neuer until this date. Therefore by M. Hardinges skille the people thus answeringe, saide, Amen, to that thinge, that they beleened not: and so Confirmed the Childe eight hundred peeres, and moze, before it was bozne. In dedde, The people saide, Amen, to that, they heard spoken by the Priest. But the Priest spake nothinge, neither of Real Presence: nor of Transubstantiation: nor of Accidentes without subiecte. Therefore it is not likely, the Peoples answer had relation to any such mater. Otherwise they should seeme to answer that thinge, that was not spoken. The Priest onely vttered these wordes of Christe, This is my Body

Anno Domini  
1215.



Concilij florenti.  
sessione vltim.  
Ambrosius De  
ijs, qui initiati-  
tur. cap. 9.

Iusebius. lib. 7.  
cap. 9.  
ΕΥΧΑΡΙΣΤΙΑΣ  
ΕΠΙΛΕΞΑΝΤΕΣ  
ΤΟΙ, ΚΑΙ ΟΥΕΙ  
ΠΙΘΕΥΕΙΝ  
ΜΕΤΟΥ, ΤΟ Α  
ΜΗΝ.  
Augustin. in  
psalm. 3.  
Leo De leunio.  
7. Mensis. Ser-  
mon 6.

Beda. 1. Corin. 10.

Prosper De pro-  
miss. Dei. parte  
1. cap. 7.

Chrysostom in  
Matthe. hom. 83.

Leo Epistola. 8.  
ad Palesianos.

Bodie: Whereunto the Greekes make answere in this sorte, as it is recorded in the Councell of Florence. Firmiter credimus, Verbis illis Dominicis Sacramentum fieri: Wee beleue stedfastly; that by these woordes of our Lorde there is made a Sacramente.

Like wise S. Ambrose: Post Consecrationem, Corpus Christi significatur: After the Consecration, the Bodie of Christe is Signified. Againe: Ante Consecrationem, aliud dicitur: Post Consecrationem, Sanguis nuncupatur. Et tu dicis, Amen, hoc est, Verum est: Before the Consecration, it is called an other thinge: After Consecration, it is named the Bloude of Christe. And thou saiest, Amen, that is to saie, It is True. So Dionysius writeth vnto Sixtus the Bishop of Rome, of one that had benne Baptised amongste Heretiques: Gratiarum actionem in Ecclesia audisti, & ad illam vna cum alijs respondit, Amen: He hearde the Thankesgeuinge in the Church, and to the same together with others he answered, Amen. So S. Augustine: Frater noster eadem Sacramenta celebrantes, & Vnum Amen respondent: Our Brethren resortinge to one Sacramente, and answearing al one Amen. This answearing, Amen, imposed not any suddaine Transubstantiation, but a Thankesgeuinge vnto God for our deliuerie by the Death of Christe.

But Leo saith, They answere, Amen, in vaine, that dispute against the same thinge, that they receiue. For cleare vnderstandinge of whiche woordes, it behooueth the god Reader, to remeber, that Leo, as wel herein, as also in sundry other places, bendeth the whole force of his learninge against the Heretique Eutyches, whoes erreure was this, mutche like vnto the common erreure, that is nowe defended, that Christes Bodie, after his Ascension, was turned wholly into the Godhead, and so was no lenger a Mannes Bodie. Against whiche erreure Leo taketh an argument of the holy Mysteries: wherein the Faithfull People, as with theire bodily Mouthe they receiue the Mystical Bready, and Wine, so with their Spite, and Faith they receiue the Bodie, and Bloude of Christe, and that verily, and in Truth: and in witness thereof he receiuer saith, Amen. But, saith Leo, he saith, Amen, in vaine, that denieth the same thinge, that he receiue: What is to saie, That receiue the Sacramente of Christes Bodie, and yet neuerthelesse is perswaded, as the Heretique Eutyches was, that Christe in deede hath no Bodie. And in this sense S. Augustine saimeth to saie: Mors illi erit, non Vita, qui mendacem putauerit Vitam: The receiuinge of the Sacramente shal be Death, and not life vnto him, that thinketh, that Christ, being the life it selfe, was a lyer, Deliueringe these holy Mysteries, as the Sacramente, or Pleage of his Bodie, him selfe in deede hauinge no Bodie. So likewise Prosper Aquitanus: Christum a Populo Iudaico fuisse occisum, nullus ita ambigit Christianus: Cuius Sacris Sanguine omnis nunc terra accipiens, clamat, Amen: Vt neganti Iudæo, quod occiderit Christum, recte dicatur a Deo, Vox Sanguinis fratris tui clamat ad me de terra: Whether Christe were slaine of the Jewes, or no, there is no Christian man now, that can stande in doubt. For nowe al the Earth receiue his holy Bloude, and crieth, Amen: Therefore, if the Jewe wil denie, that euer he slewe Christe, God may iustly saie vnto him, The voice of the Bloude of thy Brother crieth vnto me from the Earth. So S. Chrysostome: Hæc afferentes Mysteria, ora ipsorum consumimus. Si enim mortuus Christus non est, cuius Symbolum, ac Signum hoc sacrificium est? Laying forth these Mysteries, we stoppe their monthes. For, if Christe dyed not, whoes Signe then, and whoes Token is this sacrifice? Thus, by the iudgemente of these learned Fathers, Eutyches the Heretique, or any other, that denied, either the Bodie, or the Death of Christe, might soone be reproued, euen by the receiuinge of these holy Mysteries. For they receiue the Sacramente, & yet denie the thinge it selfe, & is represented by the Sacramente: so, as Leo saith, they dispute against the thinge it selfe, that they receiue. And thus Leo him selfe plainly expoundeth, & openeth his owne meaninge: Quia sibi in huius Sacramenti praesidio Spē relinquit, qui in Saluatoris nostri corpore negat Humane substanti-



substantie veritatem? Dicant, quo Sacrificio sint reconciliati: Dicant, quo Sanguine sint redempti: What hope doo they leaue them selues in the heale of this Sacramente, that say, There is no Trueth of the Substance of Man in the Bodie of our Saueour? Let them tel mee, by what Sacrifice they are reconciled: Let them tel mee, with what Bloud they are Redeemed.

By these Holy Fathers it is plaine, that, who so receiveth the Holy Mysterie of Christs Bodie, and yet thinketh, and holdeth, that Christe in deede hath no Bodie, as Eutyches the Heretique did, he disputeth againste that thinge it selfe, that he receiveth. For Gelasius saith: Hoc nobis in ipso Domino Christo sentiendum est, quod in eius Imagine profitemur: Wee must thinke the same of Christe the Lorde him selfe, that wee professe (in the Sacramente, whiche is) his Image. And therefore in the Communion Booke, that beareth the name of S. James, it is written thus: Quotiescunq; comederitis hunc panem, & hunc Calicem biberitis, Mortem Filij Hominis annuntiatis, donec veniat. Populus responder, Credimus, & Confitemur: As often, as ye shal eat this Breade, or Drinke this Cuppe, ye doo publishe the Death of the Sonne of Man, vntill he come. Hereto the people maketh answere, Wee beleene it, and wee Confesse it. This is it, that S. Ambrose, S. Chrysostome, Leo, & Clement cal, Amen. And this is that vndoubted Trueth of Christs Bodie, not in the Sacrament, as M. Hardinge imagineth, but in the Unitie of one Personne, that Leo defendeth againste the Heretique Eutyches. Bessarions Authortie in these cases cannot be greate: bothe for that he was but of very late yeeres, and therefore a very ponge Doctour to be alleged: and also for that, being promoted to the Bishopricke of Tufculum, and made a Cardinal of Rome, in the late Council of Florence, contrary to the mindes, and iudgements of the reste of his Brethren of Grecia, he openly flattered, and yelded him selfe vnto the Pope.

Gelasius contra  
Eutychem.

Liturgia Iacobi.

An. Dom. 1439.

M. Hardinge. The. 3. Diuision.

And that the people shoulde geue their consente, and applie their Faith to this trueth without error, and deceite, and that by sayinge, Amen, they shoulde then beleene, and Confesse, The Breade, and VVine to be made the Bodie, and Bloude of Christe, (214) When it was made in deede, and not els, for so were it a greate error, for this cause Iustinian the Emperour made an ordinance, that the Bishoppes, and Priestes shoulde to this intent pronounce their seruice plainly, distinctly, and so, as it might be vnderstanded, that the people might answere, Amen: (whiche is to be referred to eche parte of the seruice, but specially to the Consecration) that they might beleene, and Confesse, it was the Bodie, and Bloude of Christe, (215) When it was in deede, and not so confesse, when it was not: whiche might happen, if they heard not the VVordes of Consecration plainly pronounced. And hereunto specially, that Constitution of Iustinian is to be restrained, as pertaininge onely to the Greeke Church, wherein he liued (216) and not to be stretched further to serue for proufe of al the seruice to be had, and saide in the vulgare tongue in the VVeste Church, as to that purpose of our newe teachers it is vntuently alleged.

The B. of Sarisburie.

So many Vntuethes in so litle roome, so constantly to be auouched without blushing: Where is the Feare of God? Where is the Reuerence of the Reader? Where is shame become? Firste, neither doth he that godly Emperour Iustinian once mention, or touche this petue Fantasie of M. Hardinges Doctrine: nor did the Greeke Church, as it is sufficiently already proued, euer hitherto consente vnto the same. Will M. Hardinge make the worlde beleene, that the people openly in the Church, gaue their consentes vnto that thinge, that they neuer belened, but knewe vndoubtedly to be an erreure? Is he hable to allege not one Council, not one Doctour, not one Father, that euer expounded, Amen, in this sorte: Is the mater so miserable, and so bare, that no honest witnesse wil speake for it? O must M. Har-

The. 214. Vntueth. For Iustinian meante no such thing. But M. Harding is licenced at Louaine, to make commentes, as he listeth.

The. 215. Vntueth, vaine, and Fantastical. For whereunto should the people answere, Amen, hearinge no parte of the Prayer?

The. 216. Vntueth. For this Lawe touched as well the Church of Rome, as the Church of Grecia: as shal appere,



**¶** Hardinges bare woꝛde, without Scripture, Council, Doctore, or Father, be taken for the Doctrine of the Church:

De Ecclesia Di-  
uer. Capitulis,  
Constitutione.  
123.  
ὡς πλείονας  
κατόνυσιν.

The Emperours woꝛdes are plaine, Wee commaunde al the holy Bishoppes, and priestes, to minister the holy Oblation, and the Sacramente of Baptisme, and other Prayers (not cloasely, or in Silence, as the manner is nowe in the Church of Rome, but) with a lowde voice, that may be hearde of the Faithful people (not, to testifie **¶** Hardinges Transubstantiation, whiche then was not knowne, but) that the hartes of the hearers may thereby bothe the more be humbled to repentance, and also the more be stirred to glorifie God. If the pronouncing of these two Syllables, Amen, bee proufe sufficient to warrant Transubstantiation, then may wee easily finde the same Transubstantiation, not onely in the Sacramente of Christes Bodie, but also in the Sacramente of Baptisme, and in al other Publique prayers. For in euery here of the people was willed, to say, Amen.

Secondely, **¶** Hardinge saith, (and he saith it alone: for noman euer saide it before him) that the Bishop, and Priest was thus commaunded to speake alowde, leasse the people should happen to preuente the time, and to answer, Amen, out of season, before the Sacramente were consecrate. And this muste be taken, as a graue, and a deepe consideration, and meete for the Emperour of the woꝛde. But, the vanities of these balne Penne. For whereunto should the people answer, Amen, that hearde no parte of the Prayer: Or howe should they Confirme, that was saide by the Priest, that knewe not one woꝛde, what he saide: Certainly it appeareth not, that the Emperour Iustinian doubted so mutche the ouer hasty answeringe of the people: but rather thought, that, if the Priestes voice were not hearde, the people should be able to answer nothinge. For to that ende he allegeth these woꝛdes of **¶** Paule, How shal the vnlearned man answer, Amen, to thy thankes giuinge: For he knoweth not, what thou saiest.

1 Corin. 14

Last of al, he saith, This Constitution of the Emperour Iustinian touched onely the Greeke Church, and pertained nothinge to the Church of Rome: addinge further, That by these Newe Maisters it hath bene, and is otherwise vntreuely alleged. Thus mutche **¶** Hardinge onely of him selfe, without any other further Authority, either Olde, or Newe. Perhappes he woulde haue vs thinke, accordinge to that Childlike Fable of their forged Donation, that the Emperour Constantinus had geuen over the whole Emperoꝛ of the Weste parte of the woꝛde vnto the Pope, and that therefore Iustinian the Emperour had now nothinge to doe in the Church of Rome. But Iustinian him selfe, contrary to **¶** Hardinges Commentarie, commaundeth his Lawes to be taken as general, and to be kepte vniuersally throughtout the woꝛde. For thus he writeth: Visum est, presentem Legem omni terrarum Orbi ponendam, nullis locorum, vel temporum angustijs coarctandam:

Donatio Con-  
stantini: in 1.  
tomo Concil.

Cod. De Iudicijs.  
Cap. Propter an-  
dum.

Cod. De Episc.  
et Cleri. Ca.  
Generaliter.

Eusebius in vita  
Constantini, O-  
ratione. 4.

πᾶσι τοῖς ὑπὸ  
τὴν τῶν ῥω-  
μαίων ἀρχῶν  
πολιτευομέ-  
νοις.

Wee haue thought it good, that this Lawe should generally concerne the whole woꝛde, to be restrained by no limites of place, or time. And, makinge an Ordinance for the Church, he writeth thus: Et hoc, non solum in Veteri Roma, vel in hac Regia Ciuitate, sed in omni terra, vbicunque Christianorum Nomine colitur, obtinere sancimus: And this Lawe we wil to take place, not onely in the Olde Citty of Rome, or in this princely Citty of Constantinople, but also in al the woꝛde, where the name of Christians is had in Honour. Likewise Eusebius writeth of Constantinus the Emperours Proclamation for the keepinge of the Sunnedate: Upon that daie he commaunded, not onely the Greekes, but also al other Nations, that were subiecte to the Emperoꝛ of Rome, to rest from bodily labours. And concerninge such matters, as specially touched the Citty of Constantinople, he writeth thus in the same Lawe, **¶** **¶** Hardinge hath here al-  
leged: What so euer thinges namely concerne the Church of this Princely Citty of Constantinople, wee haue comprised the same in a particulare Lawe specially servinge to that purpose. Yet

ταῦτα  
ἵδιον τῆς  
μὲν πρεμ  
νευρ. λαβομεν



nevertheless, M. Hardinge thinketh it lawful for him to say, *The Emperours minde was not to extend this Lawe to the Church of Rome: and wee muste believe him upon his bare worde, yea although the Emperour him selfe say the contrary.*

But to what purpose excepteth M. Hardinge the Latine Church in this behalfe? was not S. Ambrose B. of Millaine: Clemens, & Leo Bishoppes of Rome: all three Bishoppes of the Latine Church: And dooth not M. Hardinge say, that euer of these three pronounced the wordes of Consecration openly, with lowde voice, & not in Silence: And dooth he not M. Hardinge further tel vs, It was the Tradition of the Apostles: Wherefore then dooth he so nicely excepte the Church of Rome? Had the Church there any special Privilege to breake the Apostles Traditions, more then others? Certainly, Clemens Alexandrinus saith, *The Traditions of the Apostles, as wel in the East Church, as in the Weste, were al one, euen as was their Doctrine.* Fuit vna omnium Apostolorum, sicut Doctrina, ita Traditio. Thus hath M. Hardinge founde by his owne Confession, bothe the Tradition of the Apostles, and the Ancient Doctors, Ambrose, Clemens, and Leo, and bothe the Churches of God, the Greeke, and the Latine against him selfe.

M. Hardinge. The 4. Division.

Nowe in this VVest Church, whiche is the Latine Church, the people hauinge beene sufficiently instructed, touching the belife of the bodie, and bloude of our Lorde in the sacramente. (217) it hath beene thought by the Fathers conuenient, the VVordes of Consecration to be pronounced by the priest close, and in Silence, rather then with open voice. VVherein they had special regarde to the dignitie of that high Myserie. And doubtlesse for this pointe they vnderstoode, as S. Basile writeth, that the Apostles, and the Fathers, whiche at the beginninge made lawes for the order of Ecclesiastical thinges, maintained the Mysteries in their due auctoritie, by keepinge them secret, and in Silence. For it is not, saith he, any Myserie at all, whiche is brought forth to the populare, and vulgare eares, whereof he wrote very truly before: *Ei, quod publicatum est, & per se apprehendi potest, imminere contemptum: Ei vero, quod remotum est, ac rarum, etiam naturaliter quodammodo esse coniunctam admirationem.* That, what is doone openly, and made common, and of it selfe maye be attained, it is like to come in contempte, and be despised. But what is kepte far off, and is seldome gotten, that euen naturally in manner is neuer without wonderinge at. And in suche respecte Christe gave warninge, that Precious Stoanes be not strewed before hogges.

The B. of Sarisburie.

It is most certaine, and therefore the more lamentable, that, as it now fareth through the whole Church of Rome, the people knoweth, neither the Substance, nor the Meaninge, nor the Use, nor the Effecte, nor the Ende, or purpose of the Sacrament, nor the Consecration, nor any Worde thereto belonging. They heare nothinge: They see nothinge: They vnderstande nothinge: They learne nothinge: The Pope, the Cardinales, the Bishops, the Priestes teache them nothinge: It is thought to be the surest fence, & strongest warde for that Religion, that they shoulde be kepte still in ignorance, and know nothinge: M. Hardinge bothe in this place, and also before, calleth them all hogges, & swine, as insensible, & brute beastes, and void of reason, and hable to iudge, and conceiue nothing. Yet he blusheth not to say, *The people of the Latine Church is sufficiently instructed, touching the sacramentes: And y more sufficiently, as it appeareth, then euer they were instructed in the Primitive Church, or in y time of y Olde learned Fathers.* Verily Ignorance is easily learned: They may sone be taught, to know nothinge. But the Doctrine, that he meaneth, standeth in Transubstantiation, & Real Presence, and other like maters incident vnto the same, suche as the Godly people in the Olde times neuer learned. How be it, if the people were thozowly instructed, and knewe the meaninge of all Mysteries, woulde M. Hardinge thereof conclude, That therefore they shoulde not heare the Wordes of Consecration: Is this the Logique of Louaine: who euer taught him to frame suche a Syllogismus: In what forme, in what moode may it stande: How may this Antecedente, and this Consequente ioine together:

M. Hardinge  
Contrary to  
him selfe.

Clemens Alex.  
Stromat. li. 7.

The. 217. Vn-  
trueth For  
there is no such  
thing decreed  
by the Ancient  
Fathers.  
These wordes  
of S. Basile per-  
teine nothinge  
to the Sacra-  
mente.

Articul. 13. Di-  
uisione. 6.



But, where he addeth, That in consideration hereof, the Fathers thought it convenient, y<sup>e</sup> woordes of Consecration should be pronounced in Silence, this, besides other great wantes, is also a great vntueth, to make by his simple Syllogismus. For what were these Fathers: what names had they: where dwelte they: In what Council, in what Countre mette they: This is a very strange case, that, bringe Fathers, and suche Fathers, hable to alter the Traditions of the Apostles, and the whole state of the Church, nomā should knowe them, but onely M. Hardinge.

As for S. Basile, whose name he muche abuseth to this purpose, it is plaine, y<sup>e</sup> he speaketh not, neither of y<sup>e</sup> Sacrament, nor of the woordes of Consecration. And here, good Christian Reader, marke, I beseeche thee, the circumspection, & constancie of M. Harding. For prouise of his late inuented order of the Latine Church, he sheweth vs examples of the Greke Church: & to auouch his Consecration in Silence, he allegeth the Authoritie of S. Basile, who by his owne Confession, euermore pronounced the same aloud with open voice, & neuer in Silence. He shoulde neither so vnadvisedly auouche the names of Ancient Fathers, nor haue so smal regarde vnto his Reader. True it is, as S. Basile saith, Familiar v<sup>s</sup>e breedeth consēpt. And for y<sup>e</sup> cause Pope Innocentius saith, The woordes of Consecration were commaunded to be saide in Silence, Ne Sacrosancta verba vilescerent: Least the holy woordes should be despised. The like hereof is surmised also by John Billet. Thomas of Aquine saith, That the Oblation, and Consecration belonge onely to the Priest, and that therefore the woordes be spoken in Silence, as nothinge pertaininge to the people. But if the people be thus naturally inclined, the lesse they heare, or knowe thinges, the more to haue them in admiration, then were it good, they should neuer heare, neither the Woordes of Baptisme, nor any parte of the Gospel, nor the Lordes Prayer, nor the Name of God, or Chylike, no nor the Masse it selfe. And, as now their eares be barred from hearinge the woordes, that make the Sacrament, so were it good policie, their eyes were also barred, from seeinge the Sacrament. For naturally contempe groweth as wel of Sight, as of Hearinge, or rather more. For by M. Hardinges skill, these were good waies, to breede Reuerence in the people, & to increase Deuotion. But this is an vnreuerent reuerence, and a disordered honour of God. The people of God is not made, to serue the Sacramentes: but the Sacramentes are made to serue the people. But these be the secreete woordes, & policies of Satan, to make the simple belieue, they Reuerence the Sacramentes, & yet vnderstande no parte, neither of the meaning, nor of the vse of the Sacramentes. Lactantius saith, Hinc fida silentia instituta sunt ab hominibus callidis, vt nesciret populus, quid coleret: Therefore subtle, and crafty men devised to haue their Sacrifices wrought in Silence, that the people shoulde not knowe, what thinge they honoured for their God.

M. Hardinge. The 5. Diuision.

If in the Olde lawe Priests were chosen (as S. Ambrose writeth) to couer the Arke of the Testament, because it is not lawfull for al personnes to see the deapth of Mysteries: If the sonnes of Caath by Goddes appointement did onely beare the Arke, and those other holly thinges of the Tabernacle on their shoulders, when so euer the children of Israel remooued, and marched forthwarde in vVildernes, beinge closely folded, and lapte within vailles, courtaines, and palles by the Priestles: and might not at no time touche, nor see the same vpon paine of deathe, whiche were but Figures of this: howe muche more is this highe, and woorthy Mysterie to be honoured with secretenes, closenes, and Silence?

The 3. of Sarisbury.

Here M. Hardinge seemeth to reason thus: in the time of the Olde Testament it was not lawfull, for euery of the people, to beholde the Arke of God, and the thinges therein contained: Ergo, the Priestle ought to pronounce the woordes of Consecration in Silence, and secretly to him selfe. This simple reason holdeth from Moses, to Chylike: from the Olde Testament, to the Newe: from Seeinge, to Hearinge: and to be short, from somewhat, to nothinge: and serueth onely to control al the Ancient Fathers of the Church, who, as M. Harding knoweth, and hath already in parte confessed, neuer pronoun-

ced

Basil. De spir.  
sanc. ca. 27. τὸ  
πεποσθημένον  
πρὸς ἡμᾶς  
κατὰ φρόνη-  
σιν.  
Innocen. 3. De  
sacro Altaris  
Myster li. 3. ca. 1.  
Io. Billet. De Di-  
uin. Officijs.  
Thom. par. 3.  
quæ 133.

Lactant. li. 5.  
cap. 20.

ced these wordes in sutch secrete sozte, noz euer bled these policies for increase of Reuerence. Notwithstandinge *M. Harding*, the better to leade alonge his simple Reader, hath conningly drawen in the names of two olde Fathers, Ambrose, and Origen, to the intent to make his owne Conclusion to seme theires. And thus vnder his painted coueringes, and Clees of Eloquence, he foldeth by Closely, not the Arke of God, but, as his wonte is, greate Antuethes.

*M. Hardinge. The 6. Diuision.*

For this cause, as they reporte, saith *Carolus Magnus*, that noble, vertuous, and learned Emperour, writinge to his Schoolemaister *Alcuinus* our Countreiman, and first teacher of Philosophie in *Paris*: It is become a Custome in the Church, that the Canon, and Consecration be saide by the Priest secretly, that those wordes so Holy, and perteing to so greate a Myserie, should not growe in contempt, whiles al in manner through common vse bearinge them awaie, would singe them in the highe waies, in the streetes, and in other places, where it were not thought conuenient. Vwhereof it is tolde, that before this Custome was receiued, Shepheardes when they sange them in the fildes were by Goddes hande strooken. Luther him selfe in *Præceptorio*, is mutche against them, that would haue the Canō of the Masse to be pronounced with a lowd voice for the better vnderstanding.

*The B. of Sarisburie.*

It appeareth *M. Harding* is mutche scanted of good Authozitties, when he is thus diuē by Tales, & Fables, to countreuaile the Tradition of y Apostles: and that, by sutch Fables, as he him selfe is faine to cutte of in the middelt, & cannot truly repozte without shame. How be it, nothinge cometh amisse, that may serue to a-konne the simple. Sutch groundes be sufficient for sutch Doctrine. The tale, as it is tolde by *Innocentius*, and *Durandus* amongst other Fables, is this: Certaine Shepheardes, hauinge by often hearinge learned the wordes of Consecration, began to practise the same amongst them selues, ouer their Breade, in the fildes, vpon a stoane. Suddainely the breade was fleashe: the poze men were amased: God was angrie: fiere came from Heauen, and burnte them by: not one leaste aline to tel these tidings. Hereupon, saith *M. Harding*, this lawe was made: for viewe of the likelihode herof, they say, that the Priest him selfe, be he neuer so holy, onlesse he haue his Altar, his Superaltare, his Chalice, his Corporelle, his Lightes, his Vestimentes, and al other appourtenances necessary: Onlesse he stedfastly eie, & beholde the Breade: onlesse he pronounce al these fine wordes with one breathe, without stoppe: and onlesse he haue a special intent, and minde to worke Consecration, he labourerh in vaine, and can neuer Consecrate. Yet these poze Shepheardes, not beinge Priestes, for ought that we knowe, noz hauinge either Altar, or Superaltare, or Vestimentes, or any knowledge of these Canteles, noz intention, or minde to worke Consecration, yet notwithstandinge, had Consecrated suddainely befoze they were ware. By these it may be geathered, that Consecration is easier for a Shephearde, then for a Priest. But when these Shepheardes were al slaine in the place, where they stode, and not one leaste aline to repozte these doinges, *M. Harding* shoulde haue tolde vs, by what Angel, or Archangel, or other secrete Reuelation, this tale afterwarde came to light. His Reader would also longe to know, in what Kingedome, or in what Countrie, in what Kinges, or Popes daies these thinges happened: in what Chronicle, in what Storie they were recorded. Otherwile he wil suspecte, *M. Harding* founde it in the Shepheardes Calendare. And touchinge this felwe Decree for Silence, and Secresie, *M. Harding* shoulde haue taught vs, in what Conncel, in what Synode, in what Conuocation, in what Diete, in what Countrie, and at what time it was determined: who was Legate at the dowing, who was Referendarie, who was Presidente, who was Presente. If he haue nothinge to saie, his tale hath losse his grace, and wilbe thoughte a Shepheardes Fable.



But hereof, these two things M. Hardinge might wel haue learned: Firſt, that beſore theſe ſtrange unknowen Shepheardes gaue this attempte, the Conſecration was euerywhere pronounced alowde: And farther, that the ſame Conſecration was pronounced in the Common known Mother tongue of euery Countrey: that the Shepheardes might learne it, and vnderſtande it: Vnleſſe M. Hardinge wil happily ſaie, They were Greeke, or Latine Shepheardes.

M. Hardinge. The. 7. Diuiſion.

The Fathers of the Primitive Church had this ſacramente in ſuch reuerence, and honour, that they excluded ſome ſortes of Faithful people from beinge preſent at the celebration of it, thinkinge them vnwoorthy not onely to heare the myſtical woordes of Conſecratio pronounced, but alſo to ſee the Formes of the ourwarde Elementes, and to be in the Church, whiles that moſt holy ſacrifice was offered. They were theſe, Catechumeni, Energumeni, and Penitentes. The firſt were learners of our beleeſe, who, as they were daily inſtructed, beleued in Chriſte: and as S. Auguſtine writeth, bare Chriſtes Crolle in their foreheade, and marked them ſelues with the ſame. The ſeconde were ſuch, as, notwithstandinge they had bene Chriſtened, yet for the inconſtancie of their minde were vexed with vnclene ſprites. The thirde ſorte were they, who for their ſinnes committed, had not yet made an ende of dooinge their open penance. Al theſe were iudged by the Gouernours of the Church as the beginninge vnwoorthy to be preſent at theſe holy Myſteries. No we if this great reuerence towards the holy thinges, in them was iuſtly praiſed, the admittinge of al ſortes of people, not onely to be preſente, and to beholde the ſame, but alſo to heare, and vnderſtande the woordes of Conſecratio (218) (that hath thus alwaies bene honoured with ſilence, and ſecreteneſſe, cannot ſeeme to wiſe, zealous, and godly menne, a thinge commendable: ſpecially in theſe times, in which the holy Chriſtian Diſcipline of the Church is looſed, and vtterly ſhaken of, and no difference nor accompte of any diuerſitie made betwene the perſite, and godly people, and them, that ought to doo open penance, that be poſſeſſed with Devils, and be infamous for heinous and notorious crimes committed.

The. 218. Vn-  
trueth. For the  
Contrary is  
knowen, and  
evidente.

The B. of Sarum.

The reuerence, that M. Hardinge preſumeth, was giuen onely to this Sacrament, was giuen like wiſe, and in as ample ſorte to the Sacrament of Baptiſme. And, as the Catechumeni were ſequeſtered from the preſence, and ſight of the one Sacrament, ſo were they alſo ſequeſtered from the other. In the Council holden at Aransia it is written thus: Catechumeni ad Baptiſterium nunquam admittendi ſunt: The Catechumeni may neuer be admitted to the place of Baptiſme. S. Chryſoſtome, touching the woordes of Baptiſme, writeth thus: Verba Dei, quæ norit Fideles, in Aquæ Lauacro per Sacerdotem pronuntia, tanquam in vieto quodam, Formant, ac Regenerant eum, qui Baptizatur: The woordes of God, whiche the Faithful knowe, beinge pronounced by the Prieſt in the Water of Baptiſme, doo Forme, and Regenerate him, that is Baptized, as if it were in the Mothers wombe. Likewiſe againe he ſaith: Cupiam ſanè verba illa clare proferre, &c. Faine woulde I in plaine ſorte utter theſe woordes (of Baptiſme) if the preſence of theſe vngodly menne, the Heathens, did not let me. They cauſe my interpretation to be the harder: I may not ſpeake plainly, nor publiſhe our Myſteries becauſe of them. So ſaith the Cyrillus: Dicerem de Baptiſmo alia, niſi viderem non inuiciorum aures: Touching Baptiſme, I woulde ſaie more, ſauinge that I doubte the eares of theſe profane people, that are not Chriſtened. To like purpoſe S. Auguſtine ſaith: Opera noſtra bona vident eum Pagani: Sacramenta vero noſtra occultantur illis: The Heathens may ſee our good woorkes: But our Sacramentes (that is, our Baptiſme, & our Lordes Supper) are hidden fro them. The like may be ſaide bothe of Publique, and Solemne Praiers, and alſo of the vnderſtandinge of the Scriptures. Chryſoſtome ſaith: Quid Oratione potentius? Et Catechumenis quid hoc nondum permiſſum eſt, &c. What thinge is there more mighty then the Solemne Praier? (of the Church) yet is it not lawfull for the Catechumeni to ſee the

Council. Aransia  
can. 4. 19.  
Chryſoſtom. in  
Epiſt. ad Galat.  
cap. 4.

Chryſoſt. in 1. ad  
Corin. homi. 40.

Cyrill. contra  
Iulian. li. 7.  
Auguſt. in Pſal.  
104.

Chryſoſtom. ad  
popul. Antio-  
chen. homi. 79.

the same. For they are not yet come to that boldnesse. But you (beinge Chrystened) are commaunded to pray for the whole worlde, and for the Church. Thus, like as for reuerence of the Mysterie, & Catechumeni mought not be present at the Administration of the Sacrament of Christs Bodie, euen so for like reuerence, thei mought not be presente, neither at the Sacramente of Baptisme, nor at the Solemne Common Praiers. But now let vs weigh M. Hardinges reasons. In the olde time (saith he) the Catechumeni, whiche were onely Nouices in the Faith, and as yet vnchristened, and other Renegates, Frantike, and vngodly people, mought not be present at the Holy Mysteries: Ergo, Nowe the godly Faithful people may not heare the wordes of Consecratio. A noman would vse such Logique, but M. Hardinge. And yet this, he thinketh, for Wise, Zelous, & Godly menne is sufficient. As for the rest, in dede M. Hardinge, as a man of trauaile, that hath bene in Rome, and hath seene Bishoppes, & Cardinales men of warre: Children, & Boies sette in the highest Degrees, & Dignities of the Church: Open Stewes so deereley rented: so many thousande Cortegianes so wel regarded: Priestes so freely allowed to keepe their Concubines: The Church of God turned into a Cane of Thernes: Dutche corruption in the Clergie: such corruption in the People: So litle difference bitwene Wise, & Follot: Honest, and Unhonest: Godly, & Ungodly: and, as Bernarde saith of them, The Seruantes of Chryste, seruinge Antichriste: And al this suffered without Correction, & wel allowed of, & accompted Catholique: seeinge, I saie, the Church of God in Rome thus vbled, he may iustely complaine of corruption of life, and loosenesse of Discipline. How be it, it were harde hereof to conclude, that therefore noman may heare the Wordes of Consecration. Verily it is thought lawfull for Usurers, Thieves, Hoozes, Murderers, Traitors, and al other like, to be presente, and to heare Masse, without exception.

M. Hardinge. The 8. Diuision.

VVhere as in olde times, when by holysome Discipline the Faithful people were kepte in Godly awe, and obedience, that Praier also, whiche was saide ouer the Oblation before Consecration, (219) was pronounced Closely, and in Silence: and therefore it was called of the Latines *Secreta*, of the Greekes, *Mystica oratio*, meaning thereby, that it ought not to be vttered openly, and made Common.

The B. of Sarisburie.

Here M. Hardinge, for wante of other proufes, presumeth of him selfe, that in Olde times the Praier before Consecration, was pronounced, as he saith, Closely, and in Silence. And that he ghesseth onely by this worde, *Secreta*: whiche is a terme peculiar onely to his Massebooke: & in the olde Catholike Fathers was neuer founde. And yet dothe not the same importe any such Silence, or Secresie, as M. Hardinge suppoeth. For so Gerardus Loricinus writeth of it: *Non arbitrandum est, Orationem eam dici Secreta, quasi non liceat Laicis, illam vel nosse, vel audire: sed quod iuxta arque Canon, non canetur voce aliori*: Wee may not thinke, that the Praier is called, *Secreta*, for that it is not lawfull for the Laie people to knowe it, or to heare it: but onely, for that it is not songe out with loude voice, as is the Canon. Therefore M. Hardinge concludeth this matter with two vntruethes bothe together.

Thus, notwithstanding this newe dūme Ceremonie haue bene onely receiued in the Church of Rome, and no where els, and that onely for a time, and not from the beginninge, and therefore mere particulare, and no way vniuersal, and so not Catholique: notwithstandinge also it be vtterly boide of any shewe, either of the Scriptures, or of the olde Councelles, or Ancient Fathers, or of any manner Antiquitie. Yet M. Hardinge thinketh him selfe wel hable, to mainteine it as he doth the rest, against S. Ambrose, against S. Augustine, against S. Chrysostome, against Leo, against his owne Clemens, against the whole Primitive Church, both Greke, and Latine, and against the Decrees, and Traditions of the Apostles, and against his owne knowledge, and, I feare me, also against his owne Conscience.

FINIS.

AAA 3

The. 219. Vntrueth. For the same Secrete Praier was pronounced aloud: as shal appeare.

Gerard. Loricinus lib. 2.



# THE XVII. ARTICLE, OF THE SACRIFICE.

The B. of Sarisburie.

**Or that the Priest had then Authoritie to offer  
by Christe vnto his Father.**

M. Hardinge. The I. Division.

Christe is offered vp to his Father after three manners. Figuratiuely, Truly with Blouds heading, and sacramentally, or Mystically. In Figure, or Signification he was offered in the sacrifices made to God bothe in the time of the Lawe of Nature, and also in the time of the lawe written. And therefore S. Iohn calleth Christe the Lambe, whiche was killed from the beginninge of the worlde, meaninge in Figure. The sacrifices of Abel, Noe, and Abraham, and also those of the people of Israel commaunded by the Lawe of Moses, figured, and signified Christe. For whiche respecte chiefly, the lawe is reported of S. Paule, to haue the shadowe of the good thinges to come. S. Augustine writinge against Faustus the Heretike, saith: Testamenti Veteris Sacrificia omnia multis, & varijs modis vnum Sacrificium, cuius nunc memoriam celebramus, significauerunt: All the sacrifices of the Olde Testament signified by many, and sundrie waies this one, Sacrifice, whose memorie we doo nowe celebrate. And in an other place he saith, \* That in those fleshy sacrifices, there was a Signification of Christes Fleashe, whiche he should offer for sinnes, and of his bloude, whiche he should shed for the remission of our sinnes.

Truely, and with Blouds heading, Christe was offered on the Crosse in his owne personne, where, of S. Paul saith, Christe gaue him selfe for vs, that he might redeme vs from all iniquitie. And againe, Christ hath loued vs, and hath deliuered him selfe for vs an Oblatio, and sacrifice to God into a sweete sauiour.

Sacramentally, or in Myserie, Christe is offered vp to his Father in the daily sacrifice of the Churche vnder the Forme of Breaide, and Wyne, truely and in dede, not in respecte of the manner of offeringe, but in respecte of his very Bodie, and Bloude, really (that is in dede) present, as it hath ben sufficiently proued here before.

Christ offered, not in respecte of the manner of offering.

The B. of Sarisburie.

The greater, and woorthier the woork is, that our Aduersaries haue imagined, that is, for a Poptal, and a Miserable man to offer by the Immortal Sonne of God vnto his Father, & that Really, and in dede, the more ought the same, either by manifest wordes, or by necessary collection expressely, and plainly to be proued. For noman taketh honow, and office vnto him selfe, but he that is called, and appointed thereto by God. But for ought, that maie appeare by any Clause, or Sentence, either of the Newe Testament, or of the Olde, God neuer appointed any such sacrifice to be made by any Poptal Creature. And Theophylacte saith: Iesus efficiendo Boues, & Columbas, praesignauit, non vltra opus esse animalium sacrificio, sed Oratione: Iesus throwinge the Oxen, and Doones out of the Temple, signified, that they should no longer haue neede of the Sacrifice of beastes, but of prayer.

How be it, the olde learned Fathers, as they oftentimes delited them selues with these wordes, Sabbatum, Pasceue, Pascha, Penitencoste, and such other like termes of the Olde Lawe, notwithstandinge the Obseruation, & Ceremonie thereof were then abolished, and out of vse: Euen so likewise they delited them selues oftentimes with these wordes, Sacerdos, Altare, Sacrificium, the Sacrificer, the Altare, the Sacrifice, notwithstandinge the vse thereof were then clearely expired: onely for that the eares of the people, as wel of the Jewes, as of the Gentiles, had benne longe acquainted with the same. Wherefore Pachymeres the Paraphrastie writinge vpon Dionysius, saith thus: Presbyterum appellat Sacerdotem, vt etiam in Co-

Pachymeres,  
pag. 401. vxiij

lesti

\* M. Hardinge hath purposely maimed this place of S. Augustine, as shal appeare.

Hebra. 5.

Theophylact. in  
Matthae. cap. 21.

Threefold oblation of Christe. Agnus ovis est ab origine mundi. Apoc. 13. Heb. 10. Lib. 6. ca. 6.

De Fide ad Petrum oia. conum. cap. 16.

Tit. 2. Ephel. 5.



lefti Hierarchia: Idē vsus iam obtinuit: Him, that is the Priest, or Elder, he calleth the Sacrificer, as he dooth also in his Caelestial Hierarchie: And the same woordes, Sacrificer, is now obtained by Custome. In this sense S. Paule saith of him self: Sacrifico Euangelii Dei: I sacrifice the Gospel of God. And Origen saith: Sacrificale opus est, annuntiare Euangelium: It is a worke of Sacrifice, to Preache the Gospel. So the Learned Bishop Pazianenus saith vnto his people: Hostiam vos ipsos obuli: I haue offered vp you for a Sacrifice. So saith S. Chrysostome: Ipsum mihi Sacerdotium est, Prædicare, & Euangelizare. Hanc offero Oblationem: My whole priesthoode is, to Teache, and to Preache the Gospel. This is my Oblation: This is my Sacrifice. Thus the holy Fathers alluding to the orders, and Ceremonies of Moses Lawe, called the preachinge of the Gospel, a Sacrifice: notwithstandinge in deede it were no Sacrifice.

Nowe, to comme to M. Hardinges woordes, Three waies, saith he, Christe is offered vp vnto his Father. In a Figure, as in the Olde Lawe: In deede, and bloudily, as vpon the Crosse: In a Sacrament, or Myserie, as in the Newe Testament. Of whiche three waies, the Bloudy Oblation of Christe vpon the Crosse, is the very, true, and onely Propitiatorie Sacrifice for the Sinnes of the worlde. The other two, as in respecte, and manner of Signifiēce, they are sundrie, so in effecte, and substance, they are al one. For, like as in the Sacramentes of the Olde Lawe was expresse the Death of Christe, that was to comme: Euen so in the Sacramentes of the Newe Lawe of the Gospel, is expresse the same Death of Christe already past. As we haue Mysteries, so had they Mysteries: As we Sacrifice Christe, so did they Sacrifice Christe: As the Lambe of God is slaine vnto vs, so was the same Lambe of God slaine vnto them.

S. Augustine saith: Tunc Christus Venturus, modo Christus Venit. Venurus, & Venit, diuersa verba sunt: Sed idem Christus: Then was, Christ shal comme: Now is, Christ Is comme. Shal comme, and, Is comme, are sundrie woordes: But Christe is al one. Againe in like comparisson betwene the Lawe of Moses, and the Gospel of Christ, he saith thus: Videte, Fide manente, Signa variata. In Signis diuersis eadem Fides: Beholde, the Faith remaininge, the (Sacramentes, or) Signes are changed. The Signes, or Sacramentes beinge diuers, the Faith is one.

But here hath M. Hardinge donne greate, and open wronge vnto S. Augustine, wilfully suppressinge, and downinge his woordes, and vncourteously commaunding him to silence in the middelt of his tale. Wherein also appeareth some suspicion of no simple dealinge. S. Augustines woordes touching this whole matter, are these: In illis Carnalibus Victimis Figuratio fuit Carnis Christi, quam pro nobis fuerat oblaturus, & Sanguinis, quem erat effusus in Remissionem peccatorum: In isto autem sacrificio Gratiarum actio est, & Commemoratio Carnis Christi, quam pro nobis obulit, & Sanguinis, quem pro nobis idem Deus effudit. In illis sacrificijs, quid nobis esset donandum, Figurate significabatur: In hoc autem sacrificio, quid nobis iam donatum sit, euidenter ostenditur. In illis sacrificijs prænuntiabatur Filius Dei pro impijs occidendus: In hoc autem, pro impijs annuntiatur occisus: In those Fleashe Sacrifices (of the Iewes) there was a Figure of the Fleashe of Christe, whiche he woulde afterwarde offer for vs, and of the Bloude, whiche he woulde afterwarde shed for the Remission of Sinne: But in this Sacrifice (of the Newe Testament) there is a Thankesgeuinge, and a Remembrance of the Fleashe, whiche he hath already offered for vs, and of the Bloude, whiche he beinge God, hath already shed for vs. In those sacrifices it was represented vnto vs vnder a Figure, what thinge should be given vnto vs: But in this Sacrifice it is plainly set forth, what thinge is already geuen vs. In those sacrifices it was declared, that the Sonne of God should be slaine for the wicked: But in this sacrifice it is plainly preached vnto vs, that the same Sonne of God hath already benne slaine for the wicked.

Likewise againe he saith: Huius Sacrificij Caro, & Sanguis ante Aduentū Christi per Victimās similitudinū promittebatur: in Passione per ipsam Veritatem reddebatur. Post Ascensum verō Christi per Sacramentum Memoria celebratur: The Fleashe, and

Threefold  
oblation of  
Christe.  
Agnes  
cibus est ab  
origine  
mundi.  
Apoc. 13.  
Heb. 10.  
Lib. 6. ca. 5.  
De Fide ad  
Petrum di-  
aconum.  
cap. 16.  
Tit. 2.  
Eph. 5.

συμβολαίον ἐν  
τῷ  
Roman. 15.  
Origen in Epist.  
ad Roman. li. 10.  
Naxian. in Ora-  
tione ad plebem.  
Chrysos. in Epist.  
ad Rom. Hom.  
19.

August. De vi-  
litate poeniten-  
tia.  
August. in Iohā.  
tracta. 26.

August. De Fide  
ad Petrum Di-  
acon. ca. 19.

August. Contra  
Faustulum. li. 20.  
cap. 21.



Bloude of this Sacrifice, before the comminge of Christe, was promised by Sacrifices of Resemblance: the same in his Passion (upon the Crosse) was given in Truth, and in deede; But after his Ascension it is solemnized by a Sacramente of Remembrance.

This is the Difference that S. Augustine noteth betwene the Sacramentes of the Olde Lawe, and the Sacramentes of the Newe. Therefore, the wordes, that M. Hardinge hath hereunto added, *Christe is offered up unto his Father, and that under the formes of Breade, and Vine, yea and that truly, and in deede*, are his owne onely wordes, confidently, and boldly presumed of him selfe, neuer used, neither by S. Augustine, nor by any other Ancient godly Father.

But, where as he addeth further, *That Christe is in deede, and verily offered by the Priest, al be it, as he saith, not in respecte of the manner of offeringe, but diely in respecte of the presence of his Bodie*, Either he vnderstandeth not, what him self meaneth: or els with a vaine distinctio of clowdie wordes without sense, he labourerh to dalle his Readers eyes. For what a fantasie is this, to saie, Christe is offered *truly*, and in deede, and yet not in respecte of the Manner of offeringe: What respecte? What Manner is this? Wherefore comme these blinde Mysteries abroade without a glose? Whiche of al the olde Doctours, or holy Fathers euer taught vs thus to speake? Certainly, as he saith, *Christe is Really offered*, and yet not in respecte of the Manner of Offeringe: So maie he also saie, *Christe died vpon the Crosse*, and yet not in respecte of the manner of dieinge. By sutch Manners, & sutch Respects he maie make of Christian Religion, what him listeth.

If he thinke, somewhat to shadowe the mater with these wordes of the Council of Nice, *Sine Sacrificio Oblatus*, Let him consider a forehande, it wil not healepe him. For the holy Fathers in that Council neither saie, that Christe is Really offered by the Priest, nor seme to vnderstande these strange Respects, and Manners of Offeringe. They agree fully in sense with that is before alleged of S. Augustine: In this Sacrifice the Death of Christe is solemnized by a Sacramente of Remembrance: And with that S. Chrysostome saith: *Hoc Sacrificium, Exemplar illius est*: This Sacrifice, is an Example of that Sacrifice. Thus the Death of Christe is renewed before our eyes. Yet Christe in deede neither is Crucified, nor dieth, nor sheaddeth his Bloude, nor is Substantially Presente, nor Really Offered by the Priest. In this sorte the Council saith, Christe is Offered, *ἀδύτως*, without Sacrifice. So S. Augustine saith: *Quod ab omnibus appellatur Sacrificium, Signum est Veri Sacrificij*: The thinge, that of al menne is called a Sacrifice is a Token, or a Signe of the True Sacrifice. Likewise againe he saith: *Vocatur ipsa Immolatio, quae Sacerdotis manibus fit, Christi Passio, Mors, Crucifixio, non rei veritatis, sed Significante Mysterio*: The Sacrifice, that is wrought by the handes of the Priest, is called the Passion, the Death, the Crucifyinge of Christe: not in deede, but by a Myserie Signifyinge.

And where as M. Hardinge saith further, *Christe is offered onely in respecte of the presence of his Bodie*, Neither woulde the Real Presence, bringe graunted, importe the Sacrifice (for Christe was Really Presente in his Mothers Wombe, and in the Cribbe, where notwithstandinge he was no Sacrifice) nor hath M. Hardinge hitherto any waie proued his Real Presence.

M. Hardinge, The. 2. Diuision.

The twoo firste manners of the offeringe of Christe, our aduersaries acknowledge and confesse: The thirde they denie utterly. And so they robbe the Church of the greatest treasure it hath or maie haue, the Bodie and Bloude of our Sauour Christe once offered vpon the Crosse with painefull sufferinge for our redemption, and now daily offered in the blessed sacramente in remembrance. For whiche we haue so many proues, as for no one pointe of our Christian religion moe. And herein I am more encombred with soare, then straightned with lacke, and doubte more, what I may leaue then

Concil. Nicen.  
ἀδύτως ὁυός  
μενός.

Contra Iustitiam  
lib. 20 cap. 21.  
Chrysost. in E-  
pist. ad Hebr. c.  
homi. 17.

Augustin. De  
Citate Dei. li.  
10. cap. 5.  
De Cons. Dist. 2.  
Hoc est.

then what I may take. VVherefore thinkinge it shal appeare to the wise more skille, so shewe discretion in the choise of places, rather then learninge in recital of number, though we are over heartily thereto prouoked by M.uelles vauntinge and insolent challenge: I intende herein to be short, verily shorter, then so large a matter requireth: and to bringe for proufe a fewe suche authorities (I meane a fewe in respect of the multitude that might be brought) as ought in every mannes iudgement to be of great weight, and estimation.

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Touchinge the Oblation of Christes Bodie, we beleue, & Confesse as mutche, as the Holy Ghost hath opened in the Scriptures. Where as M. Hardinge saith, Christes Bodie is offered vp by the Priest vnto God the Father, in Remembrance of that Bodie, that Christe him selfe offered vpon the Crosse, He seemeth not to consider the inconstancie, and folie of his owne tale. For it is wel known to al Creatures, not onely Christians, but also Iewes, Turkes, and Saracenes, that Christe was Crucified vpon the Crosse: But that Christe should be Sacrificed by a Popish man, Inuisibly, and, as they saie, vnder the formes of Breade, and Wine, and that Really, and in deede, it is a thinge so far passinge the common sense of Christian knowledge, that the best learned, and wisest of the Ancient learned Christian Fathers coulde neuer know it.

Therefore this is, not onely the prouinge of a thinge known, by a thinge known: and of a thinge moske certaine, by a thinge vncertaine: but also the Confirmation of a manifest Trueth, by an open Errour.

Neither doe we robbe the Church of God of that most Heauenly, and moske comfortable Sacrifice of Christes Bodie: But rather we open, and disclose the errors, wherewith certaine of late yeres haue wilfully deceived the Church of God. We know, That Christes Bodie was rente for our sinnes, and that by his Wounds we are made whole: That Christe in his Bodie caried our sinnes vpon the tree: and by the Oblation thereof, once made vpon the Crosse, hath sanctified vs for ever; and hath purchased for vs euerslastinge Redemption: And That there is none other Name (or Sacrifice) vnder Heauen, whereby wee can be saved, but onely the Name (or Sacrifice) of Iesus Christe. A recker, who so teacheth this Doctrine, leaueth not the Church of God without a Sacrifice.

Touchinge the multitude of Authorities, wherewith M. Hardinge findeth him selfe so mutche encombred, the greater his stoare is, the more wil wise men require his discretion, and skil in the choise. His choise wil seeme vnskillful, if he allege his Authorities beside his purpose. His purpose, and promise is to proue, that the Priest hath good warrant, to offer vp Christe the Sonne of God vnto his Father. Whiche purpose if he neuer bouchesaue once to touche, but range abroade, as his manner is, and roaue solely at matters impertinent, then muste we haue saie, He betrayeth his wants, and bringeth his greate stoare out of credit: So shal the offer, that is gently made him, seeme to stande vpon god, and conuentional termes, of Trueth, and Modestie. So shal his stoareful taunte of al thinges, performinge nothinge, vnto the wise (to vse his owne wordes) seeme pearle, and insolence.

*M. Hardinge. The. 3. Division.*

The Scripture it selfe ministringe euident proufe for the Oblation of Christe to his Father by the Priestles of the New Testament, in the Institution of this Holy Sacrament, in the Figure of Melchisedech, and in the Prophecie of Malachie the Prophete: the authorities of the Fathers needed not to be alleged; were not the same Scripture by the ouerthrowte, and false interpretations of our aduersaries wrested, and turned to a contrary sense, to the horrible seducinge of the vnlearned.



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Psalm. 110.

Malachi. 1.

Alas, what tole is there so weake, that M. Hardinge wil refuse, to strike with, at: To proue his imagined kinde of Sacrifice, he hath brought vs forth out of his greate stoare, the Example of Melchisedek, and the Prophecie of Malachie: As if he would reason thus, God saith vnto Christe, Thou arte a Prieste for euer accordinge to the order of Melchisedek: M<sup>o</sup>, God saith by the Prophete Malachie, A pure Oblation I halbe offered vnto mee in euery place: Ergo, The Priest hath Authoritie, and power, to offer vp the Sonne of God vnto his Father. If he had not had good choise, and stoare of Authorities, he would neuer haue begonne with these.

But he addeth further, as mater of gréuance, That these plaine scriptures, by the ouerthwarre, and false Interpretations of his Adversaries, are wrestled, and turned to a contrary sense, and that, (as he saith) to the horrible seducinge of the vnlearned. Doubtlesse, here is a very horrible accusation. How be it, if wee happily had mistaken these places, and our errour therein were fully proued, yet should not M. Hardinge in such horrible termes reprove vs, for dooinge that thinge once, that he, & his felowes doo so often. But by what wordes, by what False Interpretation, into what peruerse or Heretical Sense, haue wee so horribly wrestled these Scriptures: M. Hardinge is wise, is eloquente, is watcheful, is circumspecte, is fast addicted vnto his cause: he dissembleth, and leaueth nothinge, that any way may serue his purpose. If our Errours be so horrible, he should not haue spared them: If there be none, he should not thus haue touched them. If M. Hardinge winke at them, who can see them? If M. Hardinge know them not, who can know them?

Perhappes he wil say, Wee expounde the Prophecie of Malachie, sometimes of Prayer, and sometimes of the Preachinge of the Gospel. This was neuer the Prophetes meaninge. This is an horrible wrestlinge of the Scriptures. Thus, no doubt, M. Hardinge wil say: for otherwise he can say nothinge. And yet he knoweth, and, beinge learned, cannot choose but know, that this is the Olde learned Catholique Fathers Exposition, touching these wordes of the Prophete Malachie, and not ours. He knoweth, that the Ancient Father Tertullian saith thus, The pure Sacrifice, that Malachias speaketh of, that should be offered vp in euery place: Est Prædicatio Euangelij vsque ad finem Mundi: Is the Preachinge of the Gospel vntill the ende of the worlde: And in an other place: Simplex Oratio de Conscientia pura: The Sacrifice, that Malachie meante, is a deuout Prayer Proceedinge from a pure Conscience. He knoweth, that S. Hierome expoundeth the same wordes in this wise: Dicit, Orationes Sactorum Domino offerendas esse, non in vna Orbis Præuincia Iudea, sed in omni loco: The Prophete Malachie meanneth hereby, That the Prayers of Holy people should be offered vnto God, not onely in Jewrie, that was but one prouince of the worlde, but also in al places. He knoweth, that Cæsius calleth the same Sacrifice of Malachie, The Sacrifice, and the Incense of Prayer. Thus the Holy Catholique Fathers expounded these wordes of the Prophete Malachie: and yet were they not therefore iudged either ouerthwarte wrestlers of the Scriptures, or horrible deceiuers of the people.

Now, of the other side, if it may please M. Hardinge to shewe forth but one Ancient Doctour, or Father, that either by the Example of Melchisedek, or by force of these wordes of Malachie, wil conclude, that the Priest hath Authoritie, and Power, to offer vp Clerily, and in dede, the Sonne of God vnto his Father, he may happily winne some credit.

M. Hardinge. The 4. Diuision.

For, where as the Holy Euangelistes reporte, that Christe at his last supper tooke Breaðe, gaue shankes, brake it, and saide, This is my Body, which is geuen for you: Again, this is my bloude, which

Tertull. contra Iudeos.

Tertull. contra Marcion. li. 4.

Hieronym. in. l. Caput Malach.

Euseb. De Demonstr. li. 1. To διευξάνουσιν μίαν μίαν.

Pet. 2.

whiche is sheadde for you in remission of sinnes: By these wordes, beinge wordes of sacrificinge and offeringe, they shewe, and set forth the an Oblation in acte, and deede; though the terme it selfe of Oblation, or sacrifice be not expressed. Albeit to some of excellent knowledge, Datur, here soundeth no lesse, then offertur, or immolatur, that is to saie, is offered, or sacrificed, specially the addition, pro vobis, withal considered. For if Christe saide truly (as he is true in selfe, and guile was neuer founde in his mouthe) then was his Body presently geuen, and for vs geuen, at the time he spake the wordes, that is, at his supper. For he saide \* datur, is geuen, not dabitur, shalbe geuen: (22) And like wise was his Bloude sheadde in remission of sinnes, at the time of that supper: for the text hath \* funditur, is sheadde. But the geuinge of his Body for vs, and the sheaddinge of his Bloude in remission of sinnes, is an Oblation of the same: Ergo Christe offered his Bodie and Bloude at the supper. And thus datur, signifieth here as muche, as offertur.

Nowe this beinge true, that our Lorde offered him selfe vnto his Father at his last supper, hauing geuen commaundement to his Apostles to dooe the same, that he theredid, whom then he ordeined Priestes of the New Testament, saieing, Doo this in my remembrance, as Clement dooth plainly shew Lib. 8. Apostol. Constitut. cap. vltimo: the same charge perteyninge no lesse to the Priestes, that be now the successors of the Apostles in this behalfe, then to the Apostles them selues: it doo the right wel appeare, howe so euer M. Iuel assureth him selfe of the contrary, and what so euer the Diuel hath wrought, and by his Ministers taught agaynst the sacrifice of the Masse, that Priestes haue authoritie to offer vp Christe vnto his Father.

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Here M. Hardinge beginneth to scanne his Tenses, to rippe by Syllables, and to hunte for Letters: And in the ende buildeth by the highest Castle of his Religion vpon a gheasse. I maruel, that so learned a man woulde either vse so vnlearned argumentes: or, hauinge such store of Authorities, as he pretendeth, woulde euer make so simple choise.

He saith, These wordes, Is Geuen, Is Shead, be wordes of sacrificinge, though the Terme it selfe of Oblation, and sacrifice, be not expressed. Here M. Hardinge, besides that he hath imagined a strange Construction of his owne, that neuer any learned man knewe before, and so straggles alone, and swarueeth from al the Olde Fathers, includeth also a Repugnance, and Contradictio agaynst him selfe. For, where as Moozdes, and Termes sounde bothe one thinge, the one beinge mere Englishe, the other borrowed of the Latine, M. Harding saith, Christe in the institution of his supper, vsed the Vwoordes of sacrificinge, and yet expressed not the Termes of sacrificinge. Suche Privilege these menne haue, with misse of termes to beguile the Worlde. For yf Christe vsed the Moozdes of sacrificinge, howe can M. Hardinge saie, He vsed not the Termes of sacrificinge: And yf he vsed not the Termes (Moozdes, and Termes beinge one thinge) howe can he saie, He vsed the woozdes?

Truely yf this Latine woozde, Dare, be, Sacrificare: and, Geuinge, be sacrificinge, then, where as S. Paule saith, If thine enimie be thirsty, Geue him drinke: And, where as Judas saith, What wil ye Geue me, and I wil deliuer him vnto you: And, where as the foolish Virgins saie, Geue vs parte of youre Oile, &c. In every of these, and such other like places, by this betwe Diuinitie, M. Hardinge wil be hable to finde a Sacrifice.

Pet, saith he, Certaine menne of excellent knowledge haue thus expounded it. It seemeth very strange, that these so notable menne, of so excellent knowledge shoulde haue no names. Perhappes he meaneth Tapper of Louaine, or Cropper of Colaine, of whom he hath borrowed the whole substance welneare of al this Article. How be it, the demaunde was of the Ancient Doctours of the Church: not of any of these, or other such petite Fathers.

But Christe saith in the Present Tense: This is my Bodie, That Is Geuen:

not

Vwoordes of Oblation, without Termes of Oblation.

The. 121. Vntrueth, without any sense, or sauour.

\* A great Folie. For the Olde Catholique Fathers expounde it by, Dabitur, and, Funderur, in the Future Tense.

Roman 15.

Marth. 26.

Matth. 27.



Christes  
Bloude  
Shed at  
Supper.

THE XVII. ARTICLE

not in the Future Tense, That Shalbe Geuen. And likewise, This is my Bloude, That Presently is Shed: not in the Future Tense, That Shalbe Shed. Therefore Christe Sacrificed his Bodie, and shed his Bloude presently at the Supper.

Here M. Hardinge is giuen to control the Olde Common Translation of the Newe Testamente, not onely, that beareth the name of S. Hierome, & hath benne euermore generally receiued in the Church, and is allowed by the Council of Tridende, but also, & is still vsed, & continued in his owne Masse Booke. I graunte, In the Greeke it is witten, Darur, Is Geuen: not Dabitur, Shalbe Geuen. But here the Presente Tense, accordinge to the Common Phrāse of the Scriptures, is used for the future. Chrysostome readeth it thus, Darur, Shalbe Geuen: not Darur, Is Geuen. Origen likewise readeth, not, Effunditur, Is Shed: but, Effundetur, Shalbe Shed. And in this sorte Chrysostome also expoundeth it: Effundetur pro multis. Hoc dicens, ostendit, quod Passio eius est Mysteriū salutis humana: per quod etiam Discipulos consolatur, Shalbe I head for many. Thus saieinge, he sheweth, that his Passion is the Myserie of the saluation of mankind: and by the same he comforteth his Disciples. Againe he saith, De Passione, & Cruce sua loquebatur. Christe (utteringe these wordes of the Sacramente) spake of his Passion, and of his Crosse.

To be shorte, if it be true, that Christe shed his Bloude at his Last Supper, and that Clerily, Really, and in deede, as M. Hardinge alone strangely auoucheth, and noman els, I trowe, beside him, then can he no more saie, The same was an Vnbloudy sacrifice: And so must he yelde vp the strongest Tower of al his Holde. For if the Sacrifice, that Christe made at his Supper, were Unbloudy, howe did Christe there shed his Bloude? If Christe, as M. Hardinge saith, did there shed his Bloude, howe can that Sacrifice be called Unbloudy?

But to leaue these fantasies, and vaine hyftes, Christe gaue his Bodie to be broken, and his Bloude to be shed, not at his Last Supper, but onely vpon his Crosse, and no where els. There he bare our iniquities: there was he rent for our sinnes. And in that onely respect we receiue his Bodie, and embrace it, and haue fruite of it. In this respect S. Paule saith, God forbid, I should reioice in any thinge, sauinge onely in the Crosse of our Lorde Iesus Christe.

Therefore, this newe Article of the Faith, of the Real Sacrificinge, & Shedinge of Christes Bloude at the Table, neither beinge true in it selfe, nor hitherto by M. Hardinge any waie ppooned, notwithstandinge the greate Stoare, and choise of his Authorities: for as muche as Christe neuer gaue, neither his Apostles, nor any their successours Commission to doe more in that behalf, then he him selfe had donne, To saie, that any mortal man hath Power, and Authoritie, Really, and in deede to Sacrifice the Sonne of God, it is a manifest, and wicked blasphemie: the greate, and grosse errours, wherewith the Diuel, and his Disciples in the time of his Kingedome of darknesse haue deceiued the world, notwithstandinge.

As for Clemens, whom M. Hardinge so often calleth the Apostles fellowe, as he is but lately start vp, and comme abroade, and therefore hath not yet gotten sufficient credit, and is here brought in dumme, & saieinge nothinge, so is he not worthy of further answere. Howe be it M. Hardinge doth greate wronge, otherwise to reporte his Authours wordes, then he findeth them. Truly his Clemens, what so euer he were, saith not, The Priest hath Commission, or Power, to offer vp the Sonne of God. His wordes are plaine to the contrary: Antitypon Regalis Corporis Christi offerre: Offer ye vp (not the Bodie of Christe, but) the signe, or sacramente of the Royal Bodie of Christ. Likewise againe he saith, Offerimus tibi Regi, & Deo, iuxta Institutionē Christi, Hūc Panē, & Hoc Poculū: Wee offer vp vnto thee, our Kinge and God (not the very Bodie of thy Sonne Really, & in deede, but) This Bredde, and this Cyppe, accordinge to Christes Institution. It is a greate Prerogative for M. Hardinge, both to make

Doctors

Chrysostom in 1.  
Corin. II.  
Origen, in Mat-  
theum. tract. 35.

Chrysostom in  
Catenā

Isai. 53.

Galat. 6.

Clemens Constit.  
Apostoli lib. 6.  
cap. 30.  
Clemens Constit.  
Apostoli lib. 8.

Doctors of his owne, and also to geue them his owne Construccions.

Neither did Christe by these wordes, Doo ye this in my Remembrance, erecte any new Succession of Sacrificers, to offer him vp Really vnto his Father: nor euer did any Ancient learned Father so expounde it. Christes meaninge is cleare by the wordes, that folow. For he saith not onely, Doo ye this, but he addeth also, In my Remembrance: Whiche Dooinge perteineth, not onely vnto the Apostles, and their Successours, as M. Hardinge imagineth, but also to the whole people. And therefore S. Paule saith, not onely to the Ministers, but also to the whole Congregation of Cozinth, As often, as ye shal eate this Breade, and drinke this Cuppe, Ye shal shew forth, and publishe the Lordes Death, vntil he come. Likewise S. Chrysostome applieth the same, not onely to the Clerergie, but also to the whole people of his Church of Antioche. Thus he saith: Hoc facite in memoriam Beneficij mei, salutis vestre: Doo ye this in Remembrance of my Benefite, and of your Saluation.

1. Corin. II.

Chrysostom. ad  
popul. Antio-  
chen. Hom. 61.

Of these weake positions M. Hardinge without the warrante, or authoritie of any learned Father reasoneth thus: Christe saith, This is my Bodie, that is geuen for you: Doo this in my Remembrance:

Ergo, The Priest hath power to offer vp the Sonne of God vnto his Father.

M. Hardinge. The 5. Diuision.

That Christe offered him selfe to his Father in his last supper, and that Priests by those wordes, Doo this in my remembrance, haue not onely auctoritie, but also a special commandement to doo the same, and that the Figure of Melchisedech, and the Prophecie of Malachie perteineth to this sacrifice, and maketh proufe of the same: let vs see by the testimonies of the Fathers, what doctrine the Apostles haue lefte to the Church.

De Demo-  
strat. Euan-  
geli. lib. 1.  
cap. 10.

Eusebius Casariensis hath these wordes, Horrorem afferentia Mensæ Christi Sacrificia Supremo Deo offerre, per eminentissimum omnium ipsius Pontificem edocti sumus.

Vvee are taught (saith he) to offer vnto our supreme God the sacrifices of Christes Table, whiche cause vs to tremble, and quake for feare, by his Bis hoppe highest of al. Here he calleth Christe in respecte of his sacrifice, Goddes Bis hop highest of al Bis hoppes: the sacrifices of Christes Table he calleth, (222) the Bodie and Bloude of Christe, because at the Table in his laste supper he sacrificed and offered the same, and for that it is his very Bodie, and very Bloude, imagination onely, Phantasie, and Figure set aparte, he termeth these sacrifices: as commonly the auncient Fathers doo, horrible, causinge tremblinge and feare. And where as he saith, wee haue beene taught to offer these sacrifices to God, doubtesse he meaneth by these wordes of Christe: Doo this in my remembrance, This is my Bodie, whiche is geuen for you: This is my Bloude, whiche is shedde for you. Clement in his eighth Booke often cited, speakinge of the sacrifice offered by the Apostles, commonly addeth these wordes, Secundum ipsius ordinationem, or, ipso ordinante: whereby he confesseth it to be Christes owne ordinance.

The 222. Vn-  
truth. For Eu-  
sebius calleth it  
the Sacrifice of  
Thankesge-  
uing: And saith,  
Memoriam  
offerre de dis  
pro Sacrificio.

The B. of Sarisburie.

To proue, that the Priest offereth vp the Sonne of God, M. Hardinge hath here brought in Eusebius an Ancient Father, that neuer once named any such Oblation of the Sonne of God. So mutche is he oppressed, and encombred with his Boare.

True it is, The Ministration of the Holy Communion is oftentimes of the Olde learned Fathers called a Sacrifice: not for that, they thought, the Priests had Authoritie, to sacrifice the Sonne of God, but for that therein wee offer vp vnto God, Thanks, and Praises for that greate Sacrifice once made vpon the Crosse. So saith S. Augustine: In isto Sacrificio est gratiarum actio, & Comme-

August ad Pe-  
trū Diac. ca. 19.



# Dreadful Sacrifice.

Eusebi. De Des-  
monst. li. 1. ca. 10.  
Memoriam pro  
sacrificio.  
Naxian. in A-  
polog. τὴν τῶν  
μεγάλων  
μυστηρίων ἀνα-  
τίτυπον,  
τὴν θυσίαν  
ἀνέσεως.

Cyrrill. in Apol.  
Chrysost. 1. Cor.  
hom. 40.

Chrysostom in 1  
ad Corin. ho. 17.  
omnibus  
omnibus

## THE XVII. ARTICLE

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moratio Carnis Christi, quam pro nobis obtulit: In this Sacrifice is a Thankesgeinge, and a Remembrance of the Pleashe of Christe, whiche he hath offered for vs. Likewise Eusebius saith, Christe after al other thinges doone, made a marvellous Oblation, and a passinge Sacrifice vnto his Father (vpon his Crosse) for the Saluation of vs al: geuinge vnto vs to offer continually vnto God a Remembrance in steede of a Sacrifice. So Pazarzenus calleth the Holy Communion, A Figure of that greake Myserie, of the Deathe of Christe.

This it is, that Eusebius calleth, The Sacrifice of the Lodes Table: Whiche also he calleth, Sacrificium Laudis: The Sacrifice of Praise.

But Eusebius saith further, This Sacrifice is dreadful, and causeth the harte to quake. P. Hardinge may not wel geather by any force of these woordes, that the Sonne of God is Really offered up by the Prieste vnto his Father. For al thinges, what so euer, that putte vs in remembrance of the Paiesitie, and Judgements of God, of the Holy Fathers are called Dreadful.

Sainte Cyrrill saith: Lectio Diuinarum, & Terribilium Scripturarum: The readinge of the Diuine, and Terrible Scriptures. S. Chrysostome calleth the woordes of Baptisme, Verba arcana, & metuenda, & horribiles Canones dogmatum de Cælo transmissorum: The Secrete, and Dreadful woordes, and Terrible Rules of the Doctrine, that came from Heauen. And speakinge of the Hande, and Voice of the Deacon, he saith thus: Manu illa Tremenda, & continua Voce clamans, alios vocat, alios arceat: VVith that Terrible Hande, and continual Voice crieinge, somme he calleth in, and somme he putteth of.

This Sacrifice maketh the Harte to tremble, so; that therein is laide forth the Myserie, that was hidden from Woordes, and Generations: The hozroure of Sinne: The Deathe of the Sonne of God: That he toke our beaunitesse, and bare our sorowes, and was wounded for our offenses, and was piente, and Tormented for our Wickednesse: That he was carried like an Innocente Lambe vnto the Slaughter, that he cried vnto his Father, O God, O my God, why hast thou thus forsaken mee?

There wee cal to Remembrance al the Causes, and Circumstances of Christes Death: The Shame of the Crosse: The Darkeninge of the Aire: The Shakinge of the Earthe: The rentinge of the Ale: The cleauinge of the Rockes: The openinge of the Graues: The Descendinge into Hel: and the Conqueringe of the Diuel. Therefore Chrysostome saith: Quamuis quis lapis esset, illa nocte audita, quomodo cum Discipulis trillis fuerit, quomodo traditus, quomodo ligatus, quomodo abductus, quomodo iudicatus, quomodo deniq; Omnia Passus, cetera mollior fiet, & terra, & omnem terræ cogitationem abijciat: Any man, hearinge of the order of that night, how Christe was mooneful amonge his Disciples, how he was deliuered, how he was bounde, how he was leade away, how he was assigned, and how merckely he suffered al, that was doone vnto him, were he as harde as a stoane, yet woulde he be as faste as Waxe, and woulde throwe bothe the Earthe, and al Earthely Cogitations away from him.

Thus saith Nicolaus Cabasilas, one of Paister Hardinges late Greeke Doctors: Hoc facite in meam Commemorationem. Sed curam est hæc Commemoratio: &c. Doo yee this in Remembrance of mee. But what is this Remembrance? How doo wee consider Our Lorde in the Holy Ministration? VVhat doo wee conceiue him dooinge? Howe dealinge? what sufferinge? what think wee? what speake wee of him? Doo wee imagin of him (in that time of the Holy Myseries) that he healed the Blinde? That he raised the Deade? That he staid the Windes: Or that with a fewe wordes he dead thousandes: whiche are tokens, that he was God Omnipotente? No, not so. But rather wee cal to remembrance sutch things, as declared his weaknesse: his Crosse, his Passion, his Death. In respect of those thinges he saide. Doo yee this in my Re-

**Remembrance.** The Priest he by his woordes, and also by the whole Circumstance of his dooinge, seemeth to say, Thus Christe came to his Passion: Thus he was wounded in the side: Thus he died: Thus Bloude and VVater issued, and streamed from his VVounde. These Considerations, thus layde before our eyes, are hable to cause any godly harte to quake, and tremble. As for the Real offeringe up of Christe in Sacrifice, that learned Father Eusebius saith nothinge. Merily, it is but a simple Sophisme, to say, This sacrifice is Dreadful, and causeth vs to quake: Ergo, The Priest offereth vp the Sonne of God vnto his Father.

*M. Hardinge. The. 6. Diuision.*

That Christe sacrificed him selfe at his supper, Hefschius affirmeth with these woordes: Quod Dñs iussit (Leuit. 4.) ut Sacerdos vitulum pro peccato Oblaturus, ponat manū super caput eius, & iugulet eum coram Domino, Christum significat, quem nemo obtulit, sed nec immolare poterat, nisi semetipsum ipse ad patiendum tradidisset. Propter quod non solum dicebat, Potestatem habeo ponendi animam meam, & potestatem habeo iterum sumendi eam: sed & praeueniens semetipsum in Coena Apostolorum immolauit, quod sciunt, qui Mysteriorum percipiunt virtutem. That our Lorde commaunded (saith he) the Priest, whiche shoulde offer a calfe for sinne, to put his hande vpon his heade, and to sticke him before our Lorde, it signifieth Christe, whom noman hath offered, neither coulde any man sacrifice him, excepte he hadde deliuered him selfe to suffer. For the whiche he saide not onely, I haue power to laye downe my soule, and, I haue power to take it againe: But also preuentinge it, he offered vp him selfe in sacrifice in the Supper of the Apostles: whiche they know, that receiue the vertue of the Mysteries. By these woordes of Hefschius we learne, that Christe offered, and sacrificed his Bodie and Bloude twice. First in that Holy Supper vnbloodely, when he rooke Breade in his handes, and brake it, &c. VVithout Diuision of the sacrifice, for it is but one and the same sacrifice. And afterwarde on the Crosse, with shedding of his bloude, and that is it, he meaneth by the worde, Preuentinge.

Christe offered him selfe in a myserie, but not Really, and in deede,

*The B. of sacrifice.*

Wee denie not, but it may wel be saide, Christe at his laste Supper offered vp him selfe vnto his Father: Albeit, not Really, and in deede, but, according to M. Hardinges owne Distinction, in a Figure, or in a Myserie: In such sort, as wee saye, Christe was offered in the sacrifices of the Olde Lawe: and as S. John saith: Agnus Occisus ab Origine Mundi: The Lambe was slaine from the beginninge of the VVorlde. As Christe was slaine at the Table, so was he sacrificed at the Table. But he was not slaine at the Table Merily, and in deede, but onely in a Myserie: Therefore he was not sacrificed at the Table Really, and in deede, but onely in a Myserie.

Apocal. 13.

So saith S. Augustine: Nonne semel immolatus est Christus in semetipso? Et tamen in Sacramento, non tantum per omnes Paschae Solemnitates, sed etiam omni die populis immolatur. Nec vtiq; mentitur, qui interrogatus, cum responderit immolari. Si enim Sacramenta quandam Similitudinem earum rerum, quarum Sacramenta sunt, non habent, omnino Sacramenta non essent: VVas not Christe once offered in him selfe? And yet in (or, by way of) a Sacramente, not onely at the Solemne Feaste of Easter, but every day he is offered vnto the people. And he saith no vnto the, that bringe demaunded, maketh answere, that Christe is sacrificed. His reason is this: For if Sacramentes had not a certaine Likenesse, or Resemblance of the things, whereof they be Sacramentes, then should they utterly be no Sacramentes.

Augustine. 23.

Notwithstandinge, Hefschius expoundinge the Booke of Leuiticus, to the intente he maye force the whole Storie of the Life, and Deathe of Christe, to answere euery particulare Ceremonie of the Lawe, is sometimes driuen, to



Hefych. in Le-  
uit. li. i. cap. 4.  
Li. i. ca. 2. Sa-  
crificium Cœli.

Cyprian. de Vn-  
ctiōe Chris-  
matis.

Hebra. 9.

Hebra. 10.

The. 123. Va-  
truethe, vaine,  
and Fantastical,  
and without  
grounde.

The. 124. Va-  
truethe. For  
Christe neuer  
commanded  
M. Hardinge,  
neither to say  
Masse, nor to  
Offer vp his  
Bodie in Sacri-  
fice.

stretche, and straine the Scriptures to his purpose. So he saith, Christe is the  
Aultare: And, Christe Incarnate in the Virgins VVombe, is the Golden Sacrifice.

Now, as Christe was the Aultare, and as he was Sacrificed in his Mothers  
Wombe, even so he Sacrificed him selfe at his Supper: not in proper, or vniuersal  
manner of speache, but onely in a mysterie Signifyinge.

Otherwise S. Cyprian plainly openeth the whole difference of these two  
Sacrifices in this sorte: Dedit Dominus noster in mensa, in qua Vltimum cum Apo-  
stolis participauit Conuiuuii, proprijs manibus Panem, & Vinum: In Cruce vero ma-  
nibus militum Corpus tradidit vulnerandum: On the Lorde at the Table, whereat he recei-  
ued his last supper with his Disciples, with his owne handes gaue (not his very Bodie,  
and very Bloude Really, and in deede, but) Breade, and VVine: But vpon the  
Crosse, he gaue his owne Bodie, with the Souldiers handes to be VVounded. This, saith  
Sainte Cyprian, is the difference betweene the Sacrifice of the Table, and the  
Sacrifice of the Crosse: At the one, Christe gaue Breade, and Wine: Vpon the o-  
ther, he gaue his Bodie.

Wherefore, where as M. Hardinge saith, onely vpon his owne warrant, that  
Christe Really sacrificed him selfe at two sundrie times, and that he twice Really shed  
his Bloude, first at the Table, and Afterward vpon the Crosse: The Untrueth, and folie  
hereof is easily reproued by these plaine wordes of S. Paule: Semel Oblatus est, ad  
multorum exhaustiunda peccata: He was once offered to take away the sinnes of many.

And againe, VVith one Sacrifice he hath made perfite them for euer, that be Sanctified.  
These places are cleare, and without question: onlesse M. Hardinge will say, that  
One, and, Two: and, Once, and, Twice, be bothe one thinge.

#### M. Hardinge. The. 7. Diuision.

And at the same very instant of time, (whiche is here further to be added, as a necessarie point  
of Christian doctrine) wee must vnderstande (122) that Christe offered him selfe in Heauen inuisibly (as  
concerninge man) in the sight of his Heauenly Father, and that from that time forewarde that Ob-  
lation of Christe in Heauen was neuer intermitted, but continueth alwaies for our attonement with  
God, and shal without ceasinge endure vntil the ende of the worlde. For as S. Paule saith, Iesus habet  
not entred into Temples made with handes, the samplers of the true Temples, but into Heauen it  
selfe, to appeare now to the countenance of God for vs: Now as this Oblation and sacrifice of  
Christe endureth in Heauen continually, for as muche as he is risen from the dead, and ascended into  
Heauen with that Bodie, whiche he gaue to Thomas to feele, bringinge in thither his Bloude, as He-  
fychius saith, and bearinge the markes of his woundes, and there appeareth before the face of God  
with that Thornepricke, Naileboard, Spearepearced, and otherwise wounded, rent, and torne Bodie  
for vs: (whereby wee vnderstande the vertue of his Oblation on the Crosse euer endureinge, not the  
Oblation it selfe with reuewinge of paine, and sufferance continued) so we doe perpetually celebrate  
this Oblation and sacrifice of Christes verie Bodie and Bloude in the Masse, in remembrance of him.  
(122) commanded so to doo, vntil his comminge.

Wherein our Adversaries so foolishly, as wickedly scoffe at vs, as though wee sacrificed Christe  
again, so as he was sacrificed on the Crosse, that is, in bloody manner. But wee doe not so Offer or  
Sacrifice Christe againe: but that Oblation of him in the Supper, and our in the Masse, is but one Ob-  
lation, the same Sacrifice, for this cause by his Diuine ordinaunce leaue vnto vs, that as the Oblation  
once made on the Crosse continually endureth, and appeareth before the face of God in Heauen for  
our behalfe, continued not by new sufferinge, but by perpetual intercession for vs: so the memorie  
of it may euer vntil his seconde comminge be kepte amongst vs also in earth, and that thereby wee  
may apply and bringe vnto vs through Faith the greates benefites, whiche by that one Oblation of him  
selfe on the Crosse he hath for vs procured, and daily dooth procure.

The

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At the same very instant of time, saith *M. Hardinge*, when *Christe* was sacrificed vpon the Crosse, he offered vpon him selfe also in Heauen in the sight of his heauenly Father. Whiche thinge he enlargeth Rhetorically with a Tragical Description of a Thornepricke, Naileboarded, spearepearfed, and other wise rente and Torne Bodie. And this, saithe he, is a necessarie pointe of Christian Doctrine: And that he auoucheth Constantly, albeit without the woorde, or witnesse of any Ancient writer, onely vpon his owne credit. Whereof also groweth some suspicion, that his Stoare of Olde Records, is not so plentiful, as it is supposed.

But where he saithe, *Christe* was thus Inuisibly sacrificed in Heauen, *Imaruelle*, he saith not likewise, that *Pilate*, *Annas*, *Caiphas*, the Souldiers, and the Tourmentours were likewise in Heauen, to make this Sacrifice. For, without this Companie, *Christes* Bloud was not shed: And without shedding of Bloud, *S. Hebra. 9.* *Paule* saithe, There is no Sacrifice for Remission of Sinne. This fable is so bayne, that, I beleue, *M. Hardinge* him selfe is not wel hable, to expounde his owne meaning. *Origen* saith, There were some in his time, that thought, That, as *Christe* was Crucified in this worlde for the liuinge, so he shoulde afterwarde suffer, and be Crucified in the worlde to come for the deade. But that *Christe* was thus Thornepricke, Naileboarded, spearepearfed, and Crucified in Heauen, I thinke, noman euer saide, or saide, but *M. Hardinge*. The Apostles, the Euangelistes, the Olde Doctors, and Ancient Fathers neuer knew it. *S. Paule* saith: Semel seipsum obrulit: Once he offered vpon him selfe: Semel introiuit in Sancta: Once he entred into the holy place. *Origen. in epist. ad Roman. li. 5. ca. 6.* And therefore hanginge vpon the Crosse, and peeldinge vpon the Choike, he saide, Consummatus est: It is finished: This Sacrifice is perfectly wrought for ever. This onely Sacrifice of *Christe* the Sonne of God the Scriptures acknowledge, and none other. *Hebra. 7.* *Hebra. 9.*

How be it, like as the Prayers, that *Christe* once made, and the Doctrine, that he once taught, remaine stil ful, and effectual, as at the first: even so the Sacrifice, that *Christe* once made vpon the Crosse, remaineth stil in ful force, effectual, and perfite, and endureth for ever. Therefore *S. Paule* saithe, *Christe* hath an euerlastinge Priesthoode, and liueth stil, that he may stil pray for vs. And therefore God the Father saith vnto him, and to none other, either Man, or Angel, or Archangel, Tu es Sacerdos in eternum: Thou art a Priest for ever. And therefore *S. Chrysostome* compareth this Sacrifice to a moste soueraine salue, that bringe once laide to the wounde, healeth it cleane, and needeth no moze laseinge on. Likewise *S. Cyprian* saithe: Nec Sacerdotij eius perituit Deum: quoniam Sacrificium, quod in Cruce obrulit, sic in beneplacito Dei constat acceptabile, & perpetua virtute consistit, vt non minus hodie in conspectu Patris Oblatio illa sit efficax, quam ea die, qua de saucio latere Sanguis, & Aqua exiuit: & semper reseruata in Corpore plagæ Salutis Humanæ exigant pretium: It neuer repented God of *Christes* Priesthoode: For the sacrifice, that he offered vpon the Crosse, is so acceptable in the good wil of God, and so standeth in continual strength and Vertue, that the same Oblation is no lesse acceptable this daie in the sight of God the Father, then it was that day, when Bloud, and Water ranne out of his Wounded side. The skarnes reserued stil in his Bodie, doo weighe the price of the Saluation of Man.

But *M. Hardinge* condemneth vs al so, Foolishe, and Wicked people. For Foolishe, I know not why. Neither is it thought a wisemannes parte, eithre greatly to mislike other mennes wittes, or ouermuchte to like his owne. How be it, who so speaketh, as neuer wiseman spake, and yet him selfe vnderstandeth not, what he speaketh, as, in this case, it is thought, *M. Hardinge* dooth, hath no greate cause, in this behalfe, to charge others with folie.



Of the other side, what so euer *Popul* man presumeth to offer by *Christe* in Sacrifice, and dareth to desire God the Father so fauourably to beholde his owne onely Sonne, as in olde times he behelde the Oblation of Abel, or of *Melchisedek*, and is not afraide, therewith to beguile the simple, and to mocke the worlde, as *M. Hardinge* dothe daily at his Masse, he cannot wel excuse him selfe of open wickednesse.

Notwithstandinge this mater is easily answered. For (saith he) wee sacrifice not *Christe* againe: The Oblation, that *Christe* made vpon the Crosse, and ours in the Masse, is al one. And this Sacrifice *Christe* hath commaunded vs to continue vntil his comminge. If *M. Hardinge* make the selfe same Sacrifice, that *Christe* made vpon the Crosse, then is he A Priest after the order of *Melchisedek*: And so, The Kinge of Justice: the Prince of Peace, and a Priest for euer, without Successor. For these titles be incident to the Priesthoode of *Melchisedek*: whiche neuerthelesse, I thinke, *M. Hardinge* of his modestie wil not acknowledge. And without the same, he cannot offer vp to God the same Sacrifice, that *Christe* offered vpon the Crosse.

And where he saith he: *Christe* hath commaunded him, and his clewes to make, and continue this sacrifice vntil his comminge, If he had mente simply, and plainely, he woulde haue shewed, either when, or where, or by what wordes *Christe* gaue him this Commandement. For so large a Commission is tooo: the shewing. And it were greate boldnesse, to attempte sutch a mater without Commission.

*M. Hardinge. The .8. Diuision.*

Now for further proufe of the offeringe, and sacrificinge of *Christe* of those wordes of our Lorde, Doo this in my remembrance, to recite some Testimonies of the Fathers: First, *Dionysius S. Paules* scholar, and Bis hop of *Athenes* writeth thus: Quocirca reuerenter simul, & ex Pontificali officio, post sacras diuinorum operum laudes, quod hominam salutarem, quæ super ipsum est, liter, se excusat, ad ipsum primo decenter exclamans, Tu dixisti: Hoc facite in meam commemorationem. Vwherefore the Bis hop (saith he) reuerently, and accordinge to his Bis hoply office, after the holy praises of Goddes woorkes, he excuseth him selfe, that he taketh vpon him to offer that healthful sacrifice, whiche is aboue his degree, and worthinesse, crieinge out first vnto him in seemely wise, Lorde thou hast commaunded thus, saieinge, Doo this in my remembrance. By these wordes he confeseth, that he coule not be so hardie, (as to offer vp *Christe* vnto his Father, had not *Christe* him selfe so commaunded, when he saide, Doo this in my remembrance. This is the Doctrine touching this Article, that *Saincte Paule* taught his scholars, whiche *M. Iuel* denieth.

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Here maist thou, gentle Reader, easily see, that *M. Hardinge*, either had not that abundance of Stoare, whereof notwithstandinge he hath made vs so large a promise, or els had no greate regarde vnto his choise. For *Dionysius* hath no token, or inking of any sutch sacrificinge of the Sonne of God vnto his Father. But clearely, & in moste plaine wise he sheweth the difference, that is betweene the Sacrifice of the Crosse, and the Sacrifice of the Holy Communion. These be his wordes: The Priest extollet these thinges, that *Christe* wrought in his Fleashe vpon the Crosse, for the saluation of Mankind: and with spiritual eies, beholdinge the spiritual vnderstandinge thereof, draweth neare to the Figurative Sacrifice of the same. Here *Dionysius* calleth not the Administration of the Holy Mysteries, the Sacrificinge of *Christe* vnto his Father, as *M. Hardinge* woulde force vs to beleene, but a Figurative Sacrifice, that is, a Figure, or a Signe of that greate Sacrifice. And *Pachymeres* the Paraphrast expoundeth the same wordes in this wise: Προς τον αετον, και ποτηριον εχεται: He commeth to the Breade, and the Cuppe.

Then

The .117. vñ-  
truth. ioined  
with great folý.  
For *Dionysius*  
speakech not  
one worde of  
Offering vp the  
Sonne of God  
vnto his Father.

*Dionys. Eccle.  
Hierar. ca. 3.  
προς συμβου-  
λιν ιερογυ-  
γιαν.*

*Pachymer. in  
3. cap. Ecclesi.  
Hierarch.*

Then the Priestesse, saith Dionysius, after certaine Prayers, and Holy Songes, excuseth him selfe, as not woorthy to make that Sacrifice: and pronounceth these wordes out with a lowde voice, Tu dixisti &c. Thou hast saide, Doo this in my Remembrance. Hereof M. Hardinge concludeth thus:

The Priestesse excuseth him selfe, Ergo, He Offereth vp the Sonne of God vnto his Father. A ponge Sophister woulde neuer so vnskillfully frame his argumentes. Otherwise the Respondent mighte easily saie: Nego Consequentiam, & Consequens. For what order, or sequele is there in this Reason: Howe may this Antecedente, and this Consequente agree together?

M. Hardinge knoweth, there be other sundrie causes, wherefore the Priestesse shoulde excuse his vnwoorthinesse, and not this onely, that he imagineth. The Priestesse in the Liturgie, or Communion, y beareth the name of S. Basile, praieth thus: Fac nos idoneos, vt tibi Offeramus Sacrificiū Laudis: Make vs meete, to offer vnto thee (not Christe thine onely Sonne, but) the sacrifice of praise. In like manner Nazianzene saith: Howe can they, or dare they offer vnto God, (he saith not, The Bodie of Christe Really, and in deede, but) the Figure of these greate Mysteries? But M. Hardinge, beinge utterly boide of other reasons, proueth his imagined Sacrifice of the Sonne of God, onely by the vnwoorthinesse of the Priest.

This is the Iuste Iudgement of God, that who so endeuoureth him selfe to deceiue, and blinde others, shalbe deceiued, & blinded him selfe. For Dionysius vseth the very like wordes, speakinge of the Sacramente of Baptisme: Sacerdos cogitans negotij magnitudinem, horret, atque habitat: The Priest consideringe the weight of the matter, is in an horrour, and in an agonie. Likewise S. Basile excuseth his owne vnwoorthinesse of hearinge the Word of God: Quæ auris digna est magnitudine earū rerum, quæ dicuntur: Cogitemus, quisnam ille sit, qui nos affatur: What eare is woorthy to heare the Maiestie of these thinges: Let vs consider who it is, that speaketh to vs. S. Basile speakinge of the Glozie, and Puissance of the Gospel, in the ende, in respect of his owne vnwoorthinesse, vseth this Exclamation: Et ad hæc quis idoneus? And who is meete to publishe, and to speake these thinges? S. Cyprian saith, Wee are not woorthy to looke vp into Heauen, and to speake vnto God. O, saith he, what mercifull fauour of our Lorde is this, that wee may calle God our Father: and euen as Christe is Goddes Sonne, so may wee be called the Children of God? Quod nomen nemq nostrum in Oratione auderet attingere, nisi ipse nobis sic permisisset orare: Whiche Name (of Father) none of vs in our Prayers woulde dare to utter, sauinge that he hath genen vs leaue so to prae. By these, the slendernes of M. Hardinges reason may sone appeare: The Priest excuseth his owne vnwoorthines: Ergo, He offereth vp the Sonne of God. It is a Fallax, Ex meris Particularibus, or, A non distributo ad distributum: and concludeth in Secunda Figura Affirmatiue. An erreure knowen vnto Childzen.

M. Hardinge. The. 9. Diuision.

Irenæus receiued the same from S. Iohn the Euangelist, by Polycarpus S. Iohns scholar. He declar-  
 eth it with these wordes: Eum, qui ex creatura Panis est, accepit, & gratias egit, di-  
 cens, Hoc est Corpus meum. Et Calicem similiter, qui est ex creatura quæ est secundum  
 nos, suum Sanguinem confessus est, & Noui Testamenti nouam docuit Oblationem,  
 quam Ecclesia ab Apostolis accipiens, in vniuerso mundo offert Deo. De quo in duo-  
 decim Prophetis Malachias sic præsignificauit, Non est mihi voluntas in vobis, dicit Do-  
 minus exercituum: & munus non suscipiam de manu vestra. He tooke that, whiche by crea-  
 tion is breade, and gaue thanks, saynge, This is my Bodie. And likewise the Cuppe ful of that  
 Creature, whiche is here with vs, and confessed it to be his Bloude, and thus taught the newe Obla-  
 tion of the Newe Testament, whiche the Church receiuing of the Apostles, dooth offer to God through  
 the whole world, whereof Malachie one of the twelue Prophetes did prophesie thus: I haue no li-  
 kinge in you, saith our Lorde almightie, neither wil I take sacrifice of your handes: because from

Liturgia Basilij.

Nazian. in Apo-  
 loge. τὴν τῶν  
 μεγάλων μυσ-  
 τήριον ἀντί-  
 τυπον.

Eccles. Hierar.  
 ca. 2. Αποβλέ-  
 λας τὸ τῆς  
 προφύματος  
 μέγεθος, φέρει  
 τὴν καὶ ἀμνη-  
 χανταί.

Basil. Hexamer. 2  
 ποῖα ἀνοὺν  
 μεγέθους τῶν  
 λεγόμενων  
 ἁγίων.

2. Corin. 2  
 Cyprian. in  
 Oration. Domi-  
 nicam.



the risinge of the sunne, to the goinge downe of the same, my name is glorified amonge the Nations, and incense is offered to my name in euery place, and pure sacrifice, for that my name is greates amonge the Nations. VVhat can be vnderstanded by this newe Oblation of the Newe Testamente other, then the Oblation of that, whiche he saide to be his bodie, and confessed to be his bloude? And if he had offered Breade and VVine onely, or the Figure of his Bodie, and bloude in Bread and VVine, it had beene no Newe Oblation, for suche had beene made by Melchisedech longe before. Neither can the Prophecie of Malachie be vnderstanded of the Oblation of Christe vpon the Crosse, for as muche as that was doone but at one time onely, and in one certaine place of the worlde, in Golgotha, a place without the gates of Hierusalem, neare to the walles of that Citie. Concerninge the sacrifices, of a contrite, and an humble harte, and al other sacrifices of our deuotions, that be mere spiritual, they cannot be called the Newe Oblation of the Newe Testament, for as muche as they were doone as wel in the Olde Testamente, as in the Newe, neither be they altogether pure. VVherefore this place of Irenæus, and also the Prophecie of Malachie, where with it is confirmed, must needes be referred to the sacrifice and Oblation of the Bodie and bloude of Christe daely throughout the whole worlde offered to God (226) in the Masse, whiche is the external sacrifice of the Church, and proper to the Newe Testament: whiche, as Irenæus saithe, the Church receiued of the Apostles, and the Apostles of Christe.

The B. of Sarisburie.

The 226. Vn-  
truth. For Ire-  
næus neither  
speaketh of the  
Masse: nor cal-  
leth it a Sacri-  
fice: Neither  
saith, either  
that the Church  
receiued it fro  
the Apostles, or  
the Apostles fro  
Christe.

Malach. 2.

Martial aduers  
de galensis.

Tertullian con-  
tra Iudas.

Tertull. contra  
Marcion. li. 4.

Hieronym. in 1.  
cap. Malach.

Hieronym. in  
Zachar. li. 2. c. 8.

August. contra  
Aduer. Legis.

Trophet. cap. 20.  
Contra Liter.

Petilian. li. 2.  
ca. 86.

Irenæus lib. 4.  
cap. 34.

Euseb. de Demō-  
stra. li. 1. ca. 10.

Here at laste, M. Hardinge hath founde out the name of a Sacrifice, that was not denied him. But the Sacrifice, that he hath so longe sought for, and hath so assuredly promised to finde, hitherto he hath not founde. For Irenæus not once nameth, neither the Masse, nor this Real Oblation of the Sonne of God vnto his Father. Thus onely he saith: God hath vtterly misliked, and refused the olde Carnal sacrifices of the Jewes: and hath taught vs to offer vp the Newe Sacrifice of the Newe Testamente, accordinge to the Prophecie of Malachie. This Sacrifice, M. Hardinge imagineth, can be none other, but the offeringe vp of Christ in y<sup>e</sup> Masse. These Conclusions be very suddaine. The Olde learned Fathers coulde neuer vnderstande so muche. One of M. Hardinges owne Newe founde Doctours, Partialis, saith thus: Oblatio munda, non tantum in Ara Sanctificata offertur, sed etiam vbique. The pure Sacrifice, whiche Malachie meaneth, is offered, not onely vpon the Holy Aultare (or Communion Table) but also euerywhere. M. Hardinge saith: It is offered onely vpon the Aultare: Partialis saith: It is offered euerywhere, and not onely vpon the Aultare. Certainly if Malachie meante the Sacrifice, that may be offered in al places, and without an Aultare, as Partialis saith, then he meante not the Sacrifice of the Masse. Tertullian saith: That the Prophete Malachie by that Pure Sacrifice, meante the Preachinge of the Gospel: the offeringe vp of a Contrite Harte: and praier proceedinge from a pure Conscience. S. Hierome likewise expoundeth the same of the Sacrifice of Praier, and openeth it by these Wordes of the Prophete Dauid: Let my Praier be accepted, as incense before thy sighte. S. Augustine calleth the same, Sacrificium Laudis, & Gratiarum actionis: The Sacrifice of Praise, and of Thankesgivinge.

In like sorte Irenæus also expoundeth his owne meaninge: Ecclesia offert Deo cum Gratiarum actione ex Creatura eius. Est ergo Altare in Cælo: Illuc Preces, & Oblationes nostræ diriguntur: The Church offereth vp to God, (not his owne, and onely Sonne, but) a Natural thinge of Goddes Creation. Neither is our Aultare here in Earthe, but in Heauen. Thither our Praiers, and Sacrifices be directed. So likewise Eusebius saith: Sacrificamus, & incendimus Memoriam Magni illius Sacrificij, secundum ea, quæ ab ipso tradita sunt, Mysteria celebrantes, & gratias Deo pro salute nostra agentes: Wee sacrifice, and offer vp vnto God the Remembrance of that Greate Sacrifice, vsinge the Holy Mysteries accordingly, as Christe hath deliuered them, and geuinge God Thankes for our Salvation.

And



And that Irenæus meante not any such Keal Sacrifice of the Sonne of God, nor may not in any wise so be taken, it is evident by the plaine wordes, that folowe, touching the same. For thus he saith, speakinge of the very same Sacrifice of the Newe Testament, that is mentioned by Malachie: *Sacrificia non Sanctificant hominem: sed conscientia eius, qui offert, existens pura, sanctificat Sacrificium.* The Sacrifice dooth not Sanctifie the Man: but the Conscience of the offerer, bringe pure, sanctifieth the Sacrifice. I trowe, M. Hardinge wil not saie, The Prieste is not Sanctified by the Sonne of God: but the Sonne of God is sanctified by the Conscience of the Priest: for that were Blasphemie. And yet thus must he needes saie, if Irenæus meante the Keal Sacrificinge of the Sonne of God.

But M. Hardinge hath devised a greate many replies to the contrary. Firste he saith, The offeringe vp of Prayer, Praises, and Thankesgevinge cannot be called a Newe Sacrifice: for the same was made by Moses, Aaron, the Prophetes, and other holy menne in the Olde Lawe. This oblation serueth wel to control Tertullian, S. Augustine, and S. Hierome, and other learned Fathers, that thus haue taken it: who, by M. Hardinges iudgemente, wrote vnadvisedly, they knewe not what. Hereunto Irenæus him selfe answereth thus: *Oblationes hic: Oblationes illic. Sacrificia in Populo Israël: Sacrificia in Ecclesia. Sed species immutata est tantum. Quippe cum in non a Seruis, sed a Liberis offeruntur: There were Sacrifices in the Olde Testament: There be Sacrifices in the Newe. There were Sacrifices in the People of Israel: there be Sacrifices in the Church. Onely the manner, or forme is changed. For nowe they be offered, not by Bonde menne (as befoze) but by Free menne. In like sense writeth Angelomus: Mandatum Nouum scribo vobis, non alterum: sed ipsum, quod dixi Verus, idem est Nouum. I write vnto you a Newe Commandemente: None other, but that I called the Olde, the selfe same is the Newe. And it is called a Newe Sacrifice, saith Chrysostome, Bicause it proceedeth from a Newe minde, and is offered, not by fire, and smoke, but by Grace, and by the Spirit of God. And in this consideration Irenæus thinketh, David saide vnto the Children of the Church of Christe, O singe vnto the Lorde a Newe Songe.*

M. Hardinge saith further, The Vwoordes of Malachie. may in no wise be taken for the Oblation of Christe vpon the Crosse. For that, saith he, was donne at one time onely, and in one certaine place, in Golgotha without the Gates of Hierusalem, and not in every place. Yet M. Hardinge may easily vnderstande, that the Remembrance of that Sacrifice, and Thankesgevinge for the same, may be made at all times, & in all places. And therefore Eusebius, as it is noted befoze, calleth our Sacrifice, *Magni illius Sacrificij Memoriam*: The Remembrance of that greate sacrifice: and, the Thankesgevinge, which wee yeelde vnto God for our saluation. Dionysius calleth it, *συγκοινωνία ιεροφυσίας*, a *Fizus* ratine Sacrifice. And S. Augustine saith: *Cum credimus in Christum, ex ipsis reliquijs cogitationis, Christus nobis quotidie immolatur.* VVhen wee beleue in Christe, euen of the very remanentes of our Cogitation (in what place so euer wee be) Christe is Sacrificed vnto vs every daie. Likewise S. Hierome saith: *Cum audimus Sermonem Domini, Caro Christi, & Sanguis eius in auribus nostris funditur.* VVhen wee heare the woordes of the Lorde, the Fleashe of Christ and his Bloudde is poured out into our eares. And, where as M. Hardinge saith further, that the Spiritual Sacrifices of our deuotion cannot altogether be called pure, and therefore cannot be the Sacrifices of the Newe Testament, it must needes be confessed, that al our righteousness, in respecte of many Imperfections, may be compared, as the prophete Esai saith, vnto a filthy cloute. Yet in respecte of Goddes mercie, and in Christe, the prophete David saith, Thou shalt washe me, and I wil be whiter then the snowe.

Howe be it, herein I wil remit M. Hardinge to the iudgemente of them, whose Authorities he cannot wel denie. Eusebius calleth our *Prayers*, *Mundū Sacrificium*: A Pure Sacrifice. Tertullian saith, *VVe make Sacrifice vnto our God, for the safetie of*

Irene. li. 4. c. 34.

Angelomus An. rina. lib. 3.

Chrysost. contra Indeos lib. 3.

Irene. li. 4. c. 31.

Eusebius De Demon. li. 1. c. 10.

Ecclesia. Hierar. cap. 3.

Augustin. in Psalm. 75.

Hieronym. in Psalm. 147.

Esai. 64.

Psalm 50.

Euseb. De Demon. li. 1. cap. 6.

Orationis Sacrificium, quod.

Mundum dictum est.

Tertull. ad scapulum.



# The Sa- crifice is Christe.

Hierome in  
Zachar. li. 2. c. 8.  
In sanctitate  
Euangelice Pur  
ritatis.  
1. Timoth. 2.  
Eusebius. De  
Demonstra. li. 1.

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## THE XVII. ARTICLE

OUR Emperours, Pura prece, with a Pure Prayer. S. Hierome speakinge of the Sacrifice of Christian Prayers, saith thus: A pure Sacrifice is Offered vnto mee in every place: not in the Oblations of the olde Testamente, but in the holynes of the Punitie of the Gospel. To be shorte, S. Paule saith: Volo viros precari in omni loco, leuantes manus Puras: I woulde, that menne shoulde praie in al places, liftinge vp pure handes (vnto God).

Touchinge the Sacrifice of the Lordes Table, Eusebius writeth thus: *μνημόνῳ ἡμῶν προσάγων ἐν τῷ θυσιᾷ τῷ θεῷ ἀνεναντίας προστάξας*: He gaue vs a Remem-  
brance in steede of a Sacrifice to offer vp continually vnto God. And this he calleth, *Incruentum*, & *Rationabile Sacrificium*: The vnbloudy, and Reasonable Sacrifice. This, saith Irenaeus, is the Sacrifice of the Newe Testamente. This Sacrifice the Church recei-  
ued of the Apostles: and the same the Apostles receiued of Christe, that made al thinges Newe.

M. Hardinge. The 10. Division.

\*Euen so Chry-  
stome saith,  
Christes Bapti-  
me is Christes  
Bloude: Ad He-  
bra. homi. 16.

The. 127. Vn-  
trueth. For S.  
Cyprian saith  
not, neither  
that Christe of-  
fered him selfe  
at the Supper,  
nor that wee are  
commaunded  
to offer Christe.  
The. 128. Vn-  
truth. For none  
of al these three  
Fathers euer  
spake these  
woordes.

Now let vs heare what S. Cyprian hath written to this purpose. Because his workes be common, to be borrowe, I wil rehearse his woordes in Englishe. If in the Sacrifice, & whiche is Christe, none but Christe is to be folowed, soothly it behooueth vs to obey, and doo that, whiche Christe did: and commaunded to be done. For if Iesus Christe our Lorde and God, very he him selfe be the high Priest of God the Father, and him selfe first offered Sacrifice to God the Father, and commaunded the same to be doonne in his Remembrance: Verily that Priest dooth occupie the office of Christe truly: who dooth by imitation the same thinge, that Christe did. And then he offereth to God the Father in the Church a true, and a pure Sacrifice, if he beginne to offer right so as he seeth Christe him selfe to haue offered. This saith S. Cyprian. How can this Article be auouched in more plaine woordes? (127) he saith that Christe offered him selfe to his Father in his Supper, and likewise commaunded vs to doo the same.

Here wee haue proued, that it is lawfull, and hath alwaies from the beginninge of the Newe Testamente been lawfull for the (128) priestes to offer vp Christe vnto his Father, by the testimonies of three holy Martyrs, two Greekes, and one Latine, muste notable in sundry respectes, of antiquite, of the roume they bare in Christes Church, of Learninge, of Constancie, of Fairbe stidfastly keapte to Death, suffered in places of fame, and knowledg, at Paris, at Lions, at Carthage

The B. of Sarisburie.

This place of S. Cyprian, as it not once toucheth the Real Sacrificing of Christ vnto his Father, so it utterly condemneth the Communion vnder One Kinde: the Common Prayers in a strange vnknoven tongue, and by itselfe the whole disorder, and abuse of M. Hardinges Masse.

But S. Cyprian saith: In Sacrificio, quod Christus est: In the Sacrifice, that is Christe. If M. Harding thinke to finde great aduantage in these wordes, it may please him to Remember, that S. Augustine saith: Illis Petra erat Christus: Vnto the Jewes the Roche was Christe. Verily, the Sacrifice after the Order of Melchisedek, which is the Propitiation for the Sinnes of the world, is onely Iesus Christ, the Sonne of God vpon the Crosse. And the Administration of the holy Mysteries, in a phrase, & manner of speache, is also the same Sacrifice: because it laith forth the Death, & Bloud of Christe so plainly, and so evidently befoze our eyes. So saith S. Augustine, The Very Remembrance of Christes Passion sturth vp such motions within vs, as if wee sawe Christe presently hanginge vpon the Crosse. vpon whiche wordes the Common Close noteth thus: Christus immolatur, id est, Christi immolatio Representatur, & sit Memoria Passionis: Christe is Sacrificed, that is to saie, The Sacrifice of Christe is Represented, and there is made a Remembrance of his Passion. So S. Cyprian saith: Vinum exprimit Sanguinem: In Aqua populus intelligitur: In Vino sanguis ostenditur. Itaque Passionis eius mentionem in Sacrificijs facimus. Passio enim Domini est Sacrificium, quod offerimus:

The

Augustin. in  
Iohan. tract. 26.

Augustin. in  
Psalm. 23. De  
Con. Dist. 2. Se-  
mel.

Cyprian. lib. 2.  
Epist. 3.



The VVine sheweth the Bloude: In the VVater we vnderstande the people: The Bloude is expressed in the VVine. And therefore in our Sacrifices wee make mention of Christes Passi-  
on. For the Sacrifice, that wee offer, is the Passi-  
on of Christe. As the Ministration of  
the Holy Communion is the Deathe, and Passi-  
on of Christe, euen so, and in like  
sorte, and sence may the Sacrifice thereof be called Christe. Therefore S. Grego-  
rie saith: Christus in seipso immortaliter viuens, iterum in hoc Mysterio moritur. Eius  
Caro in populi Salutem patitur: Christe liuinge immortally in him selfe, Dieth againe in this  
Mysterie. His Fleashe suffereth (in the Mysterie) for the Saluation of the people. I reckon,  
M. Hardinge wil not saie, that Christe Dieth in deede, accordinge to the sorte, and  
sounde of these wordes, or that his Fleashe verily, and in deede is tormented, and  
suffereth in the Sacrament. S. Gregorie better expoundeth him selfe in this wise:  
Hoc Sacramentum Passi-  
onem Vnigeniti Filij imitatur: This Sacramente expresseth or re-  
presenteth the Passi-  
on of the Onely begotten Sonne. And the very Barbarous Glose  
touchinge the same saith: Christus Moritur, & Patitur, id est, Mors, & Passio Christi  
Representatur: Christe Dieth, and suffereth, that is to saie, Christes Death, and Passi-  
on is Represented.

So S. Chrysostome saith: In Mysterijs Mors Christi perficitur: The Deathe of  
Christe is wrought in the Mysteries. So saith Beda: Exaltatio Serpentis Aenei Passio  
Redemptoris nostri est in Cruce: The liftinge vp of the Brasen Serpent is the Passi-  
on of our Redeemer vpon the Crosse. So saith S. Hierome: Quotidie nobis Christus Cru-  
cifixus: Vnto vs Christe is daily Crucified. So S. Ambrose: Christus quotidie im-  
molatur: Christe is daily Sacrificed. So S. Augustine: Tunc vnicuique Christus occi-  
ditur, cum credit occisum: Then is Christe slaine to euery man, when he beleueth, that Christe  
was slaine. To conclude, so S. Hierome saith: Semper Christus credentibus immolatur:  
Vnto the Faitheful Christe is euermore Sacrificed. Thus may the Sacrifice of the Holy  
Communion be called Christe: to wite, euen so, as the Ministration of the same is  
called the Passi-  
on, or the Deathe of Christe.

And that the weakenes of M. Hardinges gheastes may the better appeare, vn-  
derstande thou, good Christian Reader, that the Holy Catholique Fathers haue vs-  
ed to say, that Christe is Sacrificed, not onely in the Holy Supper, but also in the  
Sacramente of Baptisme. S. Augustine saith: Holocaustum Dominicæ Passi-  
onis co-  
tempore pro se quisque offert, quo eiusdem Passi-  
onis Fide dedicatur: The Sacrifice of our  
Lordes Passi-  
on euery man then offereth for him selfe, when he is Confirmed in the Faith of his  
Passi-  
on. And againe: Holocaustum Domini tunc pro vnoquoque offertur quodammodo,  
cum eius nomine Baptizando signatur: Then is the Sacrifice of our Lorde In a Manner  
offered for eche man, when in Baptisme he is marked with the name of Christe. And againe:  
Non relinquitur Sacrificium pro peccatis: id est, non potest denuo Baptizari: There is  
leaste no Sacrifice for Sinne: that is to saie, He can be no more Baptized. And in this consi-  
deration Chrysostome saith: Baptisma Christi Sanguis Christi est: Christes Baptisme,  
is Christes Bloude. And likewise S. Ambrose: In Baptismo Crucifigimus in nobis Filium  
Dei: In Baptisme wee Crucifie in our selues the Sonne of God.

M. Hardinge. The II. Diuision.

Our aduersaries crake muche of the sealing vp of their newe Doctrines with the Bloude of suche  
and suche, who be written in the booke of yes, not in the booke of life, whome they wil needes to be  
called Martyrs. Verely if those Mounkes, and Friers, Apostates, and renegates, wedded to viues, or ra-  
ther (to vse their owne terme) yoked to Sisters, be true Martyrs: then must our Newe Gospellers pul these  
Holy Fathers, and many Thousandes more out of Heauen. (229) For certainly the Faith, in Defence of  
whiche either sorte dieth, is vnto the contrary. The worst that I wis he to them is, that God geue them  
eyes to see, and eares to heare, and that he shutte nor vp their hartes, so as they see not the light here,  
vntil they be throwen away into the ourwarde darkenes, where shalbe weeping and grininge of  
teeth.

Math. 23.

De Con. Dist. 2.  
Quid sit.

De Con. Dist. 2.  
Quid sit. In  
Glosa.

Chrysostom. in  
Acta. homi. 21.  
Beda exponens  
illud, sicut Mo-  
ses exaltauit  
Cr. Iohan. 3.  
Hieronym. in  
Psalm. 97.  
Ambros. De Vir-  
ginib.  
August. Quæst.  
Euang. li. 2.  
Hieronym. ad  
Damasum.  
Augusti. in Ex-  
positione incho-  
ata ad Roman.  
In eod. libro.

In eod. libro.

Chrysostom. in  
epist. ad Hebræ.  
homi. 16.  
Ambros. De Pe-  
nitent. li. 2. ca. 2.

The. 229. Vn-  
truth. For M.  
Hardinge wel  
knoweth, that  
the whole Sub-  
stance of our  
doctrines fully  
agreeth with  
The B. of the Fathers.



The B. of Sarisburie.

This talke was utterly out of season : sauinge that it liked wel M. Hardinge, to spoyle him selfe with the Scriptures of God, and a litle to scoffe at the wordes of S. Paule. Whiche thinge becomminge him so wel, may be the better bozne withal, when it shal please him likewise to scoffe at others. S. Paule calleth *Wives*, sometimes *Sisters*, sometimes *Yokefellowes*; and thinketh *Patrimonie* to be Honorable in al Personnes : and the forbiddinge of the same to be the Doctrine of Devils. Neither dothe it any way appeare, that euer honest godly *Patrimonie* either displeased God, or was thought vncomely for a Party, and witness of Goddes Trueth.

S. Paule was Married, as it appeareth by Ignatius, Clemens, Eusebius: and yet neuertheless was a Party. S. Peter, the Chiefe of the Apostles had a Wife: and yet neuertheless stode by, and gaue her comforte, and constancie at her Partizdome. The twelue Apostles, saithe S. Ambrose, onely S. John excepted, were al married: yet neuertheless, the same S. John onely excepted, as it is thought, were al Partiz. Spiridion was a Married Bishop: and yet as Sozomenus writeth, he was thereby nothinge hindred, neither to discharge his deutie, nor to any other godly purpose. Tertullian was a Priest, as appeareth by S. Hierome: and Married, as appeareth by his owne Booke written to his Wife: and yet notwithstandinge, as some repozte, was a Party. S. Hilarie was a Reuerende Father, and Bishop of Poitiers, and yet Married, as may be geathered by his Epistle written to his daughter Abba.

And to leaue infinite others, S. Chrysostome saithe: Ita pretiosa res est Matrimonium, ut possis cum eo ad Sanctum Episcopatus Solium subuehi. Vere moderate nuptis, & eris primus in Regno Celorum: So pretious a thinge is Matrimonie, that with the same thou maist be promoted euen vnto the Bishoppes Chaire. Vse Marriage with discretion, and thou shalt be the Chiefe in the Kingedome of Heauen. S. Hierome saithe: Hodie quoque plurimi sacerdotes habent Matrimonia: Euen nowe a greate number of Priests liue in Matrimonie. Thus the Apostles of Chylde, and many other Learned Fathers, and godly Bishoppes were married, and, as M. Hardinge saithe, in his mirth, and pleasure, had their sisters, and yokefellowes. But howe, and with what Sisters, or felowes, a greate number of the Wileste sorte of M. Hardinges stode by, for very regarde of honestie, it may not be uttered.

Epiphanius writeth thus of certaine of his time: Repudiant nuptias, ac non libidinem. In honore enim apud illos est, non Sanctitas, sed Hypocrisis: They refuse Marriage, but not filthy luste. For they esteeme not Holines, but Hypocrisie. Who seeth not, that in the Church of Rome, Priests, Bishoppes, and Cardinales, notwithstandinge they be utterly forbidden to haue Wives, yet are easily allowed to haue Concubines: They them selues haue confessed it by these wordes vnto the world: Etiam in hac urbe Romana Meretrices, ut Matrones incedunt per urbem, seu mula vehuntur: quas affectantur de Media die Nobiles familiares Cardinalium, Clericiq: Euen here in this Cittie of Rome, harlots passe through the streetes, & ride vpon their Mules, like honest Gentlewomen: And Gentlemen of the Cardinales bandes, and Priests at noone daies traile vpon them.

As touchinge them, whome, if so mutche graueneth you, M. Hardinge, to be called Partiz, you haue saide, not onely sutch, and sutch, whome it liketh you, by your owne Name, if ye haue not forgotten your owne Name, to call Renegates, but also great numbers of others moe, Married, Unmarried, Learned, Unlearned, Olde, Yonge, Boies, Maides, Latemenne, Priests, Bishoppes, Archebishoppes, without mercie. Ye scourged them with rodde: ye sette burninge toches to their bandes,

1. Corin. 9.  
Philippen. 4.  
Hebr. 13.  
1. Timoth. 4.

Ignatius ad  
Philadelph.  
Euseb. li. 5. ca. 30.  
Clemens Strom.  
mat. li. 7.  
Euseb. li. 3. ca. 30.  
Ambrosin 2. ad  
Corin. ca. 11.  
Sozomen. lib. 1.  
ca. 11. Ad res  
diuinas nihil  
lo deterior.

Hieronym. De  
Ecclesiast. Scrip-  
torib.  
Regim. in Re-  
bus Germanicis.  
Hilar. ad A-  
bram viliam.  
Chrysostom. in  
Epist. ad Tit.  
homi. 2.  
Chrysostom. in  
Epist. ad Hebr.  
homi. 7.

Hieronym. contra  
Iovinianum.  
Epiphanius contra  
Origena. Ad e-  
Touoi γάμον,  
ἀλλ' ἐλάττω-  
αὐτὸν πᾶσι  
ἡμεῖς γὰρ  
παρ' αὐτοῖς,  
ἐχ' ἡμεῖς,  
ἀλλὰ ὑποκρί-  
νεται.

In Concilio De-  
lectionum Car-  
dinalium.



handes, ye cutte of their tongues, ye hanged them, ye beheaded them, ye burnt them to ashes, ye toke the poore innocent babe fallinge from the mothers wombe, and threwe it cruelly into the ster. Blessy, ye did with them, what so ever your pleasure was. The wooste woode that proceeded from them, was this, O Lord, forgene them, They knowe not, what they do. O Lord Jesu, receue my Sprite. In the meane while, ye stoode by, and belsted your eyes with the sight. Ye digged vp the poore carcases of Goddes Sainctes, that had bene buried longe before: ye serued them solemnely with processe, and ascited them to appeare at your Confitories, and by Publique sentence adjudged them to die the seconds death: and so, to the perpetual shame of your cruel folie, ye weakte your anger upon the dead. O sp. Hardinge, your conscience knoweth, these are no lies: They are witten in the eyes, and hartes of many thousandes. These be the markes of your Religion. O what reckeninge wil you yelde, when so mutche innocent Bloude shalbe required at your handes? And where you saie, Wee must pulle the Olde Partys out of Heauen, to place our owne, for that our Doctrine, and theirs (as you beare us in hande) is quite contrary, al this is but a needles ostentation of idle woordes. If vauntes were proues, then were this mater fully ended. But we say, that in these cases, y I haue moued, you are not hable to allege one sufficient Clause, or Sentence of your side out of any of al the Olde learned Fathers. And hitherto your mustet appeareth but very simple, not withstandinge the great promise of your Stoare.

Certainely the Holy Fathers, & Partys of God wil say vnto you, Wee knowe not your Priuate Passes: Wee knowe not your Halfe Communion: wee knowe not your Strange Unknownen Prayers: wee knowe not your Adozation of Corruptible Creatures: wee knowe not this Sacrificinge of the Sonne of God: wee knowe not your Psewe Religion: wee knowe not you. God open the eyes of your Partes, that ye may see the miserable state, ye stande in, & recover the place, that ye haue losse, and finde your Names witten in the the Booke of Life.

## M. Hardinge. The. 12. Division.

Leauinge no smal number of places, that might be recited out of diuerse other Doctours, I wil bringe two of two worthy Bishops, one of Chrysostome, the other of S. Ambrose, confirminge this Trueth. Chrysostomes woordes be these: Pontifex noster ille est, qui hostiam mundan-tem nos obrulit, ipsam offerimus & nunc, quæ tunc oblata quidem cõsumi non potest. Hoc autem, quod nos facimus, in commemorationem fit eius, quod factum est. Hoc enim facite, inquit, in mei commemorationem: He is our Bis hop, that hath offered vp the Hoste, whiche cleane seith vs. The same doo wee offer also now, whiche thoughte it were then offered, yet can not be consumed. But this, that we doo, is done in Remembraunce of that, whiche is done. For, doo ye this, saith he, in my Remembraunce. S. Ambrose saith thus: Vidimus principem Sacerdotum ad nos venientem: vidimus, & audiuius offerentem pro nobis sanguinem suum: sequamur, vt possumus, sacerdotes, vt offeramus pro populo sacrificium, etsi infirmi merito, tamen honorabiles Sacrificio. Quia etsi Christus non videtur offerre, tamen ipse offertur in terris, quando Christi Corpus offertur: Vve haue seene the Prince of Priests come to vs: we haue seene and heard him offer for vs his Bloude: Let vs that be Priests follow him, as we may, that we maie offer sacrifice for the people, beinge thoughte weake in merite, yet honorable for the sacrifice. Because albeit Christe be not seene to offer, yet he is offered in earthe, when the Body of Christe is offered. Of these our Lordes woordes, whiche is geuen for you, and whiche is shedde for you, and for many, here S. Ambrose exhorteth the Priests to offer the Body and Bloude of Christe for the people: And willet them to be more regarded, then commonly they be now a daies, for this sacrifice sake, though other wise they be of lesse deserue.

## The B. of Sarisburie.

This allegation argueth no greate abundance of stoare. For Chrysostome in  
 CCC these

Chrysost.  
in Epist. ad  
Hebr. Ho-  
mil. 17.

In Psal. 32.



*Chrysostom. in  
Epist. ad Hebræ.  
hom. 17.*

*De Consecr. dist.  
2. Cum frangi-  
tur.*

*Ambrose in  
Psalm. 38.  
Apoc. 1. 3.*

*Ambrose in  
Psalm. 38.*

*Ambrose in Lu-  
cam li. 3. ca. 7.*

*Hieronym. in  
Psalm. 86.*

*Ambrose De vir-  
ginib. li. 2.*

these wordes bothe openeth him selfe, & sheweth, in what sense other Ancient Fa-  
thers vnderstood this word, Sacrifice, and also utterly overthroweth M. Hardinges  
whole purpose touching the same. For, as he saith, Wee offer vp the same Sacrifice,  
that Christ offered, so in most plainewise, and by sundry wordes, he remoueth al  
doubt, and declareth, in what sorte, and meaninge wee offer it. He saith not, as  
M. Hardinge saith, Wee offer vp the Sonne of God vnto his Father, and that verily, and  
in deede: but contrariwise thus he saith: Offerimus quidem, sed ad Recordationem  
facientes Mortis eius. Hoc Sacrificium Exemplar illius est. Hoc, quod nos facimus, in  
Commemorationem fit eius, quod factum est. Idipsum semper offerimus: Magis autem  
Recordationem Sacrificij operamur: Wee offer in deede: but in remembrance of his Death.  
This Sacrifice is an Example of that Sacrifice. This, that wee doo, is done in Remembrance  
of that, that was done. We offer vp the same, that Christ offered: Or, rather wee worke  
the Remembrance of that Sacrifice. Thus wee offer vp Christ, that is to saye, an  
Example, a Commemoration, a Remembrance of the Death of Christ. This  
kinde of Sacrifice was neuer denied: but M. Hardinges Real Sacrifice was yet  
neuer proued. So saith S. Augustine: Cum hostia fragitur, & Sanguis in ora  
Fidelium funditur, quid aliud, quam Dominici Corporis in Cruce Immolatio Significatur?  
When the Oblation is broken, and the Bloude (that is to saye, the Sacramente of the  
Bloude) is poured into the mouthes of the Faithfull, what other thinge is there signified,  
but the Sacrifice of Our Lordes Bodie vpon the Crosse?

Euē so S. Ambrose saith, Christ is offered here in the Earthe (not Really,  
and in deede, as M. Hardinge saith) but in like sorte, and sense, as S. John saith:  
The Lamme was slaine from the beginninge of the worlde: that is, not Substantially, or  
in Real manner, but in Signification, in a Figure. And  
thus S. Ambrose expoundeth his owne meaninge, euē in the same place, that is  
here alledged: Primum Umbra præcessit: Sequita est Imago: Erit Veritas. Umbra in  
Lege: Imago in Euangelio: Veritas in Cælestibus. Ascende homo in Cælum, & vide-  
bis illa, quorum hic Umbra erat, vel Imago: First the Shadowe wente before: The I-  
mage folowed: The Trueth shalbe. The Shadowe in the Lawe: The Image in the  
Gospel: The trueth in the Heauens. O Man, goe vp into Heauen: and thou shalt see  
those thinges, wherof here was an Image, and a shadowe. To like purpose S. Am-  
brose writeth thus: Vidimus eum, & oculis nostris perspeximus, & in vestigia clauo-  
rum eius digitos nostros inseruimus. Videmur enim vidisse eum, quem legimus: spe-  
ctasse pendentem, & vulnera eius spiritu Ecclesiæ scrutante tangisse: Vvee haue seene  
him, and lookte vpon him with our eies: and wee haue thrust our fingers into the dentes of his  
nayles. The reason hereof is this: For wee seeme to see him, that wee reade of: and  
to haue beholden him hanginge on the Crosse: and with the feelinge spirite of the Church to  
haue searched his woundes. So S. Hierome saith: Quod semel natum est ex Ma-  
ria, quotidie in nobis nascitur: Christe, that was once borne of Marie, is borne in vs  
euery daie. Nowe, as S. Ambrose saith, Wee see him euē with our eies hang-  
ginge vpon the Crosse: and thruste in our fingers, and searche his woundes: Euē so, doo  
wee see Christe Cominge vnto vs, and Offeringe him selfe in Sacrifice vnto  
God. And as S. Hierome saith, Christe is Borne euery daie, Euē so, and none  
otherwise, S. Ambrose saith, Christe is sacrificed euery daie. In like manner S.  
Ambrose writeth vnto certaine Virgins: Vestras Mentis confidenter Alaria dixe-  
rim, in quibus quotidie pro Redemptione Corporis Christus Offeritur: I may boldly  
saie, Your hartes be Altars, vpon whiche Hartes Christe is deuely offered for the Re-  
demption of the Bodie. Whereto M. Hardinge hath founde no manner token of that  
he sought for.

M. Hardinge. The. 13. Diuision.

Nowe for proufe of the sacrifice, and Oblation of Christe by the Doctoures minde vpon the  
figure



Lib. 1. epist. figure of Melchisedek: Firste S. Cyprian saith thus. Qui magis sacerdos Dei summi, quam Dominus noster Iesus Christus, qui sacrificium Deo patri obtulit, & obtulit hoc idem, quod Melchisedek, id est, Panem & Vinum, suum, scilicet, Corpus, & sanguinem. *Who is more, the figure of the highest God, then our Lord Iesus Christe, who offered a sacrifice to God the Father, and offered the selfe same, that Melchisedek did, that is, Breade and VVine, that is to saie, his owne Body and Bloude.* Hierome in de populo: that he wrote for the verruouse women Paula, and Eustochium to Marcella, hath these wordes: Recurre ad Gauesim, & Melchisedek Regē Salem. Huius principem in armis ciuitatis, qui iam in typo Christi Panē, & Vinum obtulit, & Mysterium Christianū in Saluatoris sanguine, & corpore dedicauit. *Retourne to the Booke of Genesis, and to Melchisedek the Kinge of Salem. And thou shalt finde the Prince of that Citie, who euen at that time in the figure of Christe offered Breade, and VVine, and dedicated the Mysterie of Christians in the Body and Bloude of our Saviour. Here this learned Father maketh a plaine distinction betweene the Oblation of the Figure, which was Breade and VVine, and the Oblation of the Truth, which is the Mysterie of Christen people, the bloude and the Body of Christe our Saviour. Of this S. Augustine speaketh largely in his firste Sermon vpon the 33. Psalme, and in the 17. booke De ciuitate Dei cap. 29.*

## The B. of Sarisburie.

¶ *Mr. Hardinge meane plainely, and wil haue S. Cyprians wordes taken, as they lie, without figure, then must be saie, That Melchisedek offered vp verily, and Really Christe him selfe. For S. Cyprians wordes be cleare: Christus obtulit hoc idem, quod Melchisedek obtulerat: Christe offered vp the same thinge, that Melchisedek had offered. Notwithstandinge it is certaine, that the sacrifice, that Melchisedek made, if it were graunted to be a sacrifice, yet in plaine, and Common manner of speache, was not Christe the Sonne of God, but ouely material Breade, and Wine, and other like prouision of vittualles prepared for Abraham, and for his menne. And therefore the wise learned Fathers saie not, Melchisedek offered the same in sacrifice vnto God: but, He brought it forth, as a present, as the manner was, to refreache them, after the pursuite, and chase of their enemies. And S. Hierome in his Translation turneth it not, Obtulit, He sacrificed; but, Protulit, He brought it forth. Iosephus reporteth the matter thus: Melchisedek milites Abrahami hospitaliter habuit, nihil illis ad victum deesse Passus: Simulq; ipsum adhibuit Mensa: Melchisedek feasted Abraham's Souldiers, and suffered them to wante nothinge, that was necessary for their prouision. And like wise he receiued Abraham him selfe vnto his Table. Chrysostome, and Epiphanius saie thus: He brought forth vnto them Breade, and VVine. Tertullian saith: Abrahamo reuerenti de pnelio obtulit Panem, & Vinum: Melchisedek offered Breade, and VVine (not vnto God, but) vnto Abraham returninge from the fighte. So S. Ambrose: Occurrit Melchisedek, & obtulit Abrahamo Panem, & Vinum: Melchisedek came forth to meete, and offered (not vnto God, but) vnto Abraham Breade, and VVine.*

By these fewe it may appeare, that Melchisedek brought forth the Breade, and Wine, and other prouision, not, as a sacrifice vnto God, but as a Reliefe, and Subuenance for Abraham, and for his Companie.

S. Bonet compareth Christe with Melchisedek, In that, like vnto Melchisedek, he was the Kinge of Justice: In that, he was the Prince of peace, as Melchisedek was: And in that, he had neither Father, nor Mother: For so it is like wise written of Melchisedek. But of the sacrifice of Breade, & Wine he speaketh nothinge. Yet notwithstandinge, the Ancient holy Fathers oftentimes resemble the same presente of Melchisedek, vnto the sacrifice, & Christ made vpon the Crosse. And in that respect S. Cyprian saith, Christe offered the same thinge, that Melchisedek offered. That is to saie, as Mr. Hardinge him selfe muste needs expounde it, The same thinge in performance of Iustice vpon the Crosse, that Melchisedek had before offered in a Figure.

Cyprian. li. 1. epist. 3.

Ioseph. Antiq. li. 1. c. 11.

Chrysost. in Gen. homi. 35.

Epiphani. Contra Melchise. lib. 2.

Eusebius. aut. 2. 2. 2.

Tertullian. contra Iudeos.

Ambros. De sacramen. li. 4. c. 3.

Hebra. 7.



Melchisedek.

August. in Ioan. tractat. 26.

Augustin. in  
quest. Noui. &  
Vet. Testa-  
menti, que. 109.  
Hieronym. ad  
Marcellan.

Hieronym. aduer-  
sus Iovinian. 1. 1.  
Augustin. in  
Psalm. 80.  
Augustinus in  
Ioan. tracta. 11.

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THE XVII. ARTICLE

So saith S. Augustine; Illis Petra Christus: Vnto them the Roche was Christe: And yet not Really, and in deede: but onely by waie of Signification, because it Signified, and Represented Christe.

Sometimes they compare it with the Sacrifice of Thobhesgouinge, and with the Administration of the holy Communion, and make it equal with the same.

S. Augustine saith: Melchisedek Abraham primogenitum, quatuordecim annis, tradidit Eucharistiam Corporis, & Sanguinis Domini: Melchisedek enim fuit vnto Abraham, as vnto the Father of the Faithful, the Sacramente of the Bodie, and Bloude of Christe. So S. Hierome saith: Melchisedek in typo Christi Panem, & Vinum obtulit, & Mysterium Christianorum in Saluatoris Corpore, & Sanguine dedicauit: Melchisedek in the Figure of Christe offered Bready, and VVine: and dedicated the Mysterie of Christians in the Bodie, and Bloude of Christe. These Authorities might serue to make some thewe, that Melchisedek saide Masse, and Consecrated the Sacrament of the Bodie, and Bloude of Christe, and offered by Christe in Sacrifice vnto his Father: But of S. Harding, or any other such like Writer, they touche nothinge.

And least any man happen of simplicitie to be deceived, thinkeinge that S. Hierome hereby meante S. Hardinges Real Presence, for that he saith, Melchisedek dedicated the Christian Mysterie in the Bodie and Bloude of Christe, It may please him to consider, that both S. Hierome, and also other Ancient Fathers haue often used the same manner of speache in other cases, wherein S. Harding can haue no manner suspicion of Real Presence. S. Hierome saith: Euangelium Passionis, & Sanguine Domini dedicatur: The Gospel is dedicated in the Passion, and Bloude of Christe. S. Augustine saith: Quid est Mare Rubrum? Sanguine Domini Consecratum: VVhat is the Redde Sea? He answereth, Consecrate in the Bloude of Christe. Againe he saith: Vnde ruber Baptismus Christi, nisi Christi Sanguine Consecratus: VVhereof is Christes Baptisme redde, but that it is Dedicate in the Bloude of Christe: Thus Melchisedek Dedicated the Christian Mysterie in the Bloude of Christe.

M. Harding. The 11. Division.

Of al other Decemennus speaketh most plainly to this purpose vpon this place of s. Paule alleged out of the Psalme, Tu es Sacerdos in eternum secundum ordinem Melchisedek. Thou arte a Priest for euer after the order of Melchisedek. His wordes be these: Significat sermo, quod non solum Christus obtulit incruentam hostiam (siquidem suum ipsius corpus obtulit) verum etiam qui ab ipso fungemur sacerdotio, quorum Deus Pontifex esse dignatus est, sine sanguinis effusione offerent. Nam hoc significat (in eternum). Neque enim de ea, quæ semel a Deo facta est Oblatio, & Hostia, dixisset in eternum, sed respiciens ad presentes Sacrificos, per quos medius Christus Sacrificat, & Sacrificatur, qui etiam in Mystica Cæna modum illis tradidit huiusmodi Sacrificij. The meaninge of this place is (saith he) that not onely Christe offered an vnbloudy sacrifice, for he offered his owne Bodie, but also that they, which after him shal doo the office of a Priest (whose Bis hoppe he vouchesaueth to be) shal offer without shedding of bloude. For that signifieth the wordes (For euer.) For concerninge that Oblation and sacrifice, which was once made by God, he woulde neuer saie, (In eternum) For euer. But he saide so hauinge an eye to those priestes, that be now, by the mediation of whom Christe sacrificeth, and is sacrificed: who also in his Mystical Supper taught them, tradition the manner of such a sacrifice. Concerninge the Prophecie of Malachie, for proufe of this Oblation, though the place of Irenæus aboue rectified may stande in steede of many authorities, yet I wil not let to rehearse the sayings of a Father or two, for confirmation of this Article.

Chrysostome saith very plainly, In omni loco sacrificium offertur nomini meo, & Sacrificium purum. Vide quam luculenter, quam dilucidè Mysticam interpretatus est Mensam, quæ est Incruentia hostia. In every place a sacrifice shalbe offered to my name, and that a pure sacrifice. see how plainly, and clearly he interpreted the Mystical Table, which is the vnbloudy sacrifice.

The B.



*The B. of Sarisburie.*

Here mighte I justly take exception against this Doctour, as findinge him without the compasse of the firste six hundred yeres. How be it, he saith not, That the Priest hath power, or Authoritie, to Sacrifice the Sonne of God, nor seemeth any waies to fauer M. Hardinges purpose. Therefore wee shal not neede to touche his credite.

The whole Contentes of his wooordes are these: That there is in the Church an Vnbloudy Sacrifice, and that Christe him selfe offereth vp the same by the meane, and Ministerie of the Priest, and that Christe him selfe is that Sacrifice. Whiche wooordes with due Construction, and in the sense, & meaninge of the Ancient Fathers, may wel be graunted. For like as S. Hierome saith, as it is alleged before, Quod natum est ex Virgine, nobis quotidie nascitur: Christus nobis quotidie Crucifigitur: Christ, that was Borne of the Virgine, is Borne vnto vs every daye: Christe vnto vs is daily Crucified: And, as S. Augustine saith, Tum Christus cuique Occiditur, cum Credit Occisum: Then is Christe presently slaine to every man, when he trusteth wholly in his Deathe, and be leueth, he was slaine: And as the same S. Augustine saith, Tibi Christus quotidie Resurgit: Christe Riset againe to thee every daie: And, as Chrysostome saith, In the holy Mysterie is wrought, and perfited the Deathe of Christe: Wilefely, as Gregorie saith, Christus iterum in hoc Mysterio Moritur: Christe is slaine in this Mysterie, and dieth againe: Euen so, and in the same sense, and meaninge, and none other wise, Decumenius saith, Christe is offered in the Holy Supper.

But, as Christe is neither daily Borne of the Virgine, nor dayly Crucified, nor dayly slaine, nor dayly Riset from the Dead, nor dayly Suffereth, nor dayly Dieth, but onely in a certaine manner of speache, not verily, and in dede: Euen so Christe is dayly Sacrificed, onely in a certaine manner of speache, and in a Mysterie: but Really, verily, and in dede he is not Sacrificed.

The reste, that foloweth in Decumenius, onely expresth the thre seuerall Natures in Christe, the Godheade, and the Manheade: That, touchinge his Manheade, he was Sacrificed: touchinge his Godheade, he was the Priest, and made the Sacrifice: And further to M. Hardinges purpose it maketh nothinge. So Beda saith, although somewhat other wise: Filius Dei, & Orat pro nobis: & Orat in nobis: & Oratur a nobis. Orat Pro nobis, vt Sacerdos: Orat in nobis, vt Caput: Oratur a nobis, vt Deus: The sonne of God bothe Praieth for vs: and Praieth in vs: and is Prayed of vs. He Praieth for vs, as our Priest: He Praieth in vs, as our Heade: He is prayed of vs, as our God. Epiphanius saith: Christus est victima, Sacerdos, Altare, Deus, Homo, Rex, Pontifex, Ovis, Agnus, omnia in omnibus pro nobis factus: Christe is our Sacrifice, our Priest, our Altar, God, Man, Kinge, Bishop, Sheepe, Lamme, made for our sakes al in al. Thus is Christe our Sacrifice: thus is Christe our Sacrificer, not to be offered by the Priest, as M. Hardinge imagineth: but, as the Olde Masters, and Fathers of the Church haue taught vs, offered by him selfe vpon the Crosse. S. Augustine saith: Ecce isic oblatus est: Ibi seipsum obtulit: Simul & Hostia, & Sacerdos. Et Altare erat Crux: Beholde there was he offered: There he offered him selfe: He was bothe the Priest, and the Sacrifice: And his Crosse was the Altare.

This wooorde, Incruentum, that M. Hardinge hath here alleged out of Chrysostome, is thought to beare greate weight: but beinge wel considered, of that side, it is alleged so, as it shal appeare, it weigbeth nothinge. The Holy learned Fathers applie that wooorde, sometime to Praiere, and other deuotion of the minde: and sometime to the Ministration of the Holy Communion.

For the better opening hereof, it may please the good Christian Reader, to vnderstande, that in the time of Apoles Lawe, the Priestes, & Leuites offered by vnto

Hieronym. in  
psalm 86.Hieronym. in  
psalm 97.Augustin. que-  
stio. Euang. li. 2.Augustin. De  
verbis DominiSecun. Luc. Ser-  
mone. 38.Chrysostom. Acta  
homi. 21.De Con. dist. 2.  
Quid sit.Beda in Epist. ad  
Ephes. ca. 2.Epiphani. De  
Melchisedechi.  
an. li. 2.Augustin. De  
Tempore sermo.  
130.



Vnbloud-  
dy Sacri-  
fice.

Hebrae.

Clemens in O-  
ratio. contra  
Gentes.

Eusebi. De De-  
mon. lib. 1. c. 6.  
TIV & A. αἱ  
μύσται.  
Chrysost. contra  
Iudeos. Orat. 3.

Euseb. De De-  
mon. lib. 2. c. 10.  
ναὶ καὶ τὰ  
μυστήρια.  
Hieronym. in Epist.  
ad Galat. c. 4.

Cyrillus ad Re-  
ginas.

Cyrillus contra  
Iulian. lib. 1.

Eusebi. De De-  
mon. lib. 1. c. 1.  
θεοῦ καὶ τοῦ  
ἀνθρώπου καὶ  
τοῦ κόσμου καὶ  
τῆς σαρκὸς καὶ  
τῆς ψυχῆς.  
In eodem libro.  
In eodem libro.  
ἀπὸ τοῦ πνεύματος

God Dren, Calues, Hammes, and Coates: and with the Bloude thereof sprinkled the Booke, the instrumentes of the Ministerie, the whole Tabernacle, and all the people: and as S. Paule saith, In the Ceremonies of that Lawe without Bloudsheaddinge there was no remission of Sinne. Likewise the Heathens killed, & offered bp their cattail vnto their Idolles, sometimes an hundred fat Dren in one date. Sometime they proceeded further, & made their Sacrifices of spannes bloude. Crichteus of Athens, and Marius of Rome killed, and offered bp their owne Daughters in the honour of Pallas. The Nobles of Carthage in the honour of their Idole Saturnus killed, and offered bp. lxx. of their owne male Children in one Sacrifice.

In respecte of these grosse, and fleshly, and Blouddy Sacrifices, our Christian Sacrifices in the Gospel, because they are mere Spiritual, and procede wholly from the harte, are called Vnblouddy. Eusebius saith: Incensum Orationis suffitum: & Sacrificium, quod appellatur Purum, non per Cruores, facimus, sed per puras actiones: Wee burne the Incense of Prayer: and wee offer vp the Sacrifice, that is called Pure, not by sheaddinge of Bloude, but by Pure, and godly dooings.

So Chrysostome: Offerimus, non per Fumum, Nidorem, aut Sanguinem, sed per Spiritus Gratiā: We make our Sacrifices, not by Smoke, Smell, and Bloude, but by the Grace of the Holy Sprite. He addeth further, For God is Sprite, and he that adouret h him, muste adome in Sprite, and Trueth.

And this is the Vnblouddy Sacrifice. So saith Eusebius: Offerent illi Rationabiles, & Incruentas Hostias: They shal offer vnto him Reasonable (or Spiritual) and Vnblouddy Oblations. And the same he expoundeth, The Sacrifice of Prayer.

In like sorte S. Hierome seemeth to say: In sinceritate, azyma epulamur: Wee feast in Purenesse without leauen.

In like consideration the Sacrifices, that in olde times were made vnto Fides, and Terminus, were called ἀραιμύατα, Vnblouddy, because they consisted onely in Suffamigations, and Odours, and were not imbued with any Bloud. And for the like cause Thucydides calleth certaine of the Heathen oblations ἀγνὰ δόματα, Pure Sacrifices. Likewise Cyrillus calleth the Prayers, and Melodie of the Angels, and blisfed Sprites in Heauen continually praise, and gloryfinge the name of God, Incruenta Sacrificia: Vnblouddy Sacrifices. Againe he saith: Nos, relicto crasso ministerio Iudaeorum, praeceptum habemus, ut tenue, & Spirituale, & Subtile Sacrificium faciamus. Itaque offerimus Deo in odore suauitatis virtutes omne genus, Fidem, Spem, Charitatem: VVee hauinge leaste the grosse Ministerie of the Iewes, haue a Commandemente, to make a Fine, Thinne, and Spiritual Sacrifice. And therefore wee offer vnto God al manner Vertues, Faith, Hope, Charitie, as most sweete sanows.

For this cause the Sacrifices of our Prayers, and other like deuotions, are called Vnblouddy, for that they require no fleshly Service, or sheaddinge of Bloud, as did the Sacrifices of the Iewes, and Heathens, but are mere Ghostly, and Spiritual, and stande wholly in the lifting vp, and eleuation of the minde.

In like manner the Ministeration of the Holy Communion is sometimes of the Ancient Fathers called an Vnblouddy Sacrifice: not in respecte of any Corporal, or fleshly presence, that is imagined to be there without Bloudsheadding, but for that it representeth, and reporteth vnto our mindes that One, and Everlasting Sacrifice, that Christe made in his Bodie vpon the Crosse. Therefore Eusebius saith: Excitamus illi Altare Incruentorum, & Rationabilium Sacrificiorum, secundum Nova Mysteria: Wee erecte vnto God an Altar of Vnblouddy, and Reasonable, or Spiritual Sacrifices, accordinge to the New Mysteries. Againe, Sacrificium incendimus illi, Memoriam magni illius Sacrificij: VVee burne a Sacrifice vnto God, that is, the Remembrance of that greate sacrifice. Likewise againe: Christus oblatit Mirabile Sacrificium



pro salute omnium nostrum iubens nos offerre Memoriam pro Sacrificio: Christe offered  
vp that Memorable Sacrifice for our Salvation, commanding vs to offer a Remembrance  
thereof, in steede of a Sacrifice. So likewise saith S. Hierome: Valebunt non al-  
together in like respect: Pane, & Vno, Puro, & Simplei Sacrificio Christi dedicauit  
Sacramentum: He dedicated the Sacrament of Christ in Bread, and Wine, which is (not  
a Bloudy, or loathsome, but) a Pure, and a simple Sacrifice.

dy Sacrif.

Αὐτὸς ἀντὶ  
ἐνός καὶ ἑνός  
σπέρματος.

Hieronym. ad  
Euagrium.

This Remembrance, and Oblation of praises, and Rendering of thanks vn-  
to God for our Redemption in the Bloud of Christ, is called of y<sup>e</sup> Olde Fathers,

An Vnbloudy Sacrifice, and of S. Augustine, The Sacrifice of the New Testament.

August. de Gra-

Iustinus Martyr saith: Esaias non pollicetur Cruentum Victimarium, iustaura-  
tionem ueras, & Spirituales Oblationes laudis, & Gratiarum actionis: Esaias promi-  
seth not the reasoning of Bloudy Sacrifices, but the True, and spiritual Oblations of Prai-  
ses, and Thankesgivinge.

ria Noui Testa-

ad Honoratum

Iustin. Martyr in

Dialogis cum

Tryphone.

S. Chrysostome saith: Non iam Sanguinem, aut adipem offerimus &c. Wee of-  
fer not now the fatte, or Bloud of Beastes. All these things are abolished, and in steede  
thereof there is brought in a Reasonable, or spiritual Service. But what is this service that  
wee call Reasonable, or spiritual? That it is, that is offered by the Soule, and Spirit.

Chrysostom in

Episto. ad Hebr.

Rom. 11.

This kinde of Sacrifice, because it is more spiritual, and groweth onely from  
the Spinde, therefore it needeth not any material Altar of Stone, or Timber to  
be made upon, as doth that Sacrifice, that y<sup>e</sup> Hardinge imagineth in his Masse.

Chrysostome saith: Manus Euangelij sine Sanguine, sine Fumo, sine Akari, ceterisque  
sursum ascendit: The Sacrifice of the Gospel ascendeth vp without Bloud, without smoke,  
without Astarte, and other the like.

Chrysostom in

Psalm. 95.

In the Second Council of Nice it is written  
thus: Nos Christiani propemodum quid sit Ara, & quid sit Victima, nescimus? What  
Sacrifice, or Altar meaneth, wee beinge Christian people, in a manner cannot telle.

S. Hierome saith: Vnusquisq; Sanctus Altare Domini in se habet, quod est Fides: Every  
Holy man hath in himselfe the Altar of God, which is Faith.

Hieronym. ad

Psalm. 26.

S. Augustine saith: Sacrificium Noui Testamenti est, quando Alaria Cordis nostri  
munda, & pura in conspectu Diuinae Maiestatis offerimus: The Sacrifice of the New  
Testamente is, when wee offer vp the Altars of our hartes pure, and cleane in the sight of the  
Diuine Maiestie. In these respects our Prayers, our Praises, our Thankes-  
givinge vnto God for our Salvation in the Death of Christ, is called an Un-  
bloudy Sacrifice.

August. de Tem-

pore sermo. 129.

Hereof the splendernesse of y<sup>e</sup> Hardinges gheates may  
sone appeare. For thus he would seeme to reason: The Administration of the Holy  
Communion, and our humble Remembrance of the Death of Christ, is called an Vnbloudy  
Sacrifice: Ergo, The Priest hath power to offer vp the Sonne of God in Sacrifice vnto his  
Father.

M. Hardinge. The 15. Diuision

Cap. 9.

S. Augustine hath many euident saieinges touchinge this matter in his workes. One shal suffice  
for al, which is in a litle treatise, he made contra Iudeos, vnto in these wordes. Aperite  
oculos tandem aliquando, & videte ab Oriente sole usque ad Occidentem, non in vno  
loco, vi vobis fuit constitutum, sed in omni loco offerri Sacrificium Christianorum, non  
cuilibet Deo, sed ei, qui ista pradixit, Deo Israel. Open your eyes at laste you Iewes, and see  
that from the risinge of the sunne to the settinge, not in one place, as it was appointed to you, but  
in euery place the Sacrifice of the Christen people is offered, not to euery God, but to him, that pro-  
phesied of these things before, the God of Israel. And euen so with that protestation, which S.  
Augustine made to the Iewes, I ende this tedious matter consistinge in manner altogether in allega-  
tions, to M. Iuel. Open you your eyes at laste M. Iuel, and see how (230) al the holy, and learned Fa-  
thers, that haue preached the Faith of Christ from the risinge of the sunne to the settinge, haue  
taught this Doctrine by wordes, and writinge left to the posteritie, that they which vnder Christ

The. 230. Vo-

truth. For nei-

one of al these

Fathers here al-

leged, euer said

that the Priest

hath either

power, or com-

mandement, to

offer vp the

sonne of God

vnto his Father.



doe, yf the office of a Priest after the Order of Melchisedech haue not onely Rauthoritie, but also expresse commaundement to offer vp Christe vnto his Father.

¶ The proufe of which doctrine, although it depende of the weight of one place, yet I haue thought good to fortifie it with some number, that it may the better appeare to be a most vndoubted truth, not moued greatly with the blaine of religion, where no thanks are sought, but onely defence of the Catholike Religion is intended.

8. Augustine, as in these words he deliver toucheth, nor signifieth this new manner of Offering up Christe unto his Father, to in such other places be openeth his owne meaning plainly, and fully, touching the same. In his Treatie against the Iewes he writeth thus: Sacerdotium Aaron iam nullum est in aliquo templo: At Christi Sacerdotium æternum perseverat in Cælo: The (Bloudy) Priesthoode of Aaron is now in no Temple to be founde: But the priesthoode of Christe continueth stil (not upon any Earthely Altar, but) in Heauen. Againe The Priest offereth vp the Sacrifice of Praise, not after the Order of Aaron, but after the Order of Melchisedek. Eius Sacrificij similitudinem celebrandam in sua Passionis Memoriam commendauit: & illud, quod Melchisedek obtulit Deo, iam per ipsum: Quodam terrarum videmus offerri: Christe hath leaſte vnto vs a likeness, or Token of that Sacrifice in Remembrance of his Passion: And the same, that Melchisedek offered vnto God, now se is now offered throughout the whole VVorld. Holocausti eius Imaginem ad Memoriam Passionis suæ in Ecclesia celebrandam dedit: Christe hath geuen vs, to celebrate in his Church, an Image, or Token of that sacrifice, for the Remembrance of his Passion. Huius Sacrificij Caro, & sanguis ante Aduentum Christi per victimas similitudinum promittebatur: In Passionis Christi per ipsam Veritatem reddebatur: Post Ascensionem Christi per Sacramentum Memoriz celebratur: The Fleaſhe, and Bloude of this Sacrifice before the Comminge of Christe was promised by Sacrifices of Resemblance: The same was performed in deede in the time of Christes Passion: But after Christes Ascension, it is frequented by a sacramente of Remembrance. Sacrificium hoc Visibile, Inuisibilibs Sacrificij Sacramentum, id est, Sacrum Signum est: This Visible Sacrifice, is a Sacramente, that is to say, a Token, or Signe of the Sacrifice Inuisible. Quod Appellamus Sacrificium, signum est, & Representatio Sacrificij: The thinge, that wee calle a Sacrifice, is a signe, and Representation of a sacrifice.

Thus many waies S. Augustine him selfe teacheth vs: what he meante by this worde Sacrifice: An Oblation of Praise: a Similitude: a Resemblance: a Likenes: an Image: a Remembrance: a Token: a Signe: a Representation of a Sacrifice. So Basilizene calleth it, τὸ ἱερουργεῖν παρὰ τὴν ἀσκήσιν ἀλλ' ἔκ τινος: The Figure, or Token of the Greater Myserie. So Conclude, S. Hierome saith thus: Tunc acceptabis Sacrificium, vel cum te pro nobis offers Patri: vel cum a nobis Laudes, & Gratiarum actiones accipis: Then shalt thou receive Sacrifice, either when thou offerest thee selfe (vpon thy Crosse) for vs vnto thy Father: or when thou receivest of vs Praises, and Thankesgivinge.

Neither hath God appointed any certaine order of outwarde priesthoope to make this Sacrifice. Every Faithfull Christian man hath Authoritie, to offer vp, and to make the same. Howe be it, this I mean, not of the Administration of the holy Sacramentes, whiche onely pertaineth vnto the Minister, but onely of the Oblation, & makinge of this Spiritual Sacrifice. Thus muche I saie, least any man, either of malice take occasion, or of ignorance be deceived: *S. Ciprian* saith: Omnes, qui à Christinomine dicuntur Christiani, offerunt Deo Quoddianum Sacrificium, ordinati à Deo Sanctimoniz Sacerdotes: *Al.* that of Christ be called Christians, offer vp vnto God the daily sacrifice, beinge ordeined of God priestes of Holines. *Origen* saith: Omnes, quicunque, &c. *Al.* that are bathed with the holy sacramente, are made Priestes, ciet as *Peter* saith vnto the whole Church, You are the Chosen Stocke, and the Kingely Priest-



Priesthoode. **S. Augustine** saith: *Holocaustum Domini: Passiois offerat quisque pro peccatis suis.* Every man offereth vp the sacrifice of our Lorde's Passion for his own finnes. **S. Ambrose** saith: *Inuicem expectate, ut multorum Oblatio simul celebretur.* VVait ye one for an other, that the sacrifice of many may be offered together. **S. Chrysostome** saith: *In Mysteriis nihil differt sacerdos a subdito.* In the holy Mysteries (the Ministry) onely excepted, the Priest differeth nothing from the People. **S. Hieronimus** saith: *Et apparetur per haec Antiqui docti Patres, quod unusquisque Christianus homo habet, ut offerat per Christum, et Daily Sacrifice of the New Testament, and that (in as full, and ample sort, as is the Priest. And therefore **S. Hardinge** him selfe saith the euen in the very Canon of his Masse: *Memento Domine famulorum, famularumque tuarum, & omnium Circumstantium, pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis: Remember, O Lorde, thy seruantes, and of them, that stande aboute, for whom wee offer vnto thee, or els, which thou offer vnto thee, this sacrifice of Praises.**

August. in  
Expos. inchoat  
ad Roman.  
Ambros. in 1.  
Corin. ca. II.  
Chrysostom. in 1.  
Corin. homi. 18.

Out of **S. Augustines** wordes **S. Hardinge** in the ende concludeth thus: *Christe is a Prieste after the order of Melchisedek;*

*Ergo, The Priest hath Authoritie, to offer vp the Sonne of God in sacrifice vnto his Father. It were harde to tel vs, howe this Antecedente, and this Consequente came together. Roman hath Authoritie thus to mince his Logique, but **S. Hardinge**.*

*Christe onely is that Priest for euer, accordinge to the order of Melchisedek: He hath made an endles sacrifice: He him selfe hath offered vp him selfe vnto God his Father vpon the Crosse. Therefore God the Father saith vnto him: Thou art that Priest for euer: not any mortal Creature, or worldly wight, but thou (onely) beinge bothe God, and Man, art that Priest for euer. **S. Paule** saith, VVee are made perfite, and sanctified by that one sacrifice once made vpon the Crosse.*

Hebra. 7. ca. 2.  
Psalm. 110.  
Hebra. 9.

**S. John the Euangelist** saith: *He is the propitiation, and sacrifice for our finnes.*

1 Iohan. 2.

**S. Peter** saith, *He carried our finnes in his Bodie vpon the Tree.* **S. Paul** saith, *God was in Christe reconcilinge the worlde vnto him selfe.* Therefore **S. John the Baptiste** saith, *Beholde that Lambe of God, that taketh away the finnes of the worlde.*

1 Petr. 2.  
2 Corin. 5.  
Iohan. 1.

If **S. Hardinge**, and his felowes doubt herof, as they seeme to doo, let Christ him selfe beare witnesse to the pite of his owne Bloude. Hanginge vpon the Crosse, and yeldinge vp the Spirit, he sealed vp al with these wordes: *Cōsummationem est: That is to saie, This is the sacrifice for sinne: Hereby my Fathers wrathe is pacified: hereby al thinges are made perfite.*

*This sacrifice is but one: wee may looke for none other. It is full, and perfite: wee may looke for no better.*

**S. Peter** saith, *Christe offereth vs vnto God his Father.* **S. Paule** saith, *Through Christe wee haue access to the Throne of Glorie.* What then meaneth **S. Hardinge**, thus to tel vs, and to beare the worlde in hande, that contrary wise, he hath Authoritie, to offer vp Christe, and to presente him before the Throne of Glorie? **S. Hardinge** howe dareth he, to desire God, to receiue his onely begotten Sonne into fauoure, and fauourably, and fatherly to looke vpon him at his request? For thus he biddeth his Pater euen in his Canon, euen in the secreteste, and deuouteste parte of his Masse: *Saper quæ propitio, ac sereno vultu, &c.* Vpon these thinges (that is to saie, saith the Gabriel Biel, vpon the Bodie, and Bloude of Christe thy Sonne) O Lorde looke downe with a Merciful and a cheereful countenance: and receiue the same (the Bodie, and Bloude of thy Sonne) as thou diddest in olde times receiue the sacrifice of Abel, and of Abraham (whiche was a weat her, or a calfe, or some other like thinge). Thus he, not onely taketh vpon him, to praye for Christe, but also compareth the sacrifice of the Sonne of God, with the sacrifice of brute Cattaille. If he denie any parte hereof, his owne Canon, his owne Massebooke wil reprooue him. If this be not

1 Petr. 3.  
Hebra. 4.



be not Blasphemie, what thinge can be called Blasphemie?

But God will answere fittlye a Blasphemous, & rashe Sacrificer: I know my Sonne: In him my harte is pleased. But what arte thou? V Who bade thee thus to praie? V Who requirede fittlye Sacrifice at thy hande?

**Q.** Hardinge, God open the eyes of your harte, that you may see the miserable nakednesse of your side: Deceiue not your selfe. You are not the World. Consider better of your Authority. Of al the holy leached Fathers, of whom, ye tel us, ye haue such store, ye are not yet able to shew vs one, whether Cretche, or Latine: or Heretique, or Catholique: from the risinge of the Sunne, to the Sunne settinge downe, that euer saide, as youe saie, A mortal man hath Authority, and power, to offer vp in Sacrifice the Sonne of God.

Talke of your store, when ye haue tried it better. You also will talke of that, he hath not. And somewhat it maye seeme, to fraie the simple. But the wile will thinke it folie.

FINE.



# THE XVIII. ARTICLE, OF RECEIVINGE FOR OTHERS.

The B. of Sarisburie.

**Or that the Priest had then authoritie to Communicate,  
and to receive the Sacramente for others, as they doo.**

M. Hardinge. The 1. Division.

The Priest  
receiveth  
not the Sa-  
crament for  
an other,

What you would say M. Iuel, I wrote not: what you say, wel I wrote. Verily we doo not communicate, ne receive the sacrament for an other. Neither hath it ever been taught in the Catholike Church, that the Priest receive the sacrament for an other. (231) Vvee receive not the sacrament for an other, no more then wee receive the sacrament of Baptisme, or the sacrament of Penance, or the sacrament of Matrimonie, one for an other. In dede the Priest saith the Masse for others, where he receiveth that he hath offered, and that is it you meane I gesse: In whiche Masse beinge the external Sacrifice of the New Testament, accordinge vnto Christes Institution, the thinge that is offered, is suche, as maketh our petitions, and requestes acceptable to God, as S. Cyprian saith. In huius (corporis) praesentia non supervacue mendicant lachrymae veniam. In the presence of this bodie teares craue not forgiveness in vaine.

In sermone  
de cena  
Domini,

In Acta.  
hom. 21.

That the Oblation of the Masse is doone for others, then for the Priest alone, whiche celebrateth, it may sufficiently be prooved by an hundred places of the Fathers: The matters beinge vndoubted. Two or three may suffice. Firste Chrysostome writeth thus in an Homilie vpon the Actes: Quid dicis: in manibus est hostia, & omnia proposita sunt bene ordinata: adsunt angeli, adsunt archangeli, adest filius Dei, cum tanto horrore adstant omnes, adstant illi clamantes, omnibus silentibus, & putas simpliciter haec fieri? Igitur & alia simpliciter, & quae pro Ecclesia, & quae pro Sacerdotibus offeruntur, & quae pro plenitudine, ac vbertate absit. Sed omnia cum fide sunt. What saiest thou hereto? The hoste is in the Priestes handes, and al thinges set forth are in due order. The Angels be present, the Archangels be present, the Sonne of God is present. Whereas al stande there with so greave feare, whereas al they stande there crieinge out to God, and al other holde their peace, thinkest thou that these thinges be doone simple, and without great cause? Vvhy then be those other thinges doone also simply, bothe the thinges whiche are offered for the Church, for the priestes, for plentie, and abundance? God forbidde. But al thinges are doone with faith.

The. 231. Vn-  
truth. For in  
the Church of  
Rome, the  
priest receiveth  
for others, as is  
shal appeare,

The B. of Sarisburie.

Here M. Hardinge of the Printers negligence, hath taken good occasion, to refreache him selfe out of season, and to play merily with these two wordes, For an other. Whiche thinge would rather become some other man, then a Doctour professinge such a countenance of grauitie, as do fewe others. It mought haue pleased him, without any greave prejudice, or hinderance of his cause, to allowe vs some simple habilitie of speakinge Englishe.

But Gods Judgements be iuste. He that wil scozne, shalbe scozned. M. Hardinge, that is so learned, so circumspecte, so curious, and maketh him selfe so mery with the errour of one paze Syllable committed onely by the Printer in my booke, in the selfe same place, and in the nexte side folowinge hath erred five Syllables together in his owne Booke: as it may easily appeare by that, his frende, for shame, hath restoared, and amended the same with his penne.

How be it, as he so fauourably bearinge his owne errours, is so witty, to please with syllables, and so sharpe, and ready to carpe others, so in this whole Article,  
as paze

Fol. 172. b. l. m. 12.



as poore Apothecaries for wante commonly vse to do, he serueth out quid pro quo, and in steede of Receiuinge the Communion, or Sacrament for others, he sheweth vs Prayers, and Sacrifices, and I knowe not what, and so allegeth one thinge for another.

Whether the Priest in the Church of Rome, haue vsed to receiue the Sacramente for others, or no, whiche thinge M. Hardinge nowe vtterly denieth, and saith it was neuer vsed, nor neuer meante, in the ende herof, God willinge, it shal appeare.

The thinge that is offered, saith M. Hardinge, maketh our Prayers acceptable vnto God. True it is, God accepteth, and mercifully beholdeth both vs, & also al our Prayers, and our whole obedience in Iesus Christe his Sonne, and for his onely sake: not for that he is nowe, or can be offered Verily, and Really by the Priest, but onely for that he was once offered for al vpon the Crosse. S. Paule saith: By Christe wee haue acceſſe to the Throne of Grace. Christe him selfe saith: Noman cometh to my Father, but by me. Irenaeus saith: Christe (beinge in Heauen) is our Altar, and vpon him wee must offer vp, and laie our Prayers. And therefore in time of the holy Myſteries the Deacon saith thus vnto the People, Liſte vp your hartes.

Hebra. 7.

Iohan. 14.

Irene. lib. 4.

cap. 34.

Cyprian. De  
Coena Domini.

Augustin. De

Trinitate, lib. 3.

Augustin. aduer.

Iudeos. ca. 1.

Augustin. in Io-

han. Tracta. 51.

Hieronym. ad

Eusebium, de

Epitaphia Pau-

lae.

Ambros. Ser-

mo. 8. De Ma-

gdalena.

De Con. Dis. 2.

Quia Corpus.

But S. Cyprian saith: In huius Corporis praesentia: In the Presence of this Bodie. How be it, S. Cyprian saith not, In the Local presence of this Bodie. For sutch Presence M. Hardinge him selfe hath already refused. He meaneth onely the Presence of Faith, and the Vertue, and power of Christes Bodie. And in this sense S. Augustine saith: Rerum Absentium Praesens est Fides: & rerum, quae foris sunt, intus est Fides: Of thinges, that be Absent, Faith is Present: Of thinges, that be without, Faith is within. Againe he saith: Accedamus ad Iesum, non Carne, sed Corde: non Corporis Praesentia, sed Fidei Potentia: Let vs approche vnto Iesus, not with our Fleashe, but with our harte: not with Presence of Bodie, but with power of Faith. Likewise againe: Habes Christum in Praesenti, & in Futuro. In Praesenti per Fidem: in Praesenti per Signum: in Praesenti per Baptismatis Sacramentum: in Praesenti per Altaris Cibum, & Potum: Thou hast Christe bothe in the time Presente, and also in the time to come. In the time Presente, by Faith: in the time Presente, by the Signe (of the Crosse in thy foreheade): in the time Presente, by the Sacrament of Baptisme: in the time Presente, by the Meate, and Drinke of the Altar, (or Communion Table). S. Hierome writtinge the Epitaphie of Paula vnto Eusebium, saith thus: Paula ingressa in stabulum, me audiente, iurabat, cernere se oculis Fidei Infantem pannis inuolutum, & vagientem in Praesepe Dominum: Paula entringe into the stable (at Bethlehem) affirmed with an othe, in my hearing, that with the eies of her Faith shee sawe (Christe, as) an Infante in his swathing cloutes, and the Lorde crieinge in the Manger like a childe. So mighty is the power of Faith. That Vertuous Lady Paula sawe by Faith, that in deede she sawe not. She sawe Christe, as an Infante in his swathing Cloutes: and yet then Christe was neither Infante, nor swathed in Cloutes, nor in Corporal Presence, in deede, and verily Presente there. Therefore S. Augustine saith: Absentia Domini non est absens. Habe Fidem: & tecum est, quem non vides: The Absence of our Lorde is not Absent. Haue Faith, and he, whome thou seest not, is Present with thee. Likewise S. Ambrose saith: S. Steuen standinge in the Earthe, toucheth the Lorde beinge in Heauen.

Thus saith S. Cyprian, Christes Bodie is presente at the holy Communion, not by any Corporal, or Real Presence, but by the effectual workinge, and force of Faith. In like sorte Eusebius Emisenus saith: Vi perennis illa Victimam viuet in Memoria, & semper Praesens esset in Gratia: That, that Euerlastinge Sacrifice might liue in our Remembrance, and euermore be Presente in Grace. He saith not, that the Sacrifice of Christes Bodie shoulde be Presente Locally, Really, Verily, or in deede, but in

but in Remembrance, and in Grace. Germanus hereof writeth thus: Non amplius super terram sumus: Sed in Throno Dei, Regi assisimus in Caelis, ubi Christus est: Wee are no longer upon the Earthe: but wee are assisante vnto the Kinge in the throne of God in Heauen, where Christe is. For that Lambes sake, whom wee thus see, and thus haue presente, what so euer wee praye, our teares begge not in vaine. For he is our Advocate, and Mediatour, and euermore maketh intercession for vs. What so euer wee desire the Father in his name, shalbe donne vnto vs.

Thus the Angels, and Archangels, as Chrysostome by waie of amplification saith, liftinge vp, and shewinge forth, and presentinge vnto God in Heauen that Bodie of Christe, make their Prayers for Mankind, and thus they saie: For them wee Praise, O Lord, whom thou loudest so tenderly, that for their saluation it pleased thee to suffer Death, and to yelde thy Soule vpon the Crosse: For them wee praye, for whom thou hast given thy Bloudde, and offered vp this Bodie.

This certainly is the meaninge of Chrysostomes wordes. And therefore he saith againe, VVether wee Praise for the Church, or for the Ministers, or for the increase of the Earthe, our Prayers are acceptable vnto God onely in Christe, and for his sake.

Touchinge that he writeth further of the Presence, and Assistance of Angels, and Heauenly Powers, it is the ordinarie manner, and course of Chrysostomes eloquence, and serueth him bothe to bewittne his matter, and also to stirre vp, and inflame the hearers mindes: and that not onely in the time of the holy Mysteries, but also at al other holy assemblies, and Publique prayers. For thus he saith vnto the people: Angeli sunt vbique, & maxime in domo Dei. Adsum Regi, & omnia plena sunt Incorporis illis Virtutibus: The Angels of God are euerywhere: but specially in the House of God. They are assisante vnto the Kinge: and all places are full of spiritual Powers. In like manner of amplification he saith: The Martyrs are here presente in the Church. If thou wilt see them, open the eyes of thy Faith: and thou shalt see a greete companie.

So saith S. Basile, The Angels of God are present amongst vs, and marke, and register them, that keepe their fast. So saith Tertullian, Let noman be hardie to beleue, that the holy Angel of God is presente, and tempereth the Water, to the saluation of man.

This is it, that Chrysostome meaneth, by his beehement Croznation of the Presence of Angels.

And where as M. Hardinge saith, he hath passed ouer a Hundred Authorities, and moe, that might be alleged to like purpose, this is one of his accustomed colours, and an artificiall miste of his Whorizque. Verily hitherto he hath not founde one Authority, to proue that thinge, that is in question.

M. Hardinge. The. 2. Diuision.

S. Ambrose in his funeral Oration of the Death of Valentinian the Emperour, calling the Sacrament of the Altar the holy, and heauenly Mysteries, and the Oblation of our Mother (by which terme he understandeth the Church) saith, that he wil prosecute the holy soule of that Emperour with the same. This Father writinge vpon the 38. Psalme, exhorteth Priests to follow Christe, that as he offered for vs his Bloud, so Priests offer sacrifice for the people. His wordes be these, Vidimus Principem Sacerdotum, &c. VVee haue seene the Prince of Priests comming vnto vs. Wee haue seene, and heard him offeringe for vs his Bloudde. Let vs, that be Priests follow as wee can, so as wee offer sacrifice for the people, though weak in merite, yet honorable for the sacrifice, &c.

The B. of Sarisburie.

This oblation is easily answered. S. Ambrose saith, that in his Congregation, and in the time of the holy Mysteries, he woulde offer vp vnto God praises, and

DDO

Thanks.

German. in Rev  
Ecclesi. Theoria

1. Iohan. 2.

Roman. 8.

Hebra. 7.

Iohan. 16.

Chrysostom De

Incompreh.

Dei Natura.

homi. 3.

Chrysost. homi.

15. ad Hebrae.

Chrysostom. in

homi. De Ascen-

sione.

Basili. De Ieiun.

nio. hom. 2.

Tertull. De

Baptismo.



Thankesgeuinge for that Godly Emperour Valentinian. But he saith not, That he woulde offer Chylse the Sonne of God vnto God his Father, or receiue the Sacrament for the Emperour. Therefore M. Hardinge might wel haue past this Authority ouer amonge the reste.

*Ambrosi. De O-  
bitu Valenti-  
ani Imperat.*

Neither did S. Ambrose thinke, that the Emperour Valentinian was in Purgatorie, where as, M. Harding imagineth, he might be relieved: but contrarywise he presumeth, him undoubtedly to be in Heauen. For thus he writeth of him: *Quenam est hæc anima, &c.* What is this Soule, that looketh forth as the Daie Starre, beautiful as the Moone, Chosen as the Sunne: O blessed Soule, thou lookest downe from a boone vpon vs, being here beneath: Thou hast escaped the darkenesse of this Worlde: Thou art bright as the Moone: Thou shinest as the Sunne. Further he saith: *Cum fratre Coniunctus Aeternæ Vitæ fruitur Voluptate. Beati ambo:* Beinge now with his Brother, he enioieth the pleasure of everlasting life. Blessed are they bothe. Therefore the Sacrifice, that S. Ambrose made, was not a Propitiatorie, or Satisfactorie, or other like Masse, whereby M. Harding thinketh him selfe hable, to balle soules out of Purgatorie, but onely a Sacrifice of Thankesgeuinge for that Godly Emperour, beinge now in Heauen.

The other place of S. Ambrose, as it nothinge toucheth this question, so it is already answered fully, and at large, Artic. 6. Diu. 7. And, Artic. 17. Diu. 12.

*M. Hardinge. The. 3. Diuision.*

That the oblation of the Masse is profitably made for others, S. Gregorie witnesseth very plainly, *Homilia. 37.* expoundinge the place of S. Luke, cap. 14. *Alioqui legationem mittens, ea quæ pacis sunt postulat. Ille* he sendeth forth an Ambassade, and sueth for peace. Hereupon he saith thus: *Mittamus ad Dominum legationem nostram, flectendo, Sacras Hostias offerendo. Singulariter namque ad absolutionem nostram, oblata cum lachrimis, & benignitate mentis, Sacri Altaris Hostia suffragatur:* Let vs sende to our Lorde our Ambassade, with weepinge, geuinge Almoſe, and offeringe of holy Hostes. For the Hosts of the holy Altar (that is, the blessed sacrament) offered with teares, and with the merciful bountie of our minde, healeth vs singularly to be assoiled. In that homilie he sheweth, that the oblation of Christs Bodie in this Sacrament Present, whiche is doone in the Masse, is helpe, and comforte not onely to them that be Present, but also to them that be Absent, bothe quicke, and deade, whiche he proueth by examples of his owne knowledge.

Who so listeth to see antiquitie for proufe hereof, and that in the Apostles time Bishoppes, and Priestes in the dreadful sacrifice offered, and prayed for others, as for euery state, and order of men, and also for holesomnesse of the ayer, and for fertilitie of the frutes of the Earth, &c. let him reade the eighth booke of the Constitutions of the Apostles set forth by Clement.

*The B. of Sarisburie.*

Praier for the Deade is none of those Articles, that M. Harding hath taken in hande to proue. And therefore, as his manner is, he sheweth vs one thinge, for another. This kinde of praier, although it be merre superstitious, and bitterly without warrant of Goddes worde, yet, I confesse, it was many wheres receiued, and vsed, bothe in Gregories time, and also longe time before, and is avouched of Gregorie by a number of vaine, and childlike Fables. Touchinge the Sacrifice of the holy Communion he saith, In this Myserie Chylse suffereth againe for our sake: In this Myserie Chylse Dieth: wee offer vp the Sacrifice of his Passion: wee renew againe his Passion vnto our selues. As Chylse suffereth, and Dieth, and as his Passion, and Death is renewed in the holy Communion: euen so is he offered, and Sacrificed in the same: that is to saie, as Gregorie expoundeth him selfe, by Representation, and by Remembrance, and not Verily, Really, or in Deede.

*De Con. Dis. 2.  
Quid sit. Ite-  
rum in hoc my-  
sterio moritur.  
Gregor. in Eua-  
gel. hom. 37.*

Touching



Touchinge the mater it selfe, that standeth in question, Gregorie saith the not, neither here, nor els where, either that the Priesthe receiveth the Communion for the rest of his Parishes, or that one mannes receivinge is available for an other.

The Sacrifice, that he nameth, is nomore the Sacrifice of the Priesthe, then the Sacrifice of any other of al the People. For thus he writeth in the same fable: *Tories Martii vincula soluebantur in Capriuarate, quoties ab eius Coniuge oblata fuissent Hostia pro eius animae Absolutione*: The Husband beinge taken prisoner had his gines loosed from him, as often, as his wife offered vp Sacrifice for his soule. *Gregor. in Euan- gel. homi. 37.*

The wordes of this supposed Clemente, by whom M. Hardinge woulde seme to claime a shewe of greate Antiquitie, nothinge touche the thinge, that is demanded. For thus onely he saith, *Offerimus tibi Regi, & Deo, &c.* Wee offer vp vnto thee our God, and Kinge, accordinge to Christs Institution, This Breade, and This Cuppe, by him renderinge Thankes vnto thee. And lest M. Hardinge happen to saie, This Sacrifice was Propitiatorie to relieue the soules, that were in Purgatorie, this Clemente saith further, *Offerimus tibi pro omnibus, qui a saeculis tibi placuerunt, Sanctis, Patriarchis, Prophetis, Iustis, Apostolis, Martyribus*: Wee offer vnto thee for al holy Sainctes, that haue benne from the beginninge of the Worlde, Patriarkes, Prophetes, Iuste menne, Apostles, and Martyrs. I trowe, M. Hardinge wil not saie, Al these were in Purgatorie.

And, touchinge the receivinge of the Communion, he saith thus, *Postea recipiat Episcopus, &c.* Then let the Bishop receive, and after him the Priesthes, the Deacons, the Subdeacons, the Readers, the singers, the Religious, the Women Deacons, the Virgins, the Widowes, the Children, and the whole Congregation in order with sobrietie, and reuerence without confusion. By this Recorde of this Clemente it appeareth, that the whole Congregation receiued the holy Communion al together, eche man for him selfe, and not one man for an other. *Clemente Apost. Constit. lib. 2.*

Polke, where as M. Hardinge utterly denieth, that euer any man in his Church receiued the Sacrament in steede of others, as somewhat myslikinge the open folie of the same, for thoste trial hereof, I remit him bothe to the very practise of his Masse, and also to the mosse Catholique Doctours of al his Schoole.

In his Requiem he singeth thus, *Pro quorum memoria Corpus Christi sumitur, &c.* For whoes remembrance the Bodie of Christ is receiued. If he can happily diuise some vele, to shadowe this, yet his Doctours be bothe so plaine, that they cannot be thisted: and also of so good credit, that they maie not be refused. Certainely they haue benne euermore thought, to teache the Catholike Doctrine of the Church. *Cabriel Biel* saith thus, *Sicut os materialis Corporis, &c.* As the mouth of our material Bodie, not onely eateth for it selfe, but also receiveth susteinance for the preservatiō of al other members, whiche susteinance is diuided throughout the whole Bodie: Euen so the Priesthe receiveth the Sacramente, and the Vertue thereof passeth into al the members of the Church, and specially into them, that are presente at the Masse. Likewise saith *Vincentius de Valentia*: The whole Christianitie is one Bodie, Knitte together by Faith, and Charitie, and hange in it sundrie members: And the Priesthe is the mouth of this Bodie. Therefore when the Priesthe receiveth the Sacramente, al the members are refreshed. Againe he saith, *Nos Communicamus ore Sacerdotis, audiendo Missam*: Wee heeringe Masse, doo Communicate, or receive the sacramente, by the Mouth of the Priesthe. Likewise Doctour *Eckius* saith, *Populus bibit Spiritualiter per os Sacerdotis*: The People drincketh Spiritually by the mouth of the Priesthe. These wordes be plaine, and truely reported. Whiche beinge true, it must needes appeare, that M. Hardinges auouchinge the contrary is untrue. *Biel Lesson 2. In sermon. 2. De Epiphania. Eckius De vtraque specie.*

So Chrysostome saith, The Olde Heretiques called Marcionites used to say, The some, that were liuinge, in the behalfe, and steede of others that were dead. And *Chrysostom. in 1 Corin. hom. 40.*



from thence, it seemeth, they that nowe woulde be counted Catholiques, haue deri-  
ued their Doctrine in this point. And that M<sup>r</sup>. Hardinge maie the rather beleue,  
that sutch folie hath beene vsed, let him remember, that in his Church & Bishop,  
when he createth a Reader, geueth him euermore this Commission: Accipe po-  
testatem legendi Euangelium tam pro Viuis, quàm pro Defunctis: Receive thou power  
to read the Gospel, as wel for the Quicke, as for the Dead. Therefore M<sup>r</sup>. Hardinge so  
earnestly denieinge this, deniethe the manifeste, and known trueth, and defaceth  
the credite of his owne Doctours.

To conclude, I maie wel saie, as before, that M<sup>r</sup>. Hardinge hauinge nothinge  
to allege, touchinge the mater, that lieth betweene vs, and in steede thereof, fillinge  
bp his papers with maters impertinente, of Praier, and Sacrifice, hath somewhat  
abused the patience of his Reader, and shewed him one thinge for another.

FINIS.



# THE XIX. ARTICLE, OF APPLICATION.

590

The B. of Sarisburie.

**Qz. that the Priest had then authoritie, to applie the vertue of Christes Death, and Passion to any man by meane of the Masse.**

M. Hardinge.

The vertue of Christes Death, and Passion, is grace and remission of finnes, the appeacinge of Goddes wrathe, the reconciliation of vs to God, deliuerance from the Diuel, Hel and cuerlastinge damnation. Our aduersaries imputinge to vs, as though we saide, and taught, that the Priest applieth this vertue, effecte, and merite of Christes Death to any man by the meane of the Masse, either (232)

What applieth the Priest vnto vs in the Masse.

belye vs of Ignorance, or sclander vs of malice. Verily wee say not so. Neither dooth the Priest applie the vertue of Christes Passion to any man by the meane of the Masse. He dooth but applie his prayer, and his intent of Oblation, beseechinge almighty God to applie the merite and vertue of his sonnes death (the memorie whereof he celebrateth at the Masse) to them, for whom he praieth. It is God, and none other, that applieth to vs remission of sinne, the Priest dooth but pray for it, and by the commemoration of his sonnes Death, mouerh him to applie. So as al that the Priest dooth, is but by way of petition and Prayer leauinge al power, and auctoritie of applyinge to God, which prayer is to be beleeuied to be of moste force and efficacie, when it is worthely and deuoutly made in the Masse: in the which the Priest beareth the person of the whole Church, and offereth his Prayer in the sacrifice, wherein the Church offereth Christe, and it selfe through Christe to God. Vvhiche his (233) prayer, and deuoute seruice he beseecheth to be offered vp by the handes of Angels vnto the high auliar of God, in the sight of the diuine maiestie. Of what strength prayer made at the Masse is, the holy Bisshop and Martyr S. Cyprian witnesseth (that in al his Bookes neuer once named the Masse) where he saith, in the presence of this sacrament teares craue not in vaine, and the sacrifice of a contrite harte is neuer denied his request.

Sermo de Cena Domini.

The. 231. Vntruth. For in the Church of Rome the Priest presumeth, to Applie the merites of Christe by meane of his Masse, as shal appeare.

The. 233. Vntruth. For the Priest praieth, that the Bodie of Christe may be carried vp by the handes of Angels.

The B. of Sarisburie.

Neither haue we of ignorance belied M. Hardinges Doctrine, nor haue we of malice scandered it: but plainly, and truly haue reported the same, euen as bothe he, and his late Doctours haue taught it, and as the people in the Church of Rome hath euerywhere receiued it at their handes.

But, like as in olde times God commaunded the Philistines, to offer vp Golden Idole, and Golden Hemeroides, to be heapte for euer in Recorde, & to witnesse against them, in what sorte they had bene plagued for their wickednesse, if at any time they shoulde happen afterwarde to denie it: Euen so hath God specially provided, that the Monumentes of our Aduersaries olde errours, whereof they seme now to be ashamed, shoulde stil remaine in sure Recorde, euen in their owne Doctours Bookes, to witnesse against them, if they shoulde happen, as now, vpon mislike, vtterly to disclaime, and denie the same: and to force them, to confesse, that they are the Childzen of them, that haue deceiued the people.

1. Samuel. 6.

For, whereas M. Hardinge amongest many other wordes, wherewith he labourerh to shadow, and to darken the case, saith, It is God onely, and none other, that applieth vnto vs the Death of Christe, and the Remission of our sinnes, Iohannes Scotus, one of his most famous, and most Catholique Doctours, saith plainly the contrary:

Non solus Deus distribuit Virtutem Sacrificij, sed Sacerdos quoque: Not onely God

DDd 3

distributeth quest. 22.



Biel Lectione. 26

Biel in eadem  
lectione.Vt illi, vel illi  
possit applicare.  
sum. Angelica,  
in Missa.Vincen. de Va-  
lencia in. 1. Ser-  
mo. de Corpore  
Christi.  
Holcot in. 4. Sen-  
tenc. 3.

In eadem quest.

Biel lectione. 26.

1. Iohan. 5.

distributeth, or Applieth the Vertue of the Sacrifice, but the Priest also. And Gabriel Biel, an other of M. Hardinges Doctours in like sorte saith, The force, and effecte of the sacrifice is Distributed, and Applied, not onely by God, but also by the Priest. One, and, Not One, implie a Contradiction. If the one be true, the other of necessitie must be false. Againe, Biel saith: Sacerdotis est determinare Virtutem Sacrificij, vt his, vel illis indigentibus premium reddendum per huiusmodi Ecclesie Sacrificia conferatur: It is the Priestes office, to determine, and limit the Vertue of the sacrifice, that the meede, that is geuen by sutch sacrifices of the Church, may be Applied to these, or them, that stand in neede. Whiche thinge he proueth by sufficient example in this wise: As the Pope, by right of his Supremacie, hath power to diuide the Treasurie of the Church (whereby he meaneth his Pardons) geuinge vnto somme full Remission of al their sinnes: and dispensinge with somme other for the thirde parte of their paines: and geauinge vnto somme pardon for certaine number of daies, or yeeres, as he seeth, it may be mosse expedient for the deuotion of the people: Euen so (saith he) may the Priest dispense, and diuide the Merites of the Church, and Applie the same to this man, or that man, as he shal thinke, it may stande him in some steede.

In Summa Angelica it is written thus, The Masse is available vnto them, vnto whom so euer it pleaseth the Priest to Applie it by his Intention. And againe: Missa respectu Operis Operati, &c. The Masse in respect of the worke that is wrought, is nothinge els, but the Applieinge of the Merite of Christes Passion.

So Vincentius de Valentia, a notable Catholique Schooleman of M. Hardinges side: Virgo Maria solum semel aperuit Caelum &c. The Virgin Marie neuer but once opened Heauen: But the Priest openeth it euery day, and at euery Masse. Doctour Holcote saith: Quid est celebrare Missam principaliter pro aliquo? R. Est applicare Missam Iohanni, quod sit quidam satisfactio apud Deum pro anima Iohannis, si indigeat: What is it, to say Masse principally for any man? He answereth, It is the Applieinge of the Masse vnto John, to be a certaine Satisfaction for him before God, If John stande in neede of it. And withal, he mooueth a greate doubt, whether the Priest maie Applie One Masse to twoo seueral men, and neuerthelesse satisfie for them bothe.

And Biel saith, that certaine, the better to healepe the Priestes memorie, taught him to Applie his Masse throughtout al the Cases of Declension: As for example, Nominatiuo, A Masse for him selfe: Genitiuo, A Masse for his Father, and Mother: Datiuo, A Masse for his Founders, or Benefactors: Accusatiuo, A Masse for his Enemies, or Accusers: Vocatiuo, A Masse for sinners, and Infidels: Ablatiuo, A Masse for his Backbiters, and Sclaunders.

Of these thinges M. Hardinge seemeth now to be ashamed: not withstandinge it were of late the Catholique, and General Doctrine of his Church, vniuersally taught, by Holcote, in Englande: by Vincentius, in Spaine: by Biel, in Fraunce: by Angelus, in Italie: Or rather by al these, and al others; throught the whole Church of Rome. Hereof grewe sutch Marchandise, and Sale of Masses, that the House of God was become a Denne of Thieues.

Therefore M. Hardinge, hauinge no other defense for al these folies, but onely to cast of al, that can be saide of our side, as malicious, and ignorant surmises, sheweth him selfe litle to haue considered the state of his owne Church, and in the impatience of his heates, to speake against vs, what him liketh, and so to spice his errour bothe with ignorance, and with malice.

But for Resolution hereof, and some shorte satisfaction of the Reader, it behooueth vs to vnderstande, That it is not the Priest, but God onely it is, that Applieth vnto eche man the Remission of his Sinnes in the Bloude of Christ: not by meane of the Masse, but onely by the meane of Faith. As Iohn saith, He that beleeueth in the Sonne of God, hath a witnesse in him selfe. S. Augustine saith: Holocaustum

Dominicum

Dominice Palsionis eo tempore offert Vnusquisque pro peccatis suis, quo eiusdem Palsionis Fide dedicatur: Then doothe every man offer the Sacrifice of Chistes Palsion for him selfe, when he is dedicated in the Faithe of Chistes Palsion. So saith the olde learned Father Origen: Siclo Sancto comparandus est nobis Christus &c. With the Holy sicke, wee must take Christe, that may put away our Sinnes. The Holy Sicke beareth the soume of our Faithe. For if thou bringe Faithe, as the Price, thou shalt receive the Remission of thy sinnes. Likewise againe he saith: Christus factus est Hostia, & Propitiatio pro peccatis. Quae Propitiatio ad Vnumquenque venit per viam Fidei: Christe is made the Sacrifice, and Propitiatio for sinne. Whiche Propitiatio commeth (or is applied) to eche man (not by the Masse, but) by the waie of Faithe.

August. in Expositione inchoata ad Roman. Origen. in Leuit. hom. 3.

Origen. in Epist. ad Roman. li. 3. Ca. 3.

This is the most certaine, and vndoubted Application of the Operites, and Deathe of Christe. S. Paule saith, God hath set Christe, to be our Reconciler through Faithe, by the Mediation of his Bloudde.

## FINIS.





# THE XX. ARTICLE, OF OPVS OPERATVM.

The B. of Sarisburie.

**O**r, that it was then thought a sounde Doctrine, to teache the people, that the Masse, ex Opere Operato, that is, euen for that it is saide, and donne, is hable to remouue any parte of our Sinnes.

M. Hardinge. The.1. Diuision.

In dede the Doctrine vitered in this Article is false, and derogatorie to the Glorie of our Sauiour Christe. For thereby the honour of Christes sacrifice, whereby he hath once satisfied for the finnes of al, shoulde be transferred to the woorkes of the Priest, whiche were greates wickednes, and detestable blasphemie. And therefore we wil not require M. Iuel, to yelde and subscribe vnto this Article. For we graunte, this was neuer thought a sounde doctrine within six hundred yeeres of Christes Ascension, nor shalbe so thought within sixe thousand yeeres, after the same of any man of sounde beleefe, (234) Neither hath it bene at any time taught in the Catholike Churches, how soeuer it liketh our aduersaries, to charge the Scholastical Doctours with the sclanderous reporte of the contrary. For it is Christe onely, and none other thinge, that is able to remoue our sinnes: and that hath he done by the sacrifice of his body once done vpon the Crosse. Of whiche sacrifice once performed vpon the Crosse with shedding of his bloude, this vnbloudy sacrifice of the Altier, whiche is the daily sacrifice of the Church, commonly called the Masse, is a sampler, and a commemoration, (235) in the whiche we haue the same Body, that hanged on the Crosse. Neither is it a sampler, or commemoration onely, but the selfe same sacrifice whiche was offered on the Crosse: a sampler or commemoration, in respecte of the manner, for that it is done without bloud shedding: the selfe same, for that the thinge whiche is offered, is the same that was offered on the Crosse. And where as we haue nothinge of our selues, that we may offer vp acceptable to God: we offer this his Sonnes Body as a most acceptable sacrifice, beseeching him to looke, not vpon our woorthines, our acte, or woorkes: but vpon Palm. 3.

The. 134. Vn-  
trueth, For it  
hath bene so  
taught, and so  
vied, as it shal  
appeare.

The. 135. Vn-  
trueth, For  
Chrysostome  
saith, In vasis  
Sacrificion ve-  
rum Corpus  
Christi, sed  
Mysterium  
Corporis eius  
continetur. In  
Opere Imper-  
fecto, homi. 11.

The. 136. Vn-  
trueth, For  
Christe neuer  
gaue such com-  
maundement.  
\* A folic ioynd  
with a contras-  
diction in it  
selfe For the  
Deade can make  
no stoppe.

And in this respecte we doubt not this blessed sacrifice of the Masse to be vailable, and effe-  
ctual, ex opere operato, that is, not as M. Iuel Interpreteth, for that the Masse is saide, and done, vailable ex  
referringe Opus Operatum to the acte of the Priest, not so: but for the woorkes wrought it selfe, Opere ou  
whiche God him selfe worketh by the Ministerie of the Priest, without respecte had to his merite, or perato.  
acte, whiche is the Body and bloude of Christe, whose breakinge, and shedding is in this mystical  
sacrifice, so farre as the holy Ghost hath thought expedient for manns behoofe, represented, he wed,  
and recommended to memorie. Whiche Body and bloude, when it is (236) accordinge to his commaun-  
dement offered vp to God, is not in regarde of our woorkes, but of it selfe, and of the holy Institution  
of his onely begotten Sonne, a most acceptable sacrifice vnto him, both for quicke and Dead, \* where  
onely, as through Faith he haue recommended them selues to the redemption wrought by Christe, and by  
this Faith he haue deserued of God, that after their departure hence, as Augustine saith, this sacri-  
fice might profite them.

The B. of Sarisburie.

These woordes, Opus Operatum, Opus Operans, Opus Operantis, as they are  
strange, and Barbarous, so are they not founde, neither in the Scriptures, nor in  
the olde Doctours, nor in any Ancient Council: but haue bene lately diuised by  
Certaine fewe Scholastical Doctours of M. Hardinges owne side: who notwith-  
standinge, cannot yet wel agree vpon their owne diuise, nor can certainly tel vs,  
what they haue founde.

Opus

Opus Operantis, some of them call the VVoorke, and woortheinesse of the Priest, *Biel Lectio. 27.*  
 But Innocentius; rather calleth Opus Operantis, The Priest him selfe. Likewise *Gerson contra*  
 aboute these wordes, Opus Operatum, they haue made muche a do: and yet are *Flor. tum li. 4.*  
 not wel resolved of it, what it shoulde be. Scotus, and Biel saie, It is the Consecration, the Oblation, and the Receiuinge of the Sacramente. *scotus Quodli. ar. 2.*  
*VVoorde of the Creatour, and the power of the Holy Ghost. Gerson saithe, It is the*  
*will of God, that appointed the Sacramente to this purpose. Piggibus saithe, It is the*  
*It is the Bodie of Christe. How be it, it were harde to saie, either that Christes*  
*Bodie is a Wordke, or that any Wordke is Christes Bodie.* *Innocentius li. 3. ca. 5.*  
*Biel Lectio. 27. scotus Quodli. ar. 2.*

It were a pointe of Haisterie, to make all these contrary Resolutions agree in one. Thus it saith euermore; where as menne shoote without a marke: How be it, if neither *Gerson contra*  
 to finde these wordes, Opus Operatum, in any Ancient Doctour, or Councel, then, *Flor. li. 4.*  
 notwithstandinge the greate multitude of his wordes, my Assertion standeth stil true. *Groppe arti. 4. ca. 19.*  
 But if he, and others of his side, haue mainteined this Doctrine, euen in suche sorte, as I haue bittered it, then by his owne Confession, they haue deuced the worlde by wicked, and blasphemous Doctrine, to the greate Derogation of the Glorie, and Crosse of Christe.

And, for as muche as, *M. Hardinge* saith now, to blashe at his owne termes, and therefore beginneth to shunne, and to shifte the same by vaine, and frivolis expositions: it shal not be amisse, to open the true meaninge thereof, both by the Olde Records of the Ancient Writers, in whose daies the like solie began to growe, and was then repproued: and also by the plaine wordes of *M. Hardinges* owne allowed Doctours.

*S. Augustine* saithe, There were some in his time, that thought, and taught the people, that if a man had bene Baptized, and had once receiued the Communion, notwithstandinge he liued wickedly, and mainteined Heresies, and wilful Doctrine, yet he coulde not be condemned, onely bicause he was Baptized, and had once receiued the Holy Communion: which thinge now is called, Opus Operatum. *Augustinus De Ciuita. Dei. li. 22. ca. 19.*

*Chrysostome* saithe, Mulieres, & parui pueri pro magna custodia, ad collum suspendunt Euangelia: VVemen, and yonge Children for greate safetie, hange the Gospel at their neckes. They thought, the Gospel it selfe, and of it selfe, coulde saue them from all mischappes, not bicause thei beleued in it, but onely bicause it was hanged or tied aboute them: And this is also, Opus Operatum. *Chrysostom. ad Popul. Antioche. Homi. 20. Chrysostom. in. 1. Corin. Homi. 43.*

So there were certaine in Olde times, that, of mere superstition, bled to drink the Communion vnto the Dead, and to laie the Sacramente in the mouthes of them, that were departed: as *S. Benet* also caused the Sacramente to be laide vpon a dead womans breaſt: thinkinge, that the very outwarde Ceremonte thereof, without faithe, or inwarde motion of the partie, might be sufficient to do her good: Which also is called, Opus Operatum. *Heronym. in Marthe. lib. 4. ca. 23. Concil. Carthage. gin. 3. Can. 6.*

Euen in *S. Paules* time there were certaine, that of like superstition, beganne to Baptize the Dead: which thinge also continued a longe while after, as mate appeare by the Councel of Carthage. They thought, the very outwarde worke of Baptisme it selfe, onely bicause it was donne, without any further motion of the minde, was sufficient to remit their sinnes. *Inter Decreta Deusdedit. ca. 12. Concil. Carthage. gin. 3. ca. 6.*

This Olde errour our Aduersaries of late yeres haue taken vp, and made it Catholique: bearinge the People in hande, y their Masse it selfe, ex Opere Operato, Onely of it selfe, and bicause it is laide, is auailable for the Remission of their sinnes.

Thus they expounde their owne dreame: Ex Opere Operato, id est, ex ipsa Consecratione, & Oblatione, & Sumptione Venerabilis Eucharistie. Ex opere Operato, Is es *Biel Lectio. 27. scotus Quodli. muche lib. ar. 2.*



much to say, as for the very Consecration, and oblation, and Receiuing of the Reuerende Sacramente.

*Manipulus Cu-  
ratorum.*

*In Paralipome-  
nis Vrspergen.  
An. 1518.*

*Concil. Triden.  
Session. 6. ca. 8.*

*Biel lection. 81.*

*Caietan. in  
Quodlib. Persu  
spiritualium.  
quest. 3.*

In Manipulus Curatorum, whiche, not longe sithence, was thought to be a Booke moſte neceſſary for al perſonnes, and Curates, as conteininge al neceſſarie Doctrine for the Church of God, it is written thus: Opus Operatum, est actus exercitatus circa Sacramentum: ſicut Opus operatum in Baptiſmo, est Inſperſio, vel Immerſio Aquæ, & prolatio verborum. And therefore Cardinal Caietan at Auguſta in Germanie, requiringe Doctour Luther, to recante this Article, ſaide thus: Fides non eſt neceſſaria accelluro ad Eucharistiā: Faithe is not neceſſary for him, that wil receiue the Sacramente: Meanninge thereby, that the very Sacrament it ſelfe, onely becauſe it is miniſtred, is ſufficient, although the receiuer be utterly boide, of Faith.

And therefore the Biſhoppes in the late Council of Tridēte haue determined thus, Si quis dixerit, per Sacramenta Nouæ Legis non conferri Gratiā ex Opere Operato, ſed Fidē Solam Diuinæ Promiſſionis ſufficere ad Gratiā conſequendam, anathema ſit: If any man ſeye, that Grace is not giuen by the Sacramentes of the New Teſtament, euen for the woork, that is wrought, but that Faithe onely of the Heauenly promiſe is ſufficient to atchieue Grace, accuſed be hee.

Like wiſe Gabriel Biel, Hoc Sacrificium in illis, pro quibus offertur, non præexigit vitam Spiritualem in actu, ſed in potentia &c. This Sacrifice in them, for whom it is offered, requirith not a ſpiritual (or godly) life in acte, and in deede, but onely in poſſibilitie. Neither is this againſt the ſaieinge of S. Auguſtine, V Who vvil offer the Bodie of Chriſte, but onely for them, that are the members of Chriſte: For thus wee vnderſtande it, That the Oblation is made for the Members of Chriſte, when it is made for any, that may be the Members of Chriſte.

And therefore Cardinal Caietan, not withſtanding that he had ſpoken againſt Doctour Luther in open Conference to the contrarie, confeſſeth a general errour therein in his time. For thus he writeth, Vnde in hoc videtur Communis multorum Error, quod putant, hoc Sacrificium ex ſolo Opere Operato, habere certum meritum, vel certam ſatiffactionem, quæ applicatur huic, vel illi: Wherefore herein appeareth the Common Errour of many, that thinke, that this Sacrifice euen of the woork, that is wrought, hath a certaine Merite, or a certaine ſatiffaction, that may be applyed to this man, or that man.

This of late yeres was the Schole doctours Catholique meaninge, touching theſe New Termes of their owne inuentinge: whiche now M. Hardinge, and his Fellowes are ſaine, for ſhame, to colour ouer with ſome finer Verbiſhe. Hereof, good Chriſtian Reader, maielt thou iudge, how aptely this Doctrine may ſtande with the Croſſe, and Croſſe of Chriſte.

Now, touching theſe wordes, Oblation, and Sacrifice, with the ſhew where of M. Hardinge thinketh it good ſkil, to baſle, and to abuſe the eies of the ſimple, Firſt, where he ſaith, A Mortal man offereth vp the Sonne of God in deede, and verily vnto his Father, and that Chriſt Comanded ſuche a Sacrifice to be made, He knoweth him ſelfe, it is, bothe a greates vntrueth, and alſo a maniſeſt, and a wilful blaſphemie. And further, where he addeth, That the ſame Sacrifice ſo offered, is available for the Dead, onleſſe there be ſome ſtoppe, or let in the Receiuer, This is a very baſe, and vnaduised folie: For Children know, that the Dead can neither receiue the Sacrament, nor make let, or ſtoppe againſt the receiuinge of the ſame. Therefore this addition might haue bene better ſurced, ere it came abroad.

In deede S. Auguſtine, hauinge occaſion ſomewhat to touche the ſtate of the Faithful departed, ſaith, & the Prayers of the liuinge, beinge either ioined with Almoſedeedes, or made at the time of the holy Communion, at whiche time the Deathe of Chriſte is laide open befoze vs, and therefore our minde the more enſlained to deuotion, may be available for the Dead. Now be it, S. Auguſtine

heretofore



herein compareth the Sacrifice of the Holy Communion, with the Sacrifice of almosegivinge, and in that behalfe of relievinge the Deade, maketh either equal with the other. But for this presente, it is needeles hereof to make farther treatie. For M. Hardinge wel knoweth, this is none of the Articles, wee haue now in question.

But certaine it is, that S. Augustine, neither here, nor els where, ever named one worde of Opus Operatum, that nowe so mightily is defended.

M. Hardinge. The 2. Division.

Masse take  
two waies.

1. Cor. 6.  
& 7.  
Tit. 2.  
Apoc. 14.  
1. Ioan. 2.  
In 3. cap.  
ad Roma.  
208.

Heb. 9.

But to speake of this matter more particularly, and more distinctly, the terme Masse may be taken two waies, Either for the thinge it selfe, which is offered, or for the acte of the Priest in offeringe of it. If it be taken for the thinge it selfe, that is offered, which is the Body of Christe, and is in this respect of the Scholasticall Doctours called Opus Operatum: no man can iustlye denie, but that it remoueth, and taketh away sinne. For Christe in his fleshe be crucified is our onely Sacrifice, our onely Price, our onely Redemption, whereby he hath merited to vs upon the Crosse, and with the Price of his Bloude hath bought the Remission of our sinnes: and so Iohn sayth, he is the propitiation for our sinnes. & so Oecumenius sayth, Caro Christi est propitiatorium nostrarum iniquitatum. The fleshe of Christe is the propitiation for our iniquities. And this not for that it is offered of the Priest in the Masse specially, but for that he offered it once him selfe with shedding of his Bloude upon the Crosse for the redemption of al. Whiche Oblation done upon the Crosse, is become a perpetual, and continual oblacion; not in the same manner of offeringe; but in the same vertue, and power of the thinge offered. For since that time the same Body of Christe appearinge alwaies before the face of God in Heauen, presenteth and exhibiterh it selfe for our reconciliation: And likewise it is exhibited and offered (237) by his owne commandement here in earthe in the Masse, where he in bothe Priests, and Sacrifice, offerer and oblacion verily and in deede, though in Myserie, and by way of commemoration, that thereby we may be made partakers of the reconciliation performed, applyinge the same vnto vs (so farre as in this behalfe man may applye) through Faith, and deuotion, no lesse then if we sawe with our eyes presently his Body hanginge on the Crosse before vs, and streames of Bloude issuinge forth. And so it is a Sacrifice in very deede propitiatorie, not for our acte or worke, but for his owne worke already done and accepted. To this onely we muste ascribe remission and remouinge of our sinnes.

The B. of Sarisburie.

Here M. Hardinge is giuen to make wonderful harde shifte, and to leaue al the whole compaignie of his Schole doctours, and to goe alone. The Masse, sayth he, sometime signifieth the Bodie of Christe. Sometime, saye you: And at what time? I beseeche you. And, if at one time, why not at al times? What Ancient Doctour, or Holy Father euer tolde vs this tale? But let vs geue M. Hardinge leaue to make somewhat of him selfe, and to vpholde his strange Religion, with strange phrases, and formes of speache. For he hopeth, that, what so euer he liste to say, the ignorant people will beleue him.

But wherefore allegeth he not, either the Scriptures, or some Olde Counsell, or some Ancient Doctour: at the leaste, some one, or other of his owne Schole doctours, Innocentius, Thomas, Scotus, Alexander, Henricus de Gandauo, Robertus de collo torto, or some other like in this behalfe? Is there none of al these, that euer coulde vnderstande, that the Masse is the Bodie of Christe? And muste wee needes beleue M. Hardinge in so strange a matter, without witnesse? Verily if the Masse, accordinge to this newe Doctrin, be Christes Bodie, and that verily, and in deede, without shifte, or healpe of Figure, then was the Masse Boorne of the Blessed Virgin: then was it Crucified: then was it Buried in the Graue. For al these thinges happened to the Bodie of Christe. Then who so euer

\* M. Hardinge  
I shoulde haue  
liued, what  
Scholasticall  
Doctours haue  
taken it thus:  
Otherwise it  
may seeme vn-  
true.

& Al these alle-  
gations viterly  
condemne the  
woorde, that is  
supposed in the  
Masse.

\* The worde  
of the Priest is  
propitiatorie,  
albeit not spe-  
cially.

The 237. Vn-  
trueth. For God  
neuer commaun-  
ded the Priest  
neither to say  
Masse, as it is  
nowe vsed, nor  
to offer vp the  
Bodie of Christ.



ener denieth the Masse, denieth Christes Bodie: who is ever beloued Christes Bodie, beloueth the Masse. But what shoulde M. Hardinge do: A monstrous Doctrine requireth a monstrous kind of wordes.

In dede, Christes Bodie Crucified was the Price, and Propitiation for al our Sinnes. Christe with one Oblation hath made profite for ever, al, that be Sanctified. For in his Fleashe he was that Lambe of God, that hath taken away the Sinnes of the Worlde. And nowe in the same Fleashe he appeareth before God, and evermore intreateth for our Sinnes.

But M. Hardinge, what is al this to your Masse: Who ever bade you, to Sacrifice Christe vnto his Father: Who ever warranted you, that your Sacrifice, dressed by your selues, shoulde be of the same vertue, and power, as you saie, that was the Sacrifice of Christe him selfe vpon his Crosse: who ever tolde you, that your Sacrifice shoulde be the Price, and Propitiation for the sinnes of the whole worlde: Or that Christe in your Masse shoulde evermore appeare before God, and intreate for vs:

But why adde you farther this Special exception of your selfe, And this, not for that, it is offered of the Prieste in the Masse Specially? What needeth you with this so Special prouiso, so finely to mince this matter: Why shoulde you so Specially dischable, or discredit the Unbloudy Sacrifice of the Church: If the Fleashe of Christe be not Specially available, for that, as you saie, it is offered by the Priest, how then, beinge so offered, can it be propitiatorie for our sinnes: If it be propitiatorie in dede, and if the Priest offer by Christe vnto his Father, and that in al respects of power, and Vertue, as effectual, and available, as that Christe him selfe offered vpon his Crosse, how then is it not Specially profitable for that, as you saie, it is offered by the Priest: We should haue brought some Daniel with you, to expounde your dreame: or some skillful Surgeon, to parte tenures betwene Christe, and the Priest, and to limit eche parte Generally, and Specially his owne right.

M. Hardinge, what a miserable Doctrine is this: Remoue onely this vaine shewe of strange wordes, wherewith ye delite to attorne the simple: and the reste, that remaineth, is lesse, then nothinge.

M. Hardinge. The. 3. Division.

If the terme, Masse, be taken for the acte of the Priest, in respecte of any his onely dooinge, it is not able to remooue sinne. For so wee shoulde make the Priest Goddes peere, and his acte equal with the Passion of Christe, as our aduersaries doo vniuersally sleaunders vs. Yet hath the Masse vertue, and effecte in some degree, and is acceptable to God, by reason of the oblation of the Sacrifice, whiche in the Masse is done by the offerer, without respecte had to Christes institution, euen for the faithful praier and deuotion of the partie, that offereth, whiche the Schoole doctours terme, ex opere operantis. For then the oblation seemeth to be moste acceptable to God, when it is offered by some that is acceptable. Nowe the partie that offereth, is of two sortes. The one offereth immediately, and personally: the other offereth mediately, or by meane of an other, and principally. The firste is the Priest that consecrateth, offereth, and receiueth the sacrament, who so doth these thinges in his owne person, yet by Goddes auctoritie, as none other in so offeringe is concurrent with him. The partie, that offereth mediately or by meane of an other, and principally, is the Church militant, in whose person the Priest offereth, and whose minister he is in offering. For this is the Sacrifice of the whole Church. The firste partie that offereth, is not alwaies acceptable to God, neither alwaies pleaseh him, because oftentimes he is a sinner. The seconde partie that offereth, is evermore acceptable to God, because the Church is alwaies Holy, beloued, and the onely spouse of Christe. And in this respecte the Masse is an acceptable seruice to God, Ex opere operantis,

and

1. Iohan. 2.  
Hebr. c. 10.  
1. Ioh. 1.  
Roman. 8.  
Hebr. c. 7.

In Leuit.  
Homil.

Sermon  
de Sancto



and is not without cause and reason called a sacrifice Propitiatorie, nor for that it deserueth mercie at Goddes hande of it selfe, as Christe doothe, who onely is in that principal and special sorte a sacrifice Propitiatorie: but for that it moueth God to geue mercie, and remission of sinne already deserued by Christe. In this degree of a sacrifice propitiatorie, wee maye put Prayer, a contrite Hartie, Almoſe, forgiuinge of our neighbour, &c. This may easily be prooued by the ho by Fathers.

In Leuit.  
Homil. 13.

Sermone II.  
de Sanctis.

Origens wordes be very plaine: Si respicias ad illam commemorationem, de qua dicit Dominus, Hoc facite in meam commemorationem, inuenies, quod ista est commemoratio sola, quæ propitium faciat Deum. If thou looke to that commemoration, whereof our Lorde saith, Doo this in my Remembrance, or in commemoration of mee: thou shalt finde, that this is the onely commemoration, that maketh God merciful. S. Augustine saith thus: Nemo melius præter Martyres meruit ibi requiescere, vbi & hostia Christus est, & Sacerdos, scilicet, vt Propitiationem de oblatione hostiæ consequantur. No man hath deserued better then the Martyres \* to reaste there, where Christe is bothe the Hoste, and the Priest, (238) (he meaneth to be buried vnder the Altar) to the intent they mighte atteme Propitiation by the Oblation of the Hoste. But here to auoide profixitie in a matter not doubtfull, I leaue a number of places whereby it may be evidently prooued, that the Masse is a sacrifice propitiatorie in this degree of propitiation, bothe for the Quicke and the Dead, the same not beinge specially denied by purporte of this Article. Thus we haue declared, as we mighte superficially treatinge of this Article, that the Masse is a sacrifice Propitiatorie bothe Ex Opere operato, that is, through the merite of Christes Body that suffered on the Crosse, whiche is here Opus Operatum, and is by Christe through the ministerie of the Priest in the Masse offered, Truly, but in Myserie, and also Ex opere operante, that is, through the dooinge of the Priest, if he haue the Grace of God, and so be acceptable, but in a farre lower degree of propitiation, whiche is called Opus operans, or Opus operantis. And this is the doctrine of the Church, touching the valour of the Masse Ex Opere Operato, whereby no parte of Christes Glorie is impaired.

The B. of Sarisburie.

Touchinge the woorthynesse of the Priest, whiche they cal Opus Operantis, it appeareth, M. Hardinge coulde partely be contented to make it equal with the sacrifice of Christe, were it not, that it shoulde seme to greate presumption. For thus he saith, So wee shoulde make the Priest Goddes pier, and his acte equal with the Passion of Christe. And therefore they saie, A wicked Priestes Masse is as good, and as meritorious in this respect, as a good Priestes Masse: for that the woorthynesse of the woork hangeth nothinge of the woorthynesse of the Priest.

Notwithstandinge S. Hierome seemeth to saie farre otherwise: Impie agunt in Legem Christi, putantes Eucharistiam imprecantis verba facere, non vitam: They doo wickedly againste the Lawe of Christe, thinkinge, it is not the Life, but the Woordes of the Minister, that maketh the Sacramente. And likewise Irenæus saith: Sacrificia non sanctificant hominem, sed Conscientia eius, qui offert, sanctificat sacrificium, pura existens: The sacrifice doothe not sanctifie the Man, but the Conscience of the Priest beinge vpriht, and pure, doothe sanctifie the sacrifice. In like manner Gabriel Biel his owne Doctour saith: Videant, ne, si peccato obnoxij offerant, sit illorum Oblatio, quasi eius, qui victimat filium in conspectu Patris, neue rursus Crucifigant Filiū Dei: Let them take heede, leasse if they sacrifice, beinge in sinne, their Oblation be like vnto the Oblation of him, that slaueth the Childe in the sighte of the Father: and leasse they Crucifie againe the sonne of God. Verily of wicked Priestes God saith: Maledicam benedictionibus vestris: That you Blisse, I wil Curse.

Touchinge S. Augustine, and Origen, that here are brought in for a countenance, if these Ancient Holy Fathers were now alie, they woulde blasse to

☪☪☪

heare

\* S. Augustine speaketh not of any Material Altar in Earth, but of the Spiritual Altar in Heauen. The 238. Vntruth, standing in vntrue Construction. For S. Augustine saith, Vidi sub Ara Dei (non Corpora, sed) animas Sanctorum.

Thom. m. 4. Sen. dist. 14.

Gerson contra Floret. li. 4.

Summa Angel. in Missa.

Hierony. in tertium caput zephonia.

Irene. li. 4. c. 34

Biel Lectio 26.

Malachi. 2.



heare their tales thus reported. Origens wordes, if it mighte haue pleased *Mr. Harding* to haue layde them out whole, and at large without clippinge, as he founde them, bothe woulde haue bene cleare, and plaine in them selfe, and also woulde haue some shaken downe al this whole frame of *Opus Operatum*. For he neither speaketh of the *Passie*, nother promisseth Remission of Sinnes for any thinge, that is donne in the *Passie*: but onely, and wholly for the Sacrifice of *Christes Bodie* vpon the Crosse. His wordes be these: Si redeas ad illum Panem, qui de Caelo descendit, & dat huic mundo vitam, illum Panem propositionis, hoc est, Christum ipsum, quem proposuit Deus propitiationem per Fidem in Sanguine eius: & si respicias ad illam Commemorationem, de qua dicit Dominus, Hoc facite ad meam Commemorationem, inuenies, quod ista est Commemoratio sola, quæ propitiâ faciat hominibus Deum: Yf thou turne to that Breade, that came downe from Heauen, and geueth life to this worlde, I meane that she webreade, that is, *Christe him selfe*, whome God hath appointed to be a Propitiation by Faith in his Bloudde: and if thou beholde that Remembrance, whereof the Lorde saith, Doo this in Remembrance of mee, thou shalt finde, that it is this Remembrance onely (that is to saie, The Bodie of *Christe Crucified*, and the price of his Bloudde thus Remembred) that maketh God merciful vnto me. *Nowe* let *Mr. Harding* indifferently iudge, whether these wordes be likely to proue his *Opus Operatum*, or any other thinge belonginge vnto his *Passie*.

The place of *S. Augustine* is yet muche plainer. For, as he toucheth none of al these *Mr. Hardinges* fantasies, so he speaketh onely of the Innocentes and Blessed Martyrs, that were slaine onely for the Testimonie of *Christe*, whose soules, *S. John* saith, lie vnderneath the Altar of God, not in Earthe, as *Mr. Harding* fantasieth, but in Heauen. For thus he writeth: Vidi sub Ara Dei animas occisorum propter Verbum Dei, & propter Testimonium Iesu, &c. I sawe vnder the Altar of God (in Heauen) the soules of them, that were slaine for Goddes Woorde, and for the Testimonie of Iesus. What thinge is there, either more reuerende, or more Honorable, then to reasse vnder that Altar (in Heauen) in whiche Sacrifices are made, and Oblations are offered vnto God, and wherein (no mortal man, but) the Lorde him selfe is the Priest? For so it is written, Thou arte a Priest for ever, after the order of Melchisedech. It is righte, (not that the Bodies, but) that the soules of the Juste shoulde remaine vnder the Altar: because that vpon that Altar (in Heauen) *Christes Bodie* is offered. And wel it is, that Iuste menne doo there require vengeance of their Bloudde, where as *Christes Bloudde* for sinners is poured out.

Immediately after this, he intermedleth some what touchinge Altars, or Communion Tables in the Earthe. For thus he addeth further: Conuenienter igitur, & quasi pro quodam Confortio ibi Martyribus Sepultura decreta est, vbi Mors Domini quotidie celebratur, &c. Therefore vpon good discretion, and in some token of Fellowship, Martyrs burials are appointed in that place (here in Earthe) where the Lordes Deathe is daily remembered: As the Lorde him selfe saith, As often as ye shal doo these thinges, ye shal set foorth my Deathe, vntil I come. I meane, that they, that died for the Lordes Deathe, may reasse vnder the Myslerie of his Sacrament.

After this he returneth againe to the Soules of the Blessed Martyrs, vnder the Altar in Heauen: Legimus plarôsque Iustorum Abraham sinibus refoveri &c. Wee reade, saith *S. Augustine*, that many Iuste menne are refreshed in *Abrahams bos* some land that many are in the pleasures of Paradise. Yet noman deserved better then the Martyrs, to reasse there (in Heauen) where as *Christe* is bothe the Sacrifice, and the Priest. I meane, that they may enioye Goddes fauoure by the offeringe of that Sacrifice, and may receive the Blessinge, and Ministerie of that Priest.

Hereby it is plaine, that *S. Augustine* speaketh of Heauen: and not of Earthe, nor of Purgatorie: Of the Soules receiued aboue: and not of the Bodies buried beneath.

*Augustin. De  
Sanctis sermon.  
II.  
Apocalyp. 6.*

beneathe. For al these thinges **S. John** by Reuelation saue in Heauen. And for proufe hereof, **S. Augustine** addeth further: Inter ceteros igitur Martyres, quos sub Ara Dei consistere predicamus, etiam beatas illas Infantum lactentium pro Christo primicias Martyrum laudamus: Therefore amongst the rest of the Martyrs, whom wee saye to be vnder the Altar of God (in Heauen) let vs commende those blessed first fruites of suckling Infantes, that were Martyrs for Christe.

This is **S. Augustine** plaine, and vndoubted meaninge. But **M. Hardinge** to serue his turne, is faine, of Soules to make Bodies: of Joye, to make Paine: and of Heauen, to make Purgatorie. And yet in al this greate a doo, findeth, neither Opus Operatum, nor his Paffe. Thus is it lawfull for these menne, to carrie aboute, and to vse their Readers.

Touginge the substance of this Doctrin, whiche **M. Hardinge** now at lasse vpon better aduise seemeth in some parte to mislike, notwithstandinge it were not longe sit hence generally receiued, bothe in scholes, and Churches, and counted Catholique, **Origen** that Ancient learned Father writeth thus: Quod sanctificatur per Verbum Dei, & per obsecrationem, non suapte natura sanctificatur videntem. Nam id si esset, sanctificaret etiam illum, qui comedit indignè Domino: The thinge, that is Sanctified by the Woordes of God, and by praier, of his owne Nature (or Ex Opere Operato) sanctifieth not him, that vseth it: For otherwise it shoulde sanctifie him, that eateth vnworthily of the Lorde.

*Origen in Matthe. ca. 15.*

Againe he saith: Assiduitas Communicationis, & alia similia, non ipsæ sunt Iustitiæ, sed conditura habentur Iustitiarum. Res autem Spirituales, quæ ex se ipsis Iustitiæ sunt, dicuntur Iudicium, Misericordia, & Fides: The often vsinge of the Communion, and other like thinges, be not righteousnesse it selfe, (of it selfe, or of the woorde, that there is wrought) but onely the seasoninge, and settinge foorth of righteousnesse. But the spiritual thinges, whiche be righteousnesse it selfe, are called Iudgement, Mercie, and Faith.

*Origen in Matthe. tractat. 25.*

So **S. Hierome**: Ne quis confidat in eo solo, quod Baptizatus est: aut in esca spirituali, vel pota puer, Deum sibi parcere, si peccauerit: Let noman presume of this thinge onely, that he is Baptized: nor let him thinke, that God for Receiuinge the spiritual Meate, or drinkinge the spiritual Cuppe (Ex Opere Operato) wil pardonne him, if he offende.

*Hieronym. l. 1. Contra Iovinianum.*

So **S. Augustine**: Non ait Mundi estis propter Baptisma, quo loti estis: sed propter Verbum, quod locutus sum vobis: Christe saith not, Ye are Cleane for the Baptismes sake, where-with ye are washed: but for the Woordes sake, that I haue spoken vnto you. And againe: Felix Venter, qui te portauit &c. Blessed is that wombe, that bare thee. But Christe answered, Naie, Blessed be they, that heare the Woorde of God, and keepe the same: That is to say, My Mother, whom I call Blessed, thereof is Blessed, for that shee keepeth the Woorde of God.

*Augustin. in Iohann. tracta. 80.*

*Augustin. in Iohann. tracta. 10.*

Likewise againe: Materna propinquitat nihil Matri profuisset, nisi Felicius Christum in Corde, quam in Carne gestasset: The nearenesse of Mothers Bloude shoulde haue profited Christes Mother nothinge at al, onlesse she had more blessedly carried Christe in her Harte, then in her Bodie.

*August. De Sancta Virginitate.*

Merily to ascribe Felicitie, or Remission of Sinne, whiche is the Inwarde Woorde of the Holy Ghoste, vnto any manner Outwarde Actiō what so euer, it is a Superstitious, a grosse, and a Ietwiche error.

**Origen** of the Sacrament of Circumcision writeth thus: Circumcisionis nisi reddatur ratio, natus tantum est Circumcisio, & opus mutum Onlesse there be a reason yel ded of the meaninge of Circumcision, it is but an Outwarde Sherwe, and a dumme laboure, and auailleth nothinge.

*Origen in Lucam. Homil. 5.*



And touching the vse, and order of the Holy Sacramentes, Chyrlie saithes not, Doo this, for Remission of your Sinnes; but, Doo this in my Remembrance.

The Onely, and everlastyng Sacrifice for Sinne, is the Sonne of God Crucified upon the Crosse. He sitteth now in the Patern, and Substance of our Fleash, at the Right Hande of his Father, and evermore maketh intercession for vs: and is the onely sacrifice, and Propitiation for our Sinnes.

What so ever Doctrine is contrary to this Doctrine, is Wicked, and Blasphemous, and, as M. Hardinge hath confessed, injurious to the Gloze, and Crosse of Chyrlie.

FINIS.



# THE XXI. ARTICLE, OF LORDE, AND GOD.

The B. of Sarisburie.

**Oz, that then any Chyristian man called the Sacramente  
his Lorde, and God.**

M. Hardinge. The. I. Division.

Sacrament  
two waies  
taken.

In sentent.  
Prosper. De  
Conse. Dist.  
1. li. 4. c. 34.

In diuersos  
Euangelij  
locos. Ho-  
mil. 5.

This worde Sacrament (as is declared before) is of the Fathers taken two waies. (239) Either for the onely ourwarde formes of Breade, and VVine, whiche are the holy styne of the very Body, and Bloude of Chyriste present, and vnder them conteyned: Or for the whole substance of the Sacrament, as it consisteth of the ourwarde formes, and also of the very Body, and Bloude of Chyriste (240) verily present, (240) whiche S. Augustine calleth the Inuisible grace, and the thinge of the Sacrament, (240) And Irenaeus calleth it; Rem Cœlestem, the Heauenly thinge, as that other, Rem Terrenam, the Earthly thinge. Taken the first waie, (As amonge the learned Fathers it was neuer taken) No Chyristen man euer honoured it with the name of Lorde and God. For that were plaine Idolatrie, to attribute the name of the Creatour, to the Creature. But taken in the seconde signification, (As no Ancient Father euer tooke it) it hath alwaies of Chyristen people, and of the learned Fathers of the Church, bene called by the name of Lorde, and God. And of right so ought it to be, for elles were it impiete, and a denial of God, not to call Chyriste some of God, by the name of Lorde, and God, who is not onely in trueth of Fleashe, and Bloude in the Sacramente, after whiche manner he is there, Ex Vi Sacramenti, but also the insepar-ble coniunction of both Natures in unitie of person, Ex necessaria concomitantia, vvhole Chyriste, God and man. That the holy Fathers called the Sacrament taken in this sense, Lorde and God, I might prooue it by many places: the rehearsal of a fewe may serue for many. Origen in a Homelie speakinge reuerently of this blessed Sacrament, saith, that when a man receiueth it, our Lorde entreteth vnder his rooffe, and exhorteth him that shal receiue it, to humble himselfe, and to saie (241) vnto it: Domine non sum dignus, vt intres sub lectum meum. I Lorde am not woorthy that thou enter vnder my Rooffe.

The B. of Sarisburie.

Who so euer erreth in this Article, committeth Idolatrie, and giveth Goddes honoure to a corruptible creature, that is no God. Therefore it behoued M. Hardinge, heretofore to leaue his gheasles, and to allege none, but good, substantial, and weighty reasons: & that so muche the more, for that none of the Olde Catholique Fathers euer, either created Temples, or proclaimed Holy Dates in the name of the Sacrament, or euer willed the People to Adoure it, as the Maker of Heauen, and Earthe: or to beleue in it, or to calle it God.

This notwithstanding, y reasons, that M. Hardinge hath here founde out, are so slender, & so simple, & so guilefully, & vntruly gathered, that his frendes of y side may happily suspect, he had vsed some collusion, to betraye their cause. But to take awaie occasion of cauil, first wee stedfastly beleue, & plainly confesse, that Chyriste is the Sonne of God, Very God, of Very God: That he is the True God, and life euerlasting: That he is God Blessed for euer: and that, Who so euer trusteth in him, shal neuer be confounded. And wee utterly deteste, and accurse the Artians, the Pestozians, the Photinians, and al other like Heretiques, that either haue taught, or any way do teache the contrary. Neither is this question moued of Chyriste him selfe, vnto whome, we know, al manner godly Reuerence, & honoure is due, but onely of the Apptical Breade, which, by the witnesse of the Catholike learned Fathers, is not Chyriste him selfe, but onely a Sacramente of Chyriste. VVhiche Sacramente, Irenaeus saith, standeth of twoo thinges, the one Earthly, the other Heauenly:

The. 239. Vn-  
trueth. For the  
onely outwarde  
Formes were  
neuer called the  
Sacramente, or  
Chyristes Bodie,  
by any of al the  
Ancient Fathers.  
The. 240. Vn-  
trueth, standing  
in vntrue expo-  
sition. For this  
was not these  
Fathers meas-  
ninge.

The. 241. Vn-  
trueth. For Ori-  
gen saith not,  
Vnto it.

1 Ioh. 1. 5.



*Chrysostom. in  
Matthe. hom. 83.  
Augustin. contra  
Adimantum  
cap. 12.  
Tertullian. con-  
tra Marcionem  
lib. 4.*

not, that the one is Really lapped up, or Quete within the other, wherein reasseth  
M. Hardinges errour: but, that, as Chrysostome saith, The one is Sensible, the other  
Intelligible: as it is also in the Sacramente of Baptisme: That, as S. Augustine  
saith, The one parte is the Signe, the other the thinge Signified: That, as Tertullian  
saith, The one parte is the Figure, the other the thinge Figured.

The Sacramente is the Earthly thinge: Christes Bodie is the Heauenly  
thinge. The Sacrament is Corruptible: Christes Bodie is Glorious. The Sacra-  
mente is laide vpon the Table: Christes Bodie is in Heauen. The Sacrament is  
receiued into our Bodies: Christes Bodie is onely receiued into our Soules.

*Augustin. in Io-  
han. tracta. 26.*

For manifeste proufe of this difference, S. Augustine writeth thus: Huius  
rei Sacramentum alicubi quotidie, alicubi certis intervallis dierum in Dominico prepa-  
ratur, & de Mensa Dominica sumitur, quibusdam ad vitam, quibusdam ad exitum: Res  
vero ipsa, cuius est Sacramentum, omni homini ad vitam, nulli ad exitum, quicunque eius  
particeps fuerit: The sacramente of the Bodie of Christe is prepared in the Churche, in some  
places every daie, in some places vpon certaine daies: and is receiued from the Lorde Table,  
of some vnto life, of some vnto Condemnation. But the thinge it selfe, (that is the Bodie  
of Christe, beinge in Heauen) wherof it is a Sacramente, is receiued of everyman vnto  
life, and of noman to Condemnation: who so euer be partetaker of it.

*De Con. Diss. 2.  
Qui discordat.*

Againe he saith: Qui non manet in Christo, &c. He that abideth not in Christe, nor  
both Christe abidinge in him, doubtlesse he eateth not his Pleashe, nor drinketh his Bloudde,  
not withstandinge he Eate, and Drinke the Sacrament of so great a thinge vnto his iudgement.  
By these fewe examles it is plaine, that the Sacramente of Christes Bodie is  
one thinge, and Christes Bodie it selfe is an other thinge: and that in Common,  
and natural manner of speache neither is Christes Bodie, the Sacramente: nor  
the Sacramente, Christes Bodie.

*Irena. lib. 5.*

By these wordes of Irenaeus, M. Hardinge, as he hath no manner likelyhood  
to proue, that he seeketh for, so he utterly ouerthroweth his whole fantasie of  
Transubstantiation. For Irenaeus calleth the Earthly parte of the Sacra-  
mente, not the formes, and Accidentes, as M. Hardinge imagineth, but the very  
Substance, and Nature of the Breade, and that sutch Breade, as increaseth, and  
nourisheth the Substance of our Pleashe. For so he writeth: Ex quibus augetur & con-  
sistit Carnis nostra Substantia.

But Origen teacheth vs, when wee receiue the Sacramente, to saie, Domine,  
non sum dignus, Therefore, saith M. Hardinge, the Sacramente was called Lord,  
and God. Alas, what a miserable case is this, that cannot possibly stande with-  
out falsifyinge, and payminge of the holy Fathers: Of the falsifyinge, after  
warde. But touching the payminge, and manglinge of these wordes of Origen,  
if it might haue pleased M. Hardinge, to haue reported them whole, as he founde  
them, there had ben no manner cause of doubt.

For thus the wordes lie: Intra etiam nunc Dominus sub rectum Credientium  
duplici Figura, vel more, &c. Euen now the Lorde entreteth vnder the coue of the Faith-  
ful, by two sundrie waies. For euen now, when the Holy, and Godly Bishoppes enter into  
your house, then through them the Lorde entreteth. And be thou perswaded, as if thou receiuedst  
the Lorde him selfe. And when thou receivest that Holy Meate, and that vncorruptible Ban-  
ket, the Lorde entreteth vnder thy rouse.

*Origen. in Mat-  
the. homil. 35.*

Our Lorde (saith Origen) entreteth vnder our rouse, bothe when wee receiue a Holy  
man, and also when wee receiue the Holy Sacramente. And as Christe entreteth into vs  
by the one, so doothe he also enter into vs by the other. So saith the same lear-  
ned Father writinge vpon the Gospel of S. Matthe: Qui Discipulos Christi tradit,  
ipsum Christum tradit: VVho so betraieeth the Disciples of Christe, betraieeth Christe him  
selfe.

Now, if M. Hardinge will say by force of these wordes, that Christe  
entreteth

entreteth Really, and Substantially into our mouths, then must he also say, that Christe likewise entreteth Really, and Substantially into our material houses.

But for full Resolution hereof, S. Ambrose saith, That the Bodie of Christe is selfe entreteth not into our Bodies. Thus he writeth: Non ille Panis, qui vadit in venirem: sed Panis Vitæ æternæ, qui animæ nostræ substantiam fulcit: Christes Bodie is not the Breaðe, that entreteth into our belly: but the Breaðe of everlasting life, that feedeth the Substance of our Soule.

And therefore S. Cyprian saith, The Bodie of Christe is the meate of our Soule, not the meate of our Bodie. For this cause Origen him selfe in the selfe same Homilie saith thus: Domine, non sum dignus, ut intres sub tectum meum. sed tantum dic verbo: tantum veni Verbo. Verbum est aspectus tuus: Lorde, I am not worthy, that thou shouldest enter vnder my rouse. But onely speake the woorde: Onely come by thy woorde: thy woorde is thy sight.

Againe he saith: Per Euangelistarum prædicationem: per sui Corporis sacramentum: per gloriose Crucis signaculum nobiscum Deus, & ad nos, & in nobis: God is with vs, and cometh to vs, and is within vs, by the Preaching of the Euangelistes: by the sacrament of his Bodie: and by the Signe of the glorious Crosse. Likewise againe: Fideles credunt Aduentum Verbi, & libenter recipiunt Dominum suum: The faithful beleue the cominge of the Woorde, and gladly receiue their Lorde.

So saith S. Augustine: Sancti, qui sunt in Ecclesiâ, accipiunt Christum in manu, & in fronte: The holy men, that be in the Church, receiue Christe in their hande, and in their forehead. So likewise Tertullian: Cum re ad fratrum genua protendis, Christum contrectas: When thou fallest downe, to touche thy brethers knees, thou touchest Christe.

Thus is Christe Touched: thus is Christe Receiued: thus is Christe Present: thus Christe Entreteth vnder our rouse. As Christe entreteth into vs by a Godly Minister, by his Woorde, by the Sacrament of Baptisme, by the Crosse, and by the Woode, euen so he entreteth into vs by the Sacrament of his Bodie, and Bloude: euen so, I say, & none other wise. And at euery such entring of Christ we ought to say: O Lorde, I am not worthy, that thou shouldest enter vnder my rouse.

Now, if these wordes be sufficient to proue, that the Sacrament was called Lorde, and God, then are they likewise sufficient to proue, that the Water of Baptisme, that the Woode of God, that a Crosse drawn in the forehead, and that a godly Bishop, or Minister was called Lorde, and God.

Here also appeareth a greates vntruth in M. Hardinges Translation. For, where as Origen saith, Et tu ergo humilians teipsum &c. And thou therefore humbling thee selfe, follow this Centurion, and say, Lorde, I am not vvorthy, that thou shouldest enter vnder my rouse, meaning thereby, that we ought to humble our selues vnto Christe, and to say vnto him, Lorde, I am not vvorthy &c. M. Harding thought it better conning to corrupte the place, and to Translate, It, in steade of, Him. For thus he writeth, Origen exhorteth him, that shal receiue, It, to humble him selfe, and to say, vnto, It, Lorde I am not worthy &c. And so by open fraude, and by falsifying his Authours wordes, without feare, or blushing, he teacheth Gods people to worship a Creature in steade of God.

M. Hardinge. The. 2. Division.

S. Cyprian in Sermon de Lapsis, telleth, how a man, who had denied God in time of persecution, hauinge nor withstandinge (the sacrifice by the Priest doone) priuely with others receiued the Sacrament, not being able to eate it, nor to handle it, opening his handes, founde that he bare ashes. vvhich he addeth these wordes, Documentum vnius ostensum est, Dominum recedere eum negatur. By this example of one man it is shewed, that our Lorde departeth away, when he is denied.

The R. of sarisbury.

This gheaste hangeth not of S. Cyprians wordes, but of M. Hardinges Exposition.



position. For S. Cyprian calleth the Sacrament, neither Lorde, nor God. The man, that he speaketh of, hauinge denied God in time of persecution, and neuer thelesse afterwarde receiuinge the Holy Communion amonge other Christians, opened his hande, and founde the Sacrament turned into ashes. By this Miracle, saith S. Cyprian, Wee are taught to vnderstande, that God, when he is denied, departeth from vs.

I trow, M. Harding will not say, That the Sacrament had euer denied God: and yet by his exposition, God was departed, and gonne from it: nor will he saye, that this man had denied the Sacramente: For he came amongst others, to receiue the Sacramente. But he had dissembled, and forsaken God: and therefore God had likewise forsaken him: and in token thereof he chused the Sacrament to mulder into ashes in his handes.

So S. Augustine, speakinge of the Sacrament of Baptisme, and of the order of Priesthoode, saith thus: Si Sancta malos fugiant, virumque fugiat: If these Holy thinges (Baptisme, and Priesthoode) flee from ill men, let them bothe flee from them, as wel the one, as the other.

Prosper saith: Non locorum interuallis, vel acceditur ad Deum, vel a Deo disceditur: Similitudo facit proximum, dissimilitudo longinquum: We neither come to God, nor goe from God by distance of places. The Likenesse of minde maketh vs neare: the Vnlikenesse remooueth vs farre of.

When one Denterius an Arian Bishop woulde haue Baptized a man after his blasphemous sorte, suddainely the water was sunken away, and the Fonte stode drie. The like storie is vttered also by Socrates, and by others. This Miracle was like wise a token, that God, when he is denied, departeth from vs.

Yet may not M. Hardinge conclude hereof, that the Water of Baptisme was therefore called Lorde, and God.

M. Hardinge. The 3. Diuision.

The same S. Cyprian in the exposition of the Pater noster, declaringe the fourth petition of it, Geue vs this day our daily Breade, vnderstandeth it to containe a desire of the holy Communion in this blessed Sacrament, and saith, Ideo Panem nostrum, id est, Christum dari nobis quotidie petimus, vt qui in Christo manemus, & viuimus, a sanctificatione, & corpore eius non recedamus. Therefore wee aske our daily Breade, that is to say, Christe to be geuen vnto vs, that wee, whiche abide and liue in Christe, departe not from the state of holinesse, and Communion of his Bodie. (142) Here S. Cyprian calleth the Sacrament Christe, as he is in deede there present really, so as in the place alleged before he calleth it Lorde. And I weene, our aduersaries wil imbarre the Sacrament of the name of Christe, no lesse then of the name of Lorde, or God, onlesse they make lesse of Christe, then of Lorde, and God.

The B. of Sarisburie.

Here M. Hardinge auoucheth thre sundrie vntuethes with one breath. For S. Cyprian neither in these wordes calleth the Sacramente Christe, nor in the wordes before calleth it Lorde, nor anywhere euer saith, that Christes Bodie is Really presente in the Sacrament. Vntuethes should not so risely flowe from a good Springe.

It is true, that S. Cyprian saith, That Christe is our Breade, euen the same Breade, that came from Heauen, and giueth life to the worlde: whiche Breade, who so euer eateth, shal liue for euer.

Basil. in psal. 44.

So saith S. Basile, Christe is called our Life, our V Vay, our Breade, our Wine, our Light, our Swearde. Which wordes must be taken, not grossely, nor according to that soundeth in the Letter, but of a Spiritual, and Spiritual meaning. Therefore as Christe is our Spiritual Swearde, our Spiritual Light,

our

The 142. Vntruth. For S. Cyprian calleth not the Sacrament Christe: but onely saith, Christe is the Breade, or foode by whom wee liue.

our Spiritual Aine, our Spiritual waile, and our Spiritual Life, so is he also our Spiritual Breade. Origen saith: Ne mireris, quod Verbum Dei Caro dicitur: nam & Panis, & Lac, & Olera dicitur: & pro mensura credentium, vel possibilitate fumentum diuersè nominatur: Marueile not, that the VVoorde of God is called Fleashe: For it is also called Breade, and Milke, and Hearbes: and accordinge to the measure of the Beleeuers, or possibilitie of the Receiuers, it is diuersly named.

Origen. in Exa.  
homi. 7.

Verily, S. Cyprian saith not, neither that the Sacramente is Christe, nor that Christe is the Sacrament. Therefore, where as M. Hardinge woulde reason thus, Christe is the Breade of Life: Ergo, The Sacramente is our Lorde, and God: he seemeth to presume ouer boldly of his Logique.

M. Hardinge. The 4. Diuision.

Verily this holy Martyr acknowledgeth this sacramēt not for Lorde, and Christ onely, but (243) also for God, by these wordes in his sermon De Cœna Domini: Sicut in persona Christi Humanitas videbatur, & latebat Diuinitas, ita Sacramento visibili ineffabiliter Diuina se infundit Essentia. As in the Person of Christe, the manhoode was seene, and the Godhead was hidden, so the Diuine Essence (or Substance of God) hath infused it into the visible Sacrament vnspeakeably.

The. 243. Vn-  
truth. For S.  
Cyprian saith  
not, The Sacra-  
mente is God:  
but onely she-  
weth, that God  
with his pouer  
is assitante vnto  
the Sacramente,  
as also to the  
Sacramente of  
Baptisme.  
Ambros. De Sa-  
cramen. li. c. 3.

The B. of Sarisburie.

Here is an other proper kinde of pzoofe, euen like the reste. O holy Cyprian, if thy manner of speakinge were not knowen, the Simple might easily be deceiued. I graunte, here is a greate Amplification, and Palestie of wordes, sutch as the holy Fathers haue mutche delited to vse in their Sermons to the People, but specially intreatinge of the Sacramentes. S. Ambrose saith: Sacerdos precem facit, &c. The Priest maketh his Praier, to sanctifie the Fonte, and that the Presence of the whole Trinitie may be in it.

Tertullian saith, The holy Ghoste cometh downe from Heauen, and reasleth vpon the VVater of Baptisme, and sanctifieth it of him selfe.

Tertull. De Bap-  
tismo.

Euen thus S. Cyprian saith, The Diuine Substance infuseth it selfe vnspeakeably into the Visible Sacramente: None otherwise, then as the Holy Ghoste, or the whole Blessed Trinitie infuseth it selfe into the Water of Baptisme.

Paulinus seemeth to write mutche agreeably to these wordes of S. Cyprian:

Sanctus in hunc Cælo descendit Spiritus amnem:

Cœlestis Sacras Fonte maritat Aquas.

Concipit Vnda Deum.

The Holy Ghoste into this VVater cometh downe from Heauen: And ioineth the Heauenly VVaters, and these VVaters bothe in one. Then the Fonte receiueth God: What can be spoken with greater Palestie? Then, saith he, the VVater, or the Fonte receiueth God.

If M. Hardinge out of these wordes of S. Cyprian, be habile by this simple gheasse to pzooue, that the Sacramental Breade was called Lorde, and God, then by the like gheasse, and the like wordes of Tertullian, S. Ambrose, & Paulinus, he maie also pzooue, that the Water of Baptisme was likewise called Lorde, and God. For the forme, and manner of speache is al one.

But these, and other like Phrases be vsual, and ordinarie amonge the Ancient learned Fathers.

S. Augustine writeth thus: Baptismi Sanctitas pollui non potest: & Sacramento suo Diuina Virtus assitit: The Holines of Baptisme cannot be defiled. The Heauenly power is assitante vnto the Sacramente.

Augustin. De  
Baptismo contra  
Donatistas, lib.  
3. Cap. 10.

And againe: Deus adest Sacramentis, & verbis suis: God is Presente with his VVoorde, and Sacramentes.

Augustin. De  
Baptismo contra  
Donat. li. 5. c. 19.  
Cyprian. de vn-  
ctione Chrisma-  
tis.

Likewise S. Cyprian, touchinge the halowinge of the Oile, writeth thus: In Sacramentis Virtus Diuina potentiùs operatur. Adest Veritas Signo, & Spiritus Sacramento: In Sacramentes the Heauenly power woorketh mightily. The truth is Presente with the signe, and the Holy Ghoste is Presente with the Sacramente.

Al tis.



All these wordes of the holy Fathers notwithstanding, I thinke, *M. Hardinge* will not cal, neither the Water of Baptisme, nor the Dile halowed, Lorde, and God.

*M. Hardinge. The 3. Division.*

The. 24. Vn-  
trueth. For  
Chrysostome  
saith not. The  
Sacrament is  
God: but con-  
trarywise saith,  
Quid Signifi-  
cat Panis? And  
answereth,  
Corpus Christi.

(244) Chrysostome doubteth not to cal the Sacrament God in this plaine saieinge. Nolumus ob-  
secro, nolumus impudentes nos ipsos interimere: sed cum honore & munditia ad Deum  
accedamus, & quando id propositum videris, dic tecum: Propter hoc corpus non amplius  
terra, & cinis ego sum: non amplius captiuus, sed liber. Let vs not, let vs not for Gods sake, be  
so shamelesse, as to kil our selues (by vnwoorthy receiuinge of the Sacrament) but with reuerence, and  
cleaneesse let vs come to God. And when thou seest the Sacrament set forth, say thus with thy selfe:  
by reason of this bodie, I am no more earth and ashes, no more captiue, but free.

In Priori  
ad Corin.  
hom. 14.

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Chrysostome, saith *M. Hardinge*, calleth the Sacramente God by plaine wordes. First,  
Chrysostome calleth not the Sacrament God by any manner, or kinde of wordes.  
Wherefore wee may by plaine wordes, and boldly say, *M. Hardinge* here hath vt-  
tered an other great vntueth.

But Chrysostome intreatinge of the Holy Communion, saith vnto the people:  
Accedamus ad Deum: Let vs come vnto God. Here (saith *M. Hardinge*) the sacra-  
mente by these wordes is called God. M, when will these men deale plainely, and simply  
with their Readers? *M. Hardinge* knoweth ful wel, that he mutche abuseth this  
good Olde Father, and reporteth of him, that he neuer thought. He knoweth,  
that wee come to God, not by trauelle of Bodie, or by shiftinge of places, but by in-  
clininge, and bendinge our hartes vnto God. So *S. Paule* saith, Let vs goe with  
boldenesse to the Throne of Grace.

Hebr. 4.

August. De pre-  
carum merit.  
c. Remiss. li. 1.  
ca. 18.

*S. Augustine* speakinge of the Sacrament of Baptisme, agreeth fully with  
these wordes of Chrysostome: Ad Medicum Christum, hoc est, ad percipiendum Sa-  
cramentum Saluis Aeternae portantur: Children are carried vnto Christe the Physician, that  
is to say, to receiue (Baptisme, whiche is) the Sacrament of Euerlastinge Salvation. By  
these plaine wordes of *S. Augustine* it appeareth, that Comming to Baptisme, is  
Comming to Christe. Yet may not *M. Hardinge* conclude thereof, that the Water  
of Baptisme was called Christe.

August. Aduer-  
sus Iudeos ca. 1.

Our Comminge vnto Christe, is Beleuinge in Christe. *S. Augustine* saith:  
Quid est, Accedite, nisi, Credite? Accedite ad eum, qui in vestris auribus praedicatur.  
Accedite ad eum, qui ante oculos vestros glorificatur. Ambulando non laborabit. Ibi  
enim Acceditis, vbi Creditis: What is, Come, but, Beleene? Come vnto him, that is  
preached in your eares. Come vnto him, that is glorified before your eies. Yee shal haue no paine  
in goeing. For there ye Come, where ye Beleene.

Chrysost. hom. 12.  
De Muliere Ca-  
nanaca.

So Chrysostome: Nunquid longest a te Deus, ut vadas ad locum aliquem? Non  
includitur loco: sed semper est in proximo: Is God farre away from thee, that thou shouldest  
neede to remooue to some place, to come vnto him? God is not contained in any place: but is  
euermore at hande.

Nazianzen. De  
Penitentia.

Augustin contra  
Faust. li. 33. ca. 1.

Likewise saith *Nazianzen*: Accede fidens ad Christum: Rigas pedes eius: Come  
boldely vnto Christe, and washe his fete. Wherefore *S. Augustine* saith: Accedant ad  
Iesum, non Carne, sed Corde: non Corporis Praesentia, sed Fidei Potentia: Let them come  
vnto Iesus, not with their Fleashe, but with their Harte: not by Presence of Bodie, but by the  
power of Faith.

Thus wee come vnto Christe in Baptisme, in Gods Word, in the Sermon,  
and in the Holy Communion: not by mouinge of the Bodie, or changinge of pla-  
ce: but by the Deuotion of the harte, and trauelle of the minde.

Now, that the Reader him selfe may see some parte of *M. Hardinges* courte-  
ous dealinge in this behalfe, it shal not be amisse, briefly to touche certaine other  
wordes

wordes of Chrysostome, that immediately wente before: by whiche wordes he setteth of purpose to teache vs, where we ought to seeke for Christe, and by what waies, and meanes we maie comine vnto him.

His wordes be these: Aquila in hac vita facti ad ipsum Cælum euolemus, &c. Bring made Eagles in this life, let vs flee vp into Heauen, or rather aboue the Heauens. For where as the Carkeffe is, there are the Eagles. The Carkeffe is our Lordes Bodie in respect of his Death. But he calleth vs Eagles, to shewe vs, that, who so wil comine neare to that Bodie, must mounte on highe, and haue no dealinge with the Earth, not to bowe downewarde, or to creepe beneath, but euer to soare alofte, and to beholde the Sunne of Justice, and to haue a quicke eie in our harte.

Thus S. Chrysostome teacheth vs, bothe where Christe reascendeth in the Glorie of his Father: and by what meanes we maie comine vnto him: and with what eyes we maie beholde him. Then hauinge thus auanced our mindes into Heauen, he saith: Propter hoc Corpus, &c. For this Bodies sake, (that I see at the right hande of God) I am no more a prisoner, I am no senger dust, and ashes. Touchinge the Sacrament, by these most plaine wordes he calleth it Brede. For thus he saith, euen in the same Homilie: Quid significat Panis? Corpus Christi: What doothe the Brede (of the Sacramente) signifie? He answereth, The Bodie of Christe. He saith not, The Brede is Christe: But, The Brede signifieth the Bodie of Christe.

Yet notwithstandinge, M. Hardinge saith, that these wordes, Accedamus ad Deum, importe as muche, as, Let vs comine to the Sacramente, And thereof imagineth, that the Sacramente by plaine wordes is called God. But in dede that Holy Father by these wordes carrieth vs so far aboue M. Hardinges God, as the Spirit is aboue the Bodie, or as Heauen is aboue the Earthe. For he teacheth vs to comine to Christes Bodie, not as lyinge presently before our eyes, but as beinge in the Glorie of God in Heauen.

M. Hardinge. The 6. Division.

And least this sense taken of Chrysostome shoulde seeme ouer strange, this place of S. Ambrose, who liued in the same time, and agreeth with him thoroughly in doctrine, may seeme to lead vs to the same. Quid edamus, quid bibamus, alibi tibi per Prophetam Spiritus Sanctus expressit, dicens: Gustate, & videte, quoniam suavis est Dominus, beatus vir qui sperat in eo: In illo Sacramento Christus est, quia Corpus est Christi. vvhay wee ought to eate, and what wee ought to drinke, the Holy Ghost hath expressed by the Prophete in an other place, saizinge: Taste, and see, how that our Lorde is sweete, blessed is the man that trusteth in him. In that Sacrament is Christe, because there is the Bodie of Christe. Here S. Ambrose (245) referringe those wordes of the Psalme to the Sacramente, calleth it Lorde, and that Lorde, in whom the man that trusteth, is blessed, who is God.

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To saie, that Christe is either in the Scriptures, or in the Manna, or in the Sacramente of Baptisme, or in the Sacramente of his Bodie, it is no newe Phrase, or manner of speache, but commonly used of the Ancient Fathers. S. Hierome saith: Christus clausus latebat in Litera: Christe laie hidden in the Letter. S. Augustine saith: Pij in Manna Christum intellexerunt: The Godly in Manna vnderstoode Christe.

Againe he saith: Vt Petra erat Christus propter firmitatem: iia Manna erat Christus, quia descendit de Cælo: As the Rocke was Christe in respect of Constancie, and steadfastnesse: euen so was the Manna Christe, because it came downe from Heauen.

S. Hierome saith: Lapis ille, qui erat ad caput Iacob, Christus erat. Lapis ille Christus est: The Stoone, that laie vnder Iacobs heade, was Christe. That Stoone is Christe.

Origen saith: Mare Baptismus est: Nubes Spiritus Sanctus est: Agnus Saluator est: The Sea is Baptisme: The Cloude is the Holy Ghost: The Lambe is the Sauerour.

The 245. Vn-  
truth, For S.  
Ambrose ap-  
plieth these  
wordes vnto  
Christe him  
selfe, and not  
vnto the Sacra-  
ment.

Hieronym. ad  
Paulinum.

August. De Vir-  
tute Penitem.

August. contra  
Faustul. 12 c. 3.

Hieronym. in  
Psal 133.

Origen. in Can-  
tica homi. 2.

And

De ijs qui  
mysterijs  
inmanetur  
cap. 9.  
Psal. 33.  
In collecta  
vnto in 10.  
a. prioris  
ad Corint.



Fortalittun Fi-  
del. lib. 1.

And, to be shorte, a Doctour, although not very anciente, yet of *S. Hardinges* owne side, one, that wrote the *Spote of Faith*, and therefore in this case maie not iustly be refused, writeth thus: *Christus vendebatur in Iosepho: Suscepebatur in Bo- ro: Crucifigebatur in Serpente: Chriſte was solde in Iosephe: Hanged in the Cluſter of grapes: and Crucified in the Serpente.*

Al these, and sutch other like Phrases of speache must be taken, not of any Keal, or fleathely Beinge, accordinge to the shewe of the letter: but onely as in a Sacramente, or in a Myſterie.

But *S. Hardinge* wil saie, *The sacramente of S. Ambrose is called Lorde.* This is an other vntrueth, and like the reste of *S. Hardinges* proues. *Chriſte* sittinge nowe at the Right hande of God is the Breade, and fode of life: Whither *S. Ambrose* calleth vs: There he biddeth vs, to taste, and see, that the Lorde is sweete, and graceous. And he addethe immediatly: *Beatus vir, qui sperat in eo: Blessed is the Man, that trusteth in him.* Notwithstandinge it might very wel serue his purpose, yet, I thinke *S. Hardinge* wil not saie, *The man is blessed, that trusteth in the Sacramente.* For so to saie, as it shal hereafter appeare, it were greate blasphemie.

*Ambros. De il-  
lis qui initan-  
tur Myſter. c. 2.*

And that *S. Ambrose* meante this, not of the Sacramente, but of the Bodie of *Chriſte* it selfe, that is represented by the Sacramente, it is plaine by other his woordes bothe goinge before, and also immediatly folowinge after. A litle before in the same Chapter he writeth thus: *Ante benedictionem verborum Caeleſtium alia Species nominatur: post Consecrationem Corpus Christi Significatur: Before the Blis singe of the Heauenly woordes, it is called an other kinde: But after Consecration, the Bodie of Chriſte is Signified.*

The woordes nexte folowinge in the same sentence are these: *Non ergo Corporalis eſca, sed Spiritualis eſt: Therefore Chriſtes Bodie is not Corporal fode (to be receiued into the Bodie) but spiritual fode, that is to saie, to be receiued with the Spyrte. Whiche woordes S. Hardinge, as his manner is, thought it best skil, to dissemble. God quicken the inwarde senses of his vnderſtandinge, that he maie taste, and see, that the Lorde is sweete, and graceous.*

*M. Hardinge. The. 7. Diuſion.*

Agreeably to this saith *S. Augustine*, in a sermon de verbis Euangelij, as *Beda* reciteth. *Qualem vocem Domini audistis inuitantis nos? Quis vos inuitauit? Quos inuitauit? Et quis praeſeparauit? Inuitauit Dominus seruos, & praeſeparauit eis cibum ſeipſum. Quis audeat manducare Dominum ſuum? Et tamen ait, qui manducat me, viuet propter me. VVhat manner a voice is it, that ye haue heard of our Lorde inuitinge, and biddinge vs to the feast? VVho hath inuited? VVhom hath he inuited? And who hath made preparation? The Lorde hath inui- red the seruantes, and hath prepared x him selfe to be meate for them. VVho dareth be so bolde as to eate his Lorde? And yet he saith. He that eateth mee, ſhal liue for cause of mee.*

\*These woordes are spoken, not of the Sacramēt, but of Chriſtes Bodie it selfe represented by the Sacramēt. The 246. Vn- trueth. For Cy- ril speaketh these woordes of Chriſtes Bodie it selfe: and not of the Sacramēt of Chriſtes Bodie.

*Cyrillus accompteth (246) the sacramēt for Chriſte, and God the Worde, and for God, in this ſaieing. Qui carnem Chriſti manducat, vitam habet aeternam. Habet enim haec caro Dei verbum, quod naturaliter vita eſt. Propterea dicit: Quia ego reſurcitabo eum in nouiſſimo die. Ego enim dixit, id eſt, Corpus meum quod comedetur reſurcitabo eum. Non enim alius ipſe eſt, quam Caro ſua, &c. He that eateth the Fleſh of Chriſte, hath life everlaſtinge. For this fleſh he hath the worde of God, whiche naturally is life. Therefore ſaith he, that I wil raiſe him in the laſte daie. For I, quoth he, that is to ſaie, my Bodie, whiche ſhal be eaten, ſhal raiſe him vp againe, for he is no other, then his fleſh he, &c.*

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It is true, that *S. Augustine* saith, that *Chriſte* prepared him selfe, to be meate for vs. For *Chriſt* him selfe saith, *He that eateth mee, ſhal liue through mee.* Neither was it so needeful, for prouſe hereof, to borrowe *S. Augustines* woordes out of *Beda*. He might haue founde the same meaninge, bothe in *S. Augustine* him selfe, and also

In Iohan.  
li. 4. cap. 14.  
Iohan. 6.

also in other olde Fathers in sundrie places. S. Augustine writeth thus, Panis est, & Panis est, & Panis est, Deus Pater, Deus Filius, & Deus Spiritus Sanctus. Deus, qui ubi dat, nihil melius, quam se tibi dar: It is Bread, it is Breade, and it is Breade (meaning thereby, not the Sacramente, but the Spiritual Breade of life) God the Father, God the Sonne, and God the holy Ghoste. God, that giveth it vnto thee, giveth thee no better thinge, then him selfe. So S. Hierome, sancti vescuntur Cœlesti Pane, & saturantur omni Verbo Dei, eundem habentes Dominum, quem & Cibum: Holy men eate the Heauenly Breade, and are filled with every Woorde of God, havinge the same Lorde, that is their meate.

So S. Gregorie, Præsepe natus implevit, qui Cibum Semetipsum mortalium mentibus præbuit: Bringe borne he filled the manger, that gave him selfe Meate to the mindes, or Soules of men. In this sense, and none other wise, Cyrillus saith, I, that is to saie, my Bodie, that shal be eaten, shal raise him vp againe. For Christe is none other, then his Fleashe.

All these sayings be true, and out of question. Yet notwithstandinge, that M. Hardinge woulde gather hercof, is not true, that is, that either S. Augustine, or any of these holy Fathers euer called the Sacramente, either Lorde, or God, or Christe him selfe.

S. Augustine in diuers places teacheth vs, that Christes Bodie it selfe, and the Sacramente thereof are sundrie thinges. And the difference he openeth in this sort, That Christes Bodie is receiued inwardely, with the minde: but the Sacrament is outwardely pressed, and brused with the toothe. And therefore he calleth the Sacrament, Panem Domini, The Breade of the Lorde: But Christe him selfe he calleth, Panem Domini, The Breade, that is our Lorde. And expoundinge these wordes of Christe, Geue vs this day our dayly Breade, He saith thus, This Dayly Breade wee may vnderstande, either for the Sacramente of Christes Bodie, whiche wee receiue every Daye, (as then the whole people vsed to doe) or for that Spiritual foode (of Christes Bodie it selfe) of whiche our Lorde saith, Woork ye the Meate, that perisheth not: and againe, I am that Breade of Life, that came downe from Heauen. Here wee see an other notable difference betwene Christes Bodie it selfe, and the Sacrament of his Bodie.

And, if it had pleased M. Hardinge, to haue taken better viewe of his places, thus he might haue seene S. Augustine him selfe, euen in the same place, expounde him selfe. For thus he saith, Nulli est aliquatenus ambigendum, tunc vnumquemque Fidelium Corporis, & Sanguinis Domini participem fieri, quando in Baptismo membrum Christi efficitur: nec alienari ab illius Panis, Calicisq; consortio, etiam si, antequam Panem illum Comedat, & Calicem bibat, de hoc sæculo in vnitatem Corporis Christi constitutus abscedat. Sacramenti enim illius participatione ac beneficio non priuatur, quando ipse hoc, quod illud Sacramentum significat, inuenit: Noman may any wyse doubt, but that every Faithful man is then made partetaker of the Bodie, and Bloude of Christe, when in Baptisme he is made a member of Christe: and, that he is not put from the fellowship of that Breade, and Cuppe, although he departe this life in the Vnitie of Christes Bodie, before he Eate of that Breade, or Drinke of that Cuppe. For he looseth not the partetaking, and benefite of that Sacrament, so long as he findeth the thinge (that is, the Bodie of Christe it selfe) whiche is signified by that Sacramente. Here S. Augustine teacheth vs, that a Faithful man is partetaker of Christes Bodie it selfe, ye although he receiue not the Sacrament of his Bodie.

And, as S. Augustine in these wordes here alleged by M. Hardinge saith, Christus preparauit Cibum Seipsum, So writinge vpon S. John he saith thus, Christus inuitauit nos ad Euangelium suum: & ipse Cibum noster est: quo nihil dulcius, sed si quis habeat palatum in Corde: Christe hath called vs vnto his Gospel: and he him selfe is our Meate: then whiche meate there is nothinge sweeter: if a man haue where with to taste it in his hart.

So againe he saith, Deus Panis inus est Anima mea: God is the inward Breade

FF

(not

Augustin. de  
Verb. Domi. Se-  
cund. Luc. Ser-  
mon. 29.

Hieronym. ad  
Pamm. aduer.  
error. Iohan.  
Hierosolymit.

Gregor. in Ioh.  
lib. 7. ca. 4.

August. in Ioh.  
hannem tracta.  
26. Qui mandu-  
cat mente, non  
qui premit den-  
te.

August. in Ioh.  
tracta. 59.  
August. de  
sermone Domi-  
ni in monte  
lib. 2.

August. ad  
Infantes. Citat-  
ur a Beda in 3.  
Corin. 10.

August. in  
Iohan. tracta. 7.

August. Confes-  
sion. lib. 1.



(not to enter into my Bodily mouthe, but) of my soule.

Thus wee see, The one parte of M. Hardinges tale is true, That Christe himselfe is our Breade: But the other parte is vnttrue, That the Sacrament is that Breade. And it were a straunge forme of reasoninge, to say thus. Christe is our foode, wee eate him with our soule, and with our sprite, and liue by him: Ergo, the Sacrament in S. Augustines time was called Lorde, and God. The errour, & falshood of this Argumente, besides sundry other infirmities, standeth in the Equiuocation, or double taking of this worde, Eatinge: whiche hath relation, sometime to the material mouthe of our Body: sometime to faithe, whiche is the Spiritual mouthe of our soule. S. John saith, Christe hath washed vs with his Bloude. And S. Bernarde saith, Lauemur in sanguine eius: Let vs bathe our selues in the Bloude of Christe. Yet M. Hardinge may not heretof conclude, that the Water of Baptisme in deede, and Clerily is that Bloude.

M. Hardinge. The. 8. Diuision.

Apocalyp. 1.  
Bernard. Super  
missus est, ser-  
mo 3.

He liued eleuen  
hundred yeeres  
after Christe, in  
the greate Cor-  
ruption of the  
Church.

Noman more expressely calleth the Sacrament by the name of God, then S. Bernarde in his godly sermo de cena Dñi ad Petru presbyteru. Vwhere he saith thus, Comedunt Angeli verbum de Deo natu, Comedunt homines verbu fenu factu. The Angels eate the worde borne of God, men eate the worde made haie, meauinge hereby the Sacrament, whiche he calleth the worde made haie, that is to witte, the worde incarnate. And in an other place there he saith, Hæc est verè indulgentia celestis, hæc est verè cumulata gratia, hæc est verè superexcellens gloria, sacerdotem Deu suum tenere, & alijs dando porrigere. This is verely an heavenly gifte, this is verely a bountifull grace, this is verely a passing excellent glorie, the Priest to holde his God, and in geuinge to reache him forth to others. In the same sermon speaking of the merueilouse sweetenes that good Bishops and holy religious men haue experience of, by receauinge this blessed Sacrament, he saith thus. Ideo ad mensam altaris frequentius accedunt, omni tempore candida facientes vestimenta sua, id est, corpora, prout possunt, melius, vapore Deum suum manu & ore contrectantur. For this cause they come the oftener vnto the bourse of the Altar, at al times makinge their garments, that is to say, their Bodies, so white, as they can possible, as they who shal handle their God with hande and mouth. An other place of the same sermon, for that it containeth a wholesome instructio, beside the affirming of our purpose, I can not omitte. I remitte the learned to the Latine, the English of it is this. They are merueilouse thinges brethren that be spoken of this Sacrament, faith is necessarie, Knowledge of reason is here superfluous. This ler. saith beleue, let not vnderstandinge require, least that either nor beinge founde, it thinke is incredible, or beinge founde out, it beleue it not to be singular and alone. And therefore it behoueth it to be beleued simply, that can not be searched out profitably. Vwherefore searche not, searche not how it may bee, doubt not whether it bee. Come not vnto it vntreuerently, least it be to you to death, Deus enim est, & quanquam Panis Mysteria habeat, mutatur tamen in carnem. For it is God, and though it haue mysteries of Breade, yet is it chaunged into Fleashe. God and man it is that witnesseth, Breade truly to be made his fleshe. The vessel of election it is, that threatneth iudgement to him that putteth no difference in iudginge of that so holy. 1. Corin. 11. Fleashe. The selfe same thinge thinke thou, O Christen man, of the VVine, giue that honour to the VVine. The Creatour of VVine it is, that promoteth the VVine to be the Bloud of Christ. This say holy Bernard.

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Bernarde was a Monk, & liued at Clara Wallis aboute the same time, & Thomas Becket liued here in Englande: at whiche time, as it appeareth by his often complaints, the Church of God was miserably defaced. For thus he writeth, namely touchinge the Clergie of Rome: Nihil integri est in Clero, &c. In the whole Clergie (wher in he includeth the Pope, the Cardinales, the Bishoppes, & al the reste) there is no parte leaste sounde. It remaineth now, that the man of sinne, that is, Antichriste, be reueled. From the toppe to the toe, there is no health. The Seruantes of Christe now seme Antichriste. Therefore Bernarde, liuinge in a time of such corruption, and beinge carried away with the tempeste, & violence of the same, muste needs in these cases beare the lesse credite. How be it, in other places he sameth somewhat to rectifie

Anno Dom. 117.

Bernard. in Psal.  
Qui habitas.

De Conuersione  
Pauli.

In Cant. Cantu-  
corum.

rectifie his owne meaninge. For thus he writeth, Quasi vero Christus, cum iam ascenderit in Caelum, tangi à Maria, aut velit, aut possit. Et viui poterit: sed affectu, non manu: Voto, non oculo: Fide, non sensibus: As though Christe, after he is Ascended into Heauen, either can, or wil be touched of Marie. And verily he may be touched: but with loue, not with hande: with desire, not with eie: with Faith, non with senses.

If M. Hardinge wil presse vs further with that, S. Bernarde saith, The Priest holdeth God in his handes, it may please him to consider, that the rigour thereof may be qualified by a convenient exposition. So S. Chrysostome saith, Adest sacerdos gestans Spiritum Sanctum: The Priest is present, beeing the holy Ghost.

And S. Gregorie saith, Paulus prædicando Deum infundebat audientibus: Paule by his Preaching poured God into his hearers. And againe, Latens in Pauli pectore, quasi sub tentorio ibat Deus: God rente in Pauls harte, as vnder a tente. S. Hierome saith, His, qui baptizandi sunt, publice tradimus Sanctam, & Adorandam Trinitatem: Vnto them, that are to receiue Baptisme, wee openly deliuer the Holy Trinitie. The meaninge hereof is this, That he receiue the Trinitie, that receiue the Faith, and Doctrine of the Trinitie.

Now, as S. Chrysostome saith, The Priest beareth the Holy Ghost: As S. Gregorie saith, S. Paule poured God into his hearers: And as S. Hierome saith, Wee deliuer the Holy Trinitie: Euen so it may seme, Bernarde saith, The Priest holdeth God in his hande: that is to say, not Really, or in dede, but in a certaine peculiar manner, and fourme of speache. For by a Rhetorical amplification of wordes, he holdeth God, that holdeth any thinge specially pertaining vnto God.

Thus must these, and other like wordes be salued: namely these of Bernarde, for that they seeme expressely to require the same. For thus they stande, far other wise, then M. Hardinge hath reported them: Deum suum manu, & ore conuersuri, & colloquentem sibi ipsis audiri: To touche God with their hande, and with their mouth; and to heare him speakinge vnto them. Which later clause M. Hardinge, as his manner is, hath purposely dissembled. As the Priest heareth Christe speake vnto him, so he holdeth Christ in his hande. But the Priest heareth not Christ speake verily, and in dede, but by a figure: Therefore it seemeth, it may reasonably be gathered of the same, that he holdeth not Christe in his hande Really, and in dede, but onely by way of a figure.

Thus mutche touching Bernarde. Notwithstanding it is likely, and thought of many, that as wel herein, as in other cases of Religion, he was leade allwaie with the errors, and ignorance of his time.

M. Hardinge. The. 9. Diuision.

Here let our aduersaries, touching this Article, consider and weigh with them selues, whether they be Lutherans, Zuinglians, or Geneuans, what Englishe they can make of these wordes used by the Fathers, (247) and applied to the sacrament in the places before alleged: Dominus, Christus, Diuina essentia, Deus, Seipsum, verbum Dei, Ego, verbum formum factum, Deum suum. The number of the like places, that might be alleged to this purpose, be in manner infinite. Yet M. Iuel promisseth to geue ouer, and subscribe, if any one may be founde. Now wee shal see, what truth is in his wordes.

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I doubt not, but by these few wel considered, it may easily appeare vnto y discreete Reader, that none of al these Ancient Fathers, neither Irenæus, nor Origen, nor Cyprian, nor Chrysostome, nor Ambrose, nor Augustine, nor Cyrillus, for ought, that may appeare by their wordes, euer called y Sacrament, either Worde, or Christe, or Diuine substance, or God, or him self, or the Worde of God, or their God: notwithstanding M. Hardinge hath taken some paines, by guileful Translations, and vnadvised asseuerations, to make some appearance of the same.

¶ ¶ 2

S. Hierome

Bernard. in Cantica Cant. sermone. 28.

Chrysostom. De sacerdotio li. 3. Gregori. in Iob. li. 27. cap. 6.

Hieronymus ad Panmachii aduersus errores Iohannis. Hieronymus.

The. 247. Vnto truth. For not one of al these wordes is applied to the Sacrament.



The Sacram . in-  
feriour to  
Goddess  
vvoorde.

\* M. Hardinge  
hath imagined  
this error of  
him selfe.

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THE XXI ARTICLE

S. Hierome saith, Falsi testes sunt, qui non eodem sensu dicta proferunt, quo dicuntur. Hieron. in  
They that reporte wordes in other sense, then they were spoken, are false witnesses. Math. ca. 26.

M. Hardinge. The 10. Division.

In the weighing of this Doctrine of the Church, little occasion of wicked scoffes, and blasphemies  
against this blessed sacrament shal remaine to them, that be not blinded with that grosse, and fonde  
error, & that denieth the inseparabilitie of Christe, but affirmeth in this Myserie to be present his  
fleashe onely, without bloude, soule, and Godhead. Vvhiche is confuted by plaine scriptures. Christe  
raised from the dead, now dieth no more. Rom. 6. He suffereth him selfe no more to be diuided. 1 Cor. 1.  
Every spirit that loyeth Iesus, this is Antichriste. 1 Iohan. 4. Hereof it foloweth, that if Christe be  
verily vnder the forme of Breade in the sacrament, as it is other wheres sufficiently proued: then is  
he there entier, and whole, fleashe, bloude, and soule, whole Christe, God and man, for the insepa-  
rable vnion of bothe natures in one person. Vvhiche matter is more amply declared in the Article of  
the Adoration of the sacrament.

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In the ende M. Hardinge confirmeth this Doctrine by the Confutation of an er-  
rou: whiche for the noueltie, and strangenesse of it, may easily seme to be his  
owne: and therefore ought of right to be called, M. Hardinges error. For, I be-  
leue, it was neuer, neither defended, nor imagined by any other.

He surmiseth, there be some, that either haue saide, or else may saie, that Christes  
fleashe is present really in the sacrament: how be it deade, and bloudlesse, and  
utterly void bothe of Soule, and Godheade. This is a new error, neuer tamed,  
or touched before this time.

As for vs, wee do constantly beleue, and confesse, that Christe the very natu-  
ral Sonne of God receiued our fleashe of the Blessed Virgyn, & that, where so euer  
that fleashe is, there is also bothe the Godheade, and the Soule.

Of this vndoubted truth M. Hardinge geathereth an impertinent Conclusion.  
For thus he reasoneth, if Christe be verily vnder the forme of Breade in the sacrament, then  
is he there intiere, and whole, God, and Man. In deede, the first being graunted, the rest  
must needs folow. But how is M. Hardinge so wel assured of the first? What olde  
Doctour, or Ancient Father euer taught him, that Christes Bodie is really, and fleashe-  
ly present vnder these Formes, or Fantasies of Breade, and Wine? If the Learned Fa-  
thers saie so, it were good, to shew it. If they say not so, it is greate shame, to pleade  
it. Verily, al that M. Hardinge hath yet saide, is not hable to proue it.

Now, good Christian Reader, for thy better satisfaction in this case, beinge so  
dagerous, wherein who so erreth, is an Idolater, & knoweth not God, it may please  
thee briefly to consider, bothe the Ancient godly Fathers, vndoubted iudgement  
touching this sacrament, and also the ancient order, and vlage of the same.

First, concerninge the iudgement of the Fathers, in this behalfe, S. Chrys-  
ostome saith, In vasis sanctificatis, non verum Corpus Christi, sed Mysterium Corporis  
Christi continetur: In the Holy vessels, not the very, or true Bodie of Christe, but the Mys-  
terie of Christes Bodie is contained.

S. Augustine saith, Interrogo vos, Fratres, dicite mihi: quid plus videtur vobis, Cor-  
pus Christi, an Verbum Christi: Si vultis verè respondere, hoc dicere deberis, quod non sit  
minus Verbum Dei, quam Corpus Christi: I demaunde of you this question, my Brethren,  
answere mee. Whether, thinke you, is greater, the Bodie of Christe (meaninge thereby the  
sacrament) or the Woorde of Christe? If ye wil answer true, this must yee say, that the  
Woorde of God is no lesse, then the Bodie of Christe. S. Hierome saith, Ego Cor-  
pus Iesu Euangelium puto. Et quamuis, quod Christus dicit, Qui non manducat meam  
Carnem, &c. possit intelligi de Mysterio, tamen verius Corpus Christi, & sanguis eius  
Sermo Scripturarum est: I take, the Bodie of Iesus to be the Gospel. And, al be it these  
Woordes of Christe (He that eateth not my fleashe &c.) may be taken of the Sacra-  
ment, yet in truer sense the vvoorde of the Scriptures is the Bodie, and bloude of Christe.

Likewise

Chrysostom. in  
Opere imper-  
fecta. hom. 11.

1. Quæst. 111.  
Interrogo vos.

Hieronym. in  
Esalm. 147.

Verius.

## The Sacrament a Creature.

Origē. in Exod. homi. 13.

Likewise saith Origen, Quod si circa Corpus Christi seruandum tanta vtimini cautela, quomodo putatis, minoris esse periculi, Verbum Dei neglexisse, quam Corpus eius? yf ye take sutch heede in keepinge (the Sacrament, which is called) the Bodie of Christe, how can you thinke there is lesse danger, in despisinge the Woorde of God, then there is in despisinge (the Sacrament, that is called) the Bodie of God?

If the Sacrament were in dede, and Really the Bodie of Christe, and so our very Lorde, and God, thus to compare it with a Creature, and to make it inferiour vnto the same, as S. Augustine, S. Hierome, Origen, and other Godly Fathers doo, it were greates blasphemie.

S. Augustine saith, Plus est vnus Deus, quam vnus Baptismus. Neque enim est Baptismus Deus. Sed ideo magnum aliquid est, quia Sacramentum est Dei: One God is more, then one Baptisme. For Baptisme is no God. But yet is Baptisme a greates thinge, because it is a Sacramente of God.

Augustin De vnico Baptismo contra Petilianum, ca. 5.

Origen in Math. ca. 15.

Origen that greates learned Father saith, Ille Panis, qui sanctificatur per Verbum Dei, & Obsecrationē, iuxta id, quod habet materiale, in ventrē adit, & in secessum eicitur: The Breade, that is Sanctified by the Woorde of God, and by praier, touchinge the Material parte of it (whiche is the Sacramente) entreteth into the Belly, and passeth into the draught. These woordes were horrible to be spoken, if the Sacrament in dede were Christe, and God.

S. Ambrose expoundinge these woordes of Christe, Geue vs this day our dayly Breade, saith thus, Hodie dat nobis hunc Panem, quem ipse quotidie sacerdos Consecrat suis Verbis. Possumus & ipsum Dominum accipere, qui ait, Ego sum Panis vitæ: Euen this day Christe geueth vs this (dayly) Breade (that is, the Sacrament) whiche he him selfe beinge the Priest dooth dayly Consecrate with his owne woordes. Wee may take the same dayly Breade also for our Lorde him selfe, that saith, I am the Breade of life. Hereby it is plaine, that Christe him selfe, and the sacramente are sundrie thinges: and that neither the Sacramente is Christe him selfe, neither Christe him selfe is the Sacramente.

Ambros. de Benedictionib. patriarcharum.

Chrysostom. in Opere Imperfecto, homi. 49.

S. Chrysostome saith, Habent & Hereses in Schismate similiter Ecclesias, &c. Hereses in their Schisme haue likewise Churches, as wel as haue the Catholiques, likewise the Holy scriptures, likewise Bishoppes, likewise orders of Clerkes, likewise Baptisme, likewise the Sacrament (of the holy Communion) likewise al other thinges: and, to be shorte, Christe him selfe. Here likewise this holy Father S. Chrysostome, contrary to S. Hardinges fantasie, presupposeth a great difference betwene the Sacramente, and Christe him selfe. But what can be so plaine, as these woordes of S. Ambrose touchinge the same: Venisti ad Altare: vidisti Sacramenta posita super Altare: & ipsam quidem miratus es Creaturam. Tamen Creatura solennis, & nota: Thou camest to the Altar, and sawest the Sacrament laide vpon the Altar: and thou marvelledst at the Creature. And yet is it a Creature Common, and known. Here S. Ambrose by expresse woordes calleth the Sacrament, not Lorde, or God, but a Creature.

Ambrosi. De sacram. li. 4. ca. 3.

Epiphani. in Anachorato.

Therefore Epiphanius thereof writeth thus, Hoc est rotundæ figuræ, & insensibile, quantum ad potentiam &c. Dominum verò nostrum nouimus totum sensum, totum sensuum, totum Deum, totum mouentem: This thinge (that is, the Sacrament) is of a rounde forme, (for it was a greates thicke rounde Cake) and, touchinge any power, that is in it, vtterly void of sense. But wee know that our Lorde is whole sense, whole sensible, whole God, whole mouinge. In these woordes, betwene Christe, and the Sacrament appeareth likewise a greates difference.

Iustinus Martyr saith, Alimento Humido, & Sicco admonemur, quæ propter nos Deus Dei filius perpeclus sit: By Drie, and Moyste foode (whereby he meaneth the Sacrament) wee are taught, what thinges God the Sonne of God hath suffered for vs.

Iustinus Martyr in colloquio cum Tryphone.

Cypillus calleth the Sacramente, Fragmenta Panis: Fragmentes, or peeces of Breade.

Cyrill. in Iohan. lib. 4. ca. 14.

S. Augustine calleth it Buccellam Dominicam: The Lordes morsel.

Augustin. in Iohan. tracta 16.

Certainely, it had beene horrible wickednesse, to haue called the Sacramente



The Sacrament a Creature.

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THE XXI ARTICLE

*Liturgia Chrysostom.*

by any of these names, either a Creature: or, a thinge Insensible, and voide of Life: or, a Foode Drie, and Moyse: or, a Mossel: or, a Fragmente: or, a peece of Breaide, If the holy Fathers had bene perswaded, as *M. Hardinge* beareth vs in hande, that the Sacrament was their Lorde, and God.

*Chrysostome* in the Communion, that commonly beareth his name, after the Consecration praieyth thus, Wee beseeche thee, o God, to sende downe thy Holy Ghoste vpon these (Sacramentes, or) *Presentes* saide before vs.

And *M. Hardinge* him selfe in his Masse, in like manner after Consecration, maketh his Prayers vnto God in this wise: Looke, O Lorde, vpon these Sacramentes with a gracious, and a cheareful countenance, and vouchesafe to receiue the same, as thou didst sometime receiue the Oblations of *Abel thy Childe*, and the Sacrifice of our Patriarke *Abraham*, and the thinge that was offered vnto thee by the high Priest *Melchisedek*.

It were very mutche for *M. Hardinge* to say, that he praieyth God, that the holy Ghoste may come vpon *Christe*, that God at his request, and for his sake, wil fauorably, and chearefully beholde his owne Sonne: or, so receiue him, beinge our Lorde, and God, as he sometime receiued a Goate, or a Weather, or any other like corruptible kinde of Sacrifice.

How be it, if he speake plainly, and dissemble not, as some of his frendes are afrayde, he dooth, then is this vndoubtedly the very tenure, and meaninge of his praier. But if he dissemble, and speake otherwise, then he thinketh, and that at the secreteste, and holdest parte of al his Masse, then by his owne Confession, and by the Authozitie of his owne Masse booke, the Sacrament is not Lorde, and God.

*Cyprian in Concil. Cartha. ad Quirinum.*

In the Conncel holden at Carthage vnder *S. Cyprian*, *Cecilius à Bilra* saith thus, *Antistes Diaboli audeat Eucharistiam facere*: A Priest of the Diuel dareth to make the Sacramente: Whiche wordes by *M. Hardinges* exposition, must needs sounde thus, A Priest of the Diuel dareth to make our Lorde, and God. Whiche saieinge notwithstandinge, emonge the Priestes of *M. Hardinges* side, is not so strange. For thus they dare to say without feare, or shame, *Sacerdos est Creator Creatoris sui: qui Creauit vos, dedit vobis Creare se: qui Creauit vos absque vobis, Creatur à vobis median- tibus vobis*: The Priest is the Creator of his owne Creator: he that Created you of nought, hath geuen you power, to Create him selfe of nought: he that made you without you, is made of you by meane of you. These wordes sometime had bene counted blasphemie. But now they must be taken as god, and Catholique, as vttered by the patriarkes of that profession.

*Stella Clericorum Sermon. Discipu. ser. III.*

Thus mutche of the iudgement of the olde Fathers, touchinge this question. Now for the Anciente Order, and Usage of the Sacrament, it may please the, good Christian Reader, to vnderstande, that, for the space of sixe hundred yeres after *Christe*, it cannot appeare, that euer any man Adoured, or Wodzhipped the Sacramente with Godly honour: whiche is a greates token, it was not then accounted our Lorde, and God.

*Hesychius in Leui. li. 2. ca. 8.*

The manner was then in many Churches, that al such remanentes, and portions of the Sacramente, as were not receiued of the people, should be burnt, and consumed into ashes: whiche thinge vndoubtedly had not been sufferable emonge Christian people, if the holy learned Fathers had thought, the Sacramente had ben the very Lorde, and God.

*Beno Cardina- lis.*

Yet Pope *Hildebrande*, that forbade Priestes Marriage, toke the Sacrament, and demaunded of it certaine secrete questions of thinges to come: and bicause it woulde not, or coulde not speake, and make him answeare, in his furie he threwe it into the fier.

They haue honoured the Pope by the name of God, as it appeareth by sundrie their Decrees, and Canons. And in their bookes they haue not doubted to write thus

thus, Dominus Deus noster Papa: Our Lorde God the Pope. But the Sacramente, whiche now, they saie, is Lorde, and God, they neuer, neither intituled by the name of God, nor worshipped it with godly honour, befoze the time of Honorius. 3. nor allowed it any holy Daie, befoze the time of Urbanus. 4. If the Worlde had bene wel assured, that the Sacramente had bene the Lorde, and God, it is not likely, it shoulde haue continued so longe without either Godly title, or Godly honour.

In the ende Pope Clemente the fiftie graunted out large, and liberal indulgences to al, that woulde frequeute this sweete holy Daie, to countenance this sweete Religion: For the first Euensonge, Matins, Masse, and Later euensonge, Prime, and Hommes, for euery of these times a hundred daies of pardon, toties, quories, a pcena, & culpa. Thus the people was wel allured, and thus this sweete holy Daie, and sweete Religion gate greates credite.

S. Hierome saithe, Pagani Deos suos digito ostendunt: & ob hoc ingerunt mihi opprobria. Vnde sciant, quod ego mente Deum meum reconditum teneo, & per interiorum hominem in ipso habito: The Heathens pointe their Goddes with their finger: and that they saie to my reproche. But let them knowe, that I haue my God hidden in my harte, and that by my inward man I dwell in him.

Certainely, if the Sacramente coulde speake vnto M. Hardinge, thus it woulde speake: I am a Creature, as S. Ambrose teacheth you: I am a fragmente, or peece of Bread, as S. Cyril teacheth you: I am a thinge insensible, and void of life, As Epiphanius teacheth you: I am a Corporal foode, and passe into your bodies, and increase the substance of your Fleashe, as other mentes doo, As Origenes, and Irenaeus haue taught you: I moulde, and putrefie, and am subiecte to corruption, As your eyes, and senses may easily teache you: I am a Sacramente of Chryste, I am not Chryste: I am a Creature of God, I am not God: ye doo wronge vnto mee, ye doo wronge vnto God: The wormes of the Earth, and the birdes of the Aire wil condemne your folie: Geue not this honour vnto mee: geue Godly honour vnto God. If the Sacramente coulde speake vnto M. Hardinge, thus woulde it speake: and beinge a dumme, and a liuellesse thinge, and not hable to speake, yet thus it speaketh.

God open the eyes, and hartes of al menne, that they may see, and discern the Almighty, and Euerliuinge God, from a Corruptible Creature, that is no God. Amen.

FINIS.



Extra. Iohan.  
22 Cum inter. In  
Glosa.

Dist. 96. Satis  
evidenter.

De Elect. & E-  
lecti ptest.

In proemio Cle-  
men. Augustinus  
steuchus.

Clemen. li. 3. ti.

16. Si Dominum

Anno Do. 1308.

Hieronym. in

Psalm. 41.



THE XXII. ARTICLE,  
OF REMAININGE VNDER  
THE ACCIDENTES.

The B. of Sarisburie.

**Or,** that the People was then taught to beleue, that the Bodie of Christe remaineth in the Sacrament, as longe, as the Accidentes of the Breade remaine there without Corruption.

M. Hardinge. The. I. Diuision.

These five Articles here followinge are schoole pointes, the discussion whereof is more curious, then necessarie. VVhether the faithfull people were then, that is to saie, for the space of sixe hundred yeeres after Christe, taught to beleue, concerninge this blessed Sacrament, precisely accordinge to the purporthe of al these Articles, or no, I knowe not. Verely I thinke, they were taught the truth of this matter simply and plainely, yet so as nothinge was hidden from them, that in those quiet times, (quiet I meane touchinge this pointe of Faith) was thoughte necessary for them to knowe. If sithens there hath beene more taught, or rather if the truth hath in some other forme of wordes bene declared, for a more euidence and clearenesse in this behalfe to be had, truth it selfe alwaies remaininge one: this hath proceeded of the diligence, and earnest care of the Church, to repress the pertinacie of Heretikes, who haue within these laste sixe hundred yeeres impugned the truth herein, and to meete with their peruerse and frowarde objections: as hath bene thoughte necessary to finde out suche wedges, as might best serue to riuie suche knotty blockes.

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M. Hardinge passeth lightly ouer these Articles followinge, as beinge onely, as he saith, certaine vnnecessary Schoole pointes, to be debated privately amonge the learned, and nothinge pertaininge to the simple capacitie of the people. Whiche thinge may the better appeare, by that he is not habile to auouch any of the same by the Authortie of any ancient learned Father.

It is true, that the Doctrine of the Church touchinge the Sacramente in the Olde time was deliuered simply, and plainely vnto the people. But, M. Hardinge him selfe wel knoweth, that Doctrine was nothinge like vnto this Doctrine.

Augustin. in  
Isalm. 3.

Ambros. De illis  
qui in illan. My-  
ster. c. 9.

Chrysost. in Mat-  
the. homi. 83.

Augustin. in  
Isalm. 98.

S. Augustine taught the people thus, Christus in Cœna Figuram Corporis sui commendauit: Christe at his supper gaue a Figure of his Bodie.

S. Ambrose saith vnto the people, Post Consecrationem Corpus Christi Significatur: After Consecration the Bodie of Christe is Signified.

S. Chrysostome saith vnto the people, Si mortuus Christus non est, cuius Symbolum, ac Signum hoc sacrificium est? Yf Christe died not, whose Signe, and whose token is this Sacrifice? And to leaue infinite other like Authorties to like purpose, S. Augustine thus taught the people, Non hoc Corpus, quod uideis, manducaturi estis: nec bibaturi illum Sanguinem, quem furi sunt, qui me Crucifixerunt: Ye shal not eate (with your bodily mouthes) this Bodie, that you see: nor shal you drinke that Bloude, whiche they shal sheade, that shal Crucifie mee.

Origen. in Le-  
uiti. homi. 7.

Vigilius contra  
Eutychem, li. 1.

And whereas Christe saith, Onles ye Eate my Fleische, and Drinke my Bloude, ye shal haue no Life in you, The Olde learned Father Origen thereupon thus taught the people: Si secundum Literam accipias hæc uerba, illa Litera occidit: Yf ye take these wordes accordinge to the Letter, this Letter killeth.

And touchinge Christes Bodie it selfe, the Holy Bishop, and Martyr, Vigilius taught the people in this sorte: Caro Christi, cum esset in terra, non erat in Cælo: & nunc,

nunc, quia est in Caelo, non est vñq; in terra: The Fleashe of Christe, when it was in Earth, was not in Heauen: And now, because it is in Heauen, doubtlesse it is not in Earth.

S. Augustine saide thus vnto the People, The Bodie, wherein Christe rose againe, muste needes be in one place: Corpus, in quo Resurrexit, in vno loco esse oportet.

Cyillus saide vnto the People, Christus non poterat in Carne versari cum Apostolis, postquam ascendisset ad Patrem: Christe coulde not be conuersante togeather with his Disciples in his Fleashe, after he had Ascended vnto his Father.

Touchinge the Eatinge of Christes Bodie, S. Augustine taught the people in this wise: Crede, & manducasti. Credere in Christum, hoc est, manducare Panē Viuum: Believe in Christe, and thou hast Eaten Christe. For beleeuinge in Christe, is the Eatinge of the Breade of life.

Likewise againe, Quomodo in Caelum manum mittam, vt ibi sedentem teneam? Fidem mitte, & tenuisti: Thou wilt saie, How shal I reache my hande into Heauen, that I maie holde Christe sittinge there? I answer are ther, Reache vp thy Faith, and so thou holdest him.

Thus was the People then taught, simply, and plainly: and that not onely in the Schooles, but also openly in the Church: neither onely in one place, but at Hippo, in Africa: at Constantinople, in Thracia: at Alerandria, in Aegipte: at Pylaine, in Italy: and so in al places, and in al Churches throughout the Worlde: and this was then thought to be the Catholique Doarine of the Sacramentes. Transubstantiation, Real Presence, Concomitantia, Accidentes without Subiectes, Natural Bodies without Natural places, Quantum sine modo Quanti, Holy Formes, and Holy Shewes were not yet knowne, nor heard of.

At the laste, as M. Hardinge saith, there sprang by certaine strange Heretiques, that saide, that like as the Nature, and Substance of Water remaineth in the Sacramente of Baptisme, even so the Nature, and Substance of Breade, and Wine remaineth still in the Sacrament of Christes Bodie. But if this, accordinge to M. Hardinges iudgements, be an Heresie, then must al the Olde Fathers, and Doctors of the Church be condemned for Heretiques.

For Gelasius saith, There remaineth still in the Sacramente the Nature, or Substance of Breade, and Wine.

Chrysostome saith, The Nature of Breade remaineth in the Sacramente, as before.

Theodoretus saith, The Breade remaineth in his former Nature, and Substance: In priori Natura, & Substantia.

S. Augustine saith, Quod videtis, Panis est: The thinge, that ye see, is Breade. He saith not, It seemeth Breade, but it is no Breade: It is onely the Accidente, the Forme, and the Shewe of Breade: but, Panis est, It is in deede, and Verily Very Breade.

But, I trowe, bothe these, and al other like Ancient learned Fathers, must, by M. Hardinges Decree, be taken for Pety Distincts, and condemned for Heretiques.

This is that knotty greate Blocke, whiche to riuie, and rente by, M. Hardinge hath diuised a toyly substantial stronge yron wedge made of Accidentes. God knoweth, a simple, and a childish instrument: and yet muche like to the rest of his toles. How be it, God be thanked, the Church of God was hable to confounde, and to cleaue a sunder al manner Heresies twelue hundred yeres togeather, without any of these wedges.

#### M. Hardinge. The. 2. Diuision.

Yet this matter hath not so muche ben taught in open audience of the people, as debated privately betweene learned men in Schooles, and so of them set forth in their priuate writings, wherein if some perhappes through contention of wittes haue bene either ouer curious, or ouer bolde, and haue ouer shotte the marke, or not sufficiently confirmed the point they haue taken in hande to treat of, or through ignorance, or fauoure of a parte, haue in some thinge swarued from reason, or that meaninge

whiche

De Con. Dist. 3.  
Prima.

Cyillus in Io.  
han. lib. II. ca. 3.

Augustin. in Io.  
han. tracta. 26.

De Con. Dist. 3.  
Vt quid.

Augustin. in Io.  
han. tracta. 30.

Gelasius contra  
Eutychem.

Chrysostom. ad  
Caesarium.

Theodoretus  
Dialogo. 1.

Augustin. in  
sermon. ad

Infantes. Bede  
in I. ad Corin. 10.



whiche holy Church holdeth: it is greater vncourtesie to late that to our charge, to abuse their ouersightes to our discredite, and to reprove the whole Church for the insufficiencie of a fewe.

The B. of Sarisburie.

Hieronym. ad  
Pammachi. con.  
error. Iohan.  
Hierosolymitani  
Hilaris contra  
Auxentium.

For erease hercof, M. Hardinge saith, This Doarine serued onely for the Schooles, and had no place emonge the People. But so likewise did the reste of all their Doarine. For it was euer their greatest policie, to keepe their learninge in the Schooles, and to see, that the People should know nothing. S. Hierome saith, Eadem & in Veteri, & in Noua Haresi seruatur Fides: ut aliud populi audiant, aliud praedicent Sacerdotes: They keepe one Faith bothe in the Olde Hieresie, and in the Newe. The People heare one thinge, and the Priestes teache another. And certainly, as their Religion was vsed, happy was the poore people, that knewe least of it. S. Hilaries wordes may very aptly be applied vnto them, Sanctiores sunt aures plebis, quam corda Sacerdotum: There is more holinesse in the eares of the People, then in the hartes of the Priestes.

Antoninus in 3.  
par. Summe.  
titul. 13.  
Biel lesson. 84.

How be it, contrary to M. Hardinges euasion, other Doctours of his owne forme, Antoninus, Cabziel, and others seme to publishe the same, as a General Doctrin, Common, not onely to the Schooles, but also to the whole Church, and nomore touchinge the Priestes, then the simplest of the People.

And verily, if the Sacramente be God in deede, and that, not a God for euer, but onely to last for a season, whiche is the purpose of M. Hardinges Doctrin, why shoulde not all y<sup>e</sup> People vnderstande, when it becometh to be God: how longe it continueth God: when it is God: when it is no God: & how longe they may Aboure it without danger: & when they make safely leaue of, & Aboure nomore: For duringe the time it is God, who so Aboureth it not is wicked, & godlesse: and, who so Aboureth it, when it is no God, committeth Idolatrye, and Aboureth a Creature in steede of God. Therefore the certaintie hercof, notwithstandinge M. Hardinges contrary iudgement, seemeth as necessary for the People, as for the Priestes.

But here it appeareth, M. Hardinge is halfe ashamed of his owne Scholastical Catholique Doctours. For he confesseth, That either of mere ignorance, or of affection, and fauour of partes, they haue sometime swarmed, bothe from common Reason, and also from the sense of the Catholique Church. This maye stande wel for a Maxima, as one of the greatest truethe of M. Hardinges whole booke.

Notwithstandinge, these Doctours utteringe such pointes of learninge, were neuer thought to publishe their owne private mistakes, but rather the Catholique Doctrin of the vniuersal Romaine Church. Neither was there either Bishop, or Cardinal, or Pope, or Councel, that euer condemned them for the same.

M. Hardinge The 3. Division.

Now concerninge this Article, whether we are able to auoide it by suche authorities, as M. Inel requireth, or no: it hath not greatly force. The credite of the Catholique Faith dependeth not of olde prouers of a fewe newe controuersed pointes, that ben of lesse importance. As for the people, they were taught the truethe plainely, when no Heretique had assailed their Faith craftely. (248) The doctrine of the Church is this: The Bodie of Christe after due Consecration remaineth so longe in the Sacramente, as the Sacramente endureth. The Sacramente endureth so longe, as the formes of Breade, and VVine continue. Those formes continue in their integritie, vntil the other accidentes be corrupted, and perishe. As if the colour, weight, saueur, taste, smell, and other qualities of Breade, and VVine be corrupted, and quite altered, then is the forme also of the same annihilated, and vndone. And to speake of this more particularly, sith that the substance of Breade and VVine is changed into the substance of the body and Bloude of Christe, as the (249) Scriptures, auncient Doctours, the necessary consequent of truethe, and determination of holy Church

The. 148. Vn-  
truethe: For this  
is a newe fanta-  
sie, and not the  
Doctrin of the  
Anciente  
Church.  
The. 149. Vn-  
truethe: For nei-  
ther the Scrip-

Church leadeth vs to beleue: if suche change of the Accidentes be made, whiche shoulde not haue sufficed to the corruption of Breade and VVine, in case of their remaindre, for suche a change the Body and Bloude of Christe ceaseth not to be in this Sacrament, whether the change be in qualitie, as if the colour, sauour, and smel of Breade and VVine be a litle altered, or in quantitie, as if thereof diuision be made into suche portions, in whiche the nature of Breade and VVine might be reserued. But if there be made so great a change, as the nature of Breade and VVine should be corrupted, if they were present: then the Body and Bloude of Christe doo not remaine in this Sacrament, as when the colour and sauour, and other qualities of Breade and VVine are so farre changed, as the nature of Breade and VVine might not beare it: or on the quantities side, as if the Bread be so smal crumbled into duste, and the VVine dispersed into so smal portions, as their formes remaine no longer: then remaineth no more the Body and Bloude in this Sacrament. Thus the Body and Bloude of Christe remaineth in this Sacrament, so longe as the formes of Bread and VVine remaine. And when they faile and cease to be any more, then also ceaseth the Body and Bloud of Christe to be in the Sacrament. For there muste be a conuenience and resemblance betwene the sacramentes, and the thinges whereof they be Sacramentes, whiche done away and loste at the corruptions of the formes and Accidentes, the Sacramentes also be yndone and perij he, and consequently the inwarde thinge and the heavenly thinge in them contained, ceaueth to be in them.

August. ad  
Bonifacium  
epist. 23.

The B. of Sarisburie.

I cannot imagine, wherefore M. Hardinge should so often telle vs, that the people in the Primitive Church was taught plainly. For, as nowe, in his Church of Rome, al thinges of purpose are drowned in darknesse, & the simple people suffered to knowe nothinge: no not the meaninge of the Sacramentes, whiche of al other thinges should be moste plaine.

For, briefly to open some parte of the Mysteries, whiche euery of the simple vnlearned people may not knowe, marke, I beseeche thee, good Christian Reader, how plainly they haue determined the manner of Christes Beinge in the Sacrament. Thomas of Aquine & most famous of al the Schole doctors writeth thus: In Corpore Christi in Sacramento non est distantia partium ab inuicem, ut oculi ab ore, aut Capitis a pedibus: sicut est in alijs Corporibus organicis. Talis enim distantia partium est in ipso Corpore Christi vero: sed non prout est in Sacramento. Quia sic non habet Quantitatem dimensionum. In the Bodie of Christe in the Sacramente there is no distance of partes, one from an other: as betwene eye, and eye: or eye, and eare: or heade, and feete, as it is in other natural Bodies: For suche a distance there is in the True Bodie of Christe: but not as it is in the Sacrament. For so it hath no dimension of Quantities. Out of whiche wordes the Reader may geather by the way, that the True Bodie of Christe is not in the Sacramente. What a Christe haue they diuised for them selues: He hath neither Quantitie, nor Proportion of Bodie, nor distance of partes: he is neither longe, nor shorte, nor rounde, nor broad, nor thicke, nor thinne: his eyes, his eares, his heade, his feete are al in one. Yet is this the very Proportion, and Nature of Christes Bodie, euen as he walkte vpon the Earthe, and euen as he was nailed vpon the Crosse.

And leaue any man shoulde stagger hereat, and stande in doubt, this mater is overlooke, and considered in the Decrees by the Canonikes, by these wordes: Sed secundum hoc videtur, quod ubi pars est, ibi est totum: & secundum hoc videtur, quod pes, & natus sunt coniuncti: quod non credo. By this it appeareth, that, where as the parte is, there is the whole: and that Christes foote and his nose are both together. But I cannot beleue that. So clearly, and plainly these menne are wonte to teache the people.

I passe ouer the reste of their Doctrin. Sometimes their Accidentes haue power to nourishe: Sometimes the same Accidentes are partes of the Substance: Sometimes Substance muste be an Accidente: sometimes Accidentes muste be Substance. To be shorte, thus of Night they make Daye, and of Daye they make Night.

tures, nor any  
of the Ancient  
Doctours &c.  
leadeth vs thus  
to beleue,

In 3. quest. 76.  
ar. 30.

De Con. Dist. 2.  
Vbi pars. In  
Glosa.



Flight. They are now ashamed of their owne Doctors, that lately were in highest roome, and, as it befelle sometime vnto them, that enterprised the Tower of Babylon, one of them vnderstandeth not an others language. And therefore now their buildinge is at a staie.

This is the simplicitie, & plainenesse of M. Hardinges Church. It is an easier matter, for the simple people to goe to Heauen, then for him, and his felowes to agree wel, and thojoly of the wafe.

Here M. Hardinge without either Scripture, or Councel, or Doctor, hath interlarded a longe fable of his owne: whiche notwithstandinge, as he saith, is the Doctrine of the Church. But miserable is that Church, that hath neither Scripture, nor Councel, nor Doctor, to approue her Doctrine.

Firste he imagineth, That Christes Bodie is Really in the sacramente, so longe, as the Sacramente is a Sacramente. Againe, by the tenoure, and force of his Doctrine, yf Christes Bodie once departe a wafe, then is the Sacramente nomore a Sacramente. Thus this Doctrine turneth rounde. If it be a Sacramente, then is Christes Bodie there: if Christes Bodie be there, then is it a Sacramente. So simply, and plainly they teache the people. O happy are they, that haue such Passers.

Further he saith, The Substance of the Breade, and VVine is Really changed into the Bodie, and Bloude of Christe. And this he auoucheth by Scriptures without wordes, and by Doctors without names.

Afterwarde, he keepeth greates Notes aboute Qualities, and Quantities: Howe far the coloure, or sauoure, or other qualities of the Breade maie be altered: and into howe smal mites the Breade maie be crommed (for these be his owne wordes) and yet neuerthelesse Christes Bodie continue in it. No doubt, a very plaine, and comfortable, and a sauourie Doctrine for the people. S. Ambrose, S. Augustine, S. Hierome, S. Chrysostome, and other learned Fathers trauelled far, and deeply with greates studie: S. Paule was lifted vp into the thirde Heauen: yet none of them coulde vnderstande it.

In the ende he saith, There must be a conuenience, and a Resemblance betweene the sacramente, and the thinges, whereof it is a Sacramente. For example, As Water dooth washe, and refresheth our Bodies: so by Resemblance we are taught in the Water of Baptisme, that Christes Bloude dooth washe, and refresheth our Soules. And, as our bodies be feedde by material Breade: so in the holy Communion we are taught by like Resemblance, that our soules are feedde with the Bodie of Christe. Suche conuenient Likenesse there is, betwene the Sacramente, and the thinge that is Represented by the Sacramente. But what suche Resemblance, or Likenesse can M. Hardinge imagine herein, to further his fantasie? Wherein are his Accidentes like vnto Christes Bodie? Or wherein is Christes Bodie like vnto his Accidentes? Will he saie, that the Accidentes of Breade doe nourishe, & increase the Substance of our bodies: Or that our soules liue so by Christes Bodie, as our bodies liue by Accidentes? If he leaue this Resemblance of Feedinge, and Nourishinge, what other Resemblance can he finde?

O, howe muche better were it for M. Hardinge, simply, and plainly to confesse, that, as wel for this Article, as for the rest, he is utterly destitute, not onely of the Scriptures, but also of General Councelles, and Ancient Fathers: and hath nothinge to allege, but onely certaine vaine imaginations of his owne?

M. Hardinge. The 4. Diuision.

Here because many of them, whiche haue cutte them selues from the Church, condemne the Reseruati- Of reseruation of the sacrament, and affirme, that the Body of Christe remaineth not in the same, no longer tion of the Sacrament, then duringe the time, whiles it is receiued, alleaginge against Reseruati- the example of the Pas- Exodi. m. chal

Ad Calosy-  
rium Arle-  
noiten. E-  
piscopum.  
citatur Tho-  
mas parre.  
1476

shal Lambe in the olde lawe, wherein nothinge ought to haue remained vntil the morninge, and  
like wise of Manna: I wil rehearse that notable and knowen place of Cyrillus Alexandrinus. His  
wordes be these: Audio quod dicant mysticam benedictionem, si ex ea remanserint in se-  
quentem diem reliquiae, ad sanctificationem inutilem esse. Sed insaniunt haec dicentes.  
Non enim alius fit Christus, neque sanctum eius corpus immutabitur: Sed virtus bene-  
dictionis, & viuifica gratia manet in illo. It is tolde me, they saie, that the mystical blessinge  
(so he calleth the blessed sacrament) in case portions of it be kepte vntil the nexte daye, is of no ver-  
tue to sanctification. But they be madde, that thus saie. For Christe becommeth not an other, nei-  
ther his Holy body is chaunged: but the vertue of the consecration, and the quickeninge or life ge-  
ueninge grace, abideth stil in it. By this sayinge of Cyrillus, we see, that he accompteth the error of  
our aduersaries in this Article, no other then a meere madnes. The Body of Christe (saith he) whiche  
he termeth the Mystical blessinge, because it is a moste holy Myserie donne by consecration, once con-  
secrated is not chaunged, but the vertue of the consecration, and the grace that giueth life, (230) wher-  
by he meaneth that Eleas he assumed of the vwoorde, remaineth in this sacrament, also when it is  
kept: (230) verely euen so longe, as the outwarde formes continue not corrupte.

The 230. Ver-  
truet, standin-  
ge in verue,  
and guileful con-  
struction.

The B. of Sarisburie.

Trueth is not afraide of slanderous Tragedies. We haue not cutte of our  
selues from the Catholique Church of God. We haue forsaaken the dangerous  
companie of them, that haue turned the Church of God into a caue of Thowes:  
whose companie God by special wordes hath willed vs to forsaake. For thus the  
Almighty saith vnto vs, O my people, come out from her, and be not partetaker of her  
sinnes: lest ye take parte of her plagues.

Apocalip. 18

The mater of Reseruatiō is onely passed on, and vttely impertinente, and  
nothinge belonginge to this question. How be it, onlesse M. Hardinge had vsed the  
advantage of this Digression, he had passed ouer this whole Article without na-  
minge of any Doctour. I graunte, The Sacramente in the Olde time in some  
certaine Churches was Reserued: how be it, not to be worshipped with godly ho-  
nour, but onely to be receiued in the holy Communion of the people. And Digen  
amongst other godly Fathers seemeth to mislike the same. For thus he writeth,  
Dominus Panem, quem Discipulis dabat, non distulit, nec seruari iussit in Crastinum:  
The Breade, that the Lorde gaue to his Disciples, he differred it not, nor willed it to be Re-  
serued vntil the nexte daie.

Origen in 1<sup>st</sup> Epistolam  
Romil.

But touching the force of this Article, Cyrillus speaketh not one woorde,  
neither of Corporal presence, nor of Fourmes, nor of Accidentes, nor of Cronmes,  
nor of Quantities, nor of Qualities, nor of Putrefaction, or Corruption, nor of the  
cominge of Christes Bodie, nor of the Aboade, or Departure of the same, nor of any  
other the like M. Hardinges Myseries. Therefore this holy Father neither reprou-  
eth our Doctrin, nor chargeth vs, as M. Harding imagineth, with any madnesse.  
But if he were now alieue, he would accompte him madde, and false madde, that  
would so madly racke his woordes to so vaine a purpose.

Concerninge the Reseruatiō of the Sacramente, that Cyrillus speaketh of,  
the mater stode thus. Sometimes after that the people had receiued the Holy My-  
series, it happened, that there remained some portions vntouched. These por-  
tions so remaininge the godly Fathers, that then were, thought it not mete, to  
turne to any profane vse: but rather Reserued them vntil the nexte daie, to be re-  
ceiued of the people in the Holy Communion. For as yet there was no Private  
 Masse knowne in the whole Church of God, throughout the worlde.

The Pessallian Monkes repined hereat, and saide, The Sacramente coulde not so  
longe continue Holy. Cyrillus answereth them, not that the Fleashe, whiche  
Christe receiued of the Blessed Virgin, contineweth stil, as inclosed in the Sacra-  
mente,

COG

mente,

Of reserua-  
tion of the  
Sacrament.  
Exodi. 12.  
hal



ment, as it is vntreuly reported by *M. Hardinge*, but that *Christes Institution*, & the *Mytical Benediction*, whiche he calleth the *Quickeninge Grace*, continueth still. And his reason is this: for that al *Sacramentes* haue their vertue, & Power, not of them selfe, but wholly, and onely from *Christe*. Wherefore, as *Christe* is one, & continueth still without change: even so muste the *Grace*, that *Christe* worketh in vs by his *Sacramentes*, be likewise one, and continueth still. And as there is no vertue in the *Water of Baptisme*, but when it is vsed: even so there is no vertue in the *Breade of the Holy Communion*, but likewise onely when it is vsed.

As for the *Quickeninge Grace*, it is as wel in the one *Sacramente*, as in the other. *S. Ambrose* saith, *Aqua Baptismatis habet Gratiā Dei, & Præsentiam Trinitatis*: The *Water of Baptisme* hath the *Grace of God*, and the presence of the *Holy Trinitie*. And in the *Picene Councel* it is written thus: *Cogita aquas plenas ignis Cælestis*: Imagine this *Water* to be full of *Heavenly fire*. And this *Grace* is not onely for one houre, or two, but lasteth, & continueth still. So *S. Augustine* saith, *Arca Testamenti, quamvis ab hostibus capta, Virtutem tamen suā Sanctificationis non amisit*: The *Arke of God*, notwithstandinge it were taken, and carried awaie by the *Enemies*, yet it losse not the vertue of the former holinesse, that was in it.

Yet may not *M. Hardinge* upon occasion hereof, either thinke, or say, that this *Grace* is Really, and Substantially inclosed, either in the one *Sacramente*, or in the other. *Bonaventura* saith, *Non est aliquo modo dicendum, quod Gratia continetur in Sacramentis essentialiter, tanquam aqua in vase. Hoc enim dicere, est erroneum. Sed dicuntur continere Gratiam, quia eam significant*: *VVe* may not in any wise saie, That the *Grace of God* is contained in the *Sacramentes* Substantially, and in deede, as *Water* is contained in a *Vessel*. For, so to say, it were an error. But *Sacramentes* are saide, to containe the *Grace of God*, because they signifie the *Grace of God*.

Here the *Opinion*, that *M. Hardinge* seemeth to mainteins, is condemned for an error: And this sentence allowed for true, and Catholique: *Sacramentes* are saide to containe the *Grace of God*, because they signifie the *Grace of God*. To conclude, he saith, *Gratia est in animis, non in signis Visibilibus*: The *Grace* is in the *Mindes*, or *Soules* of the receivers: not in the *Visible Signes*, or *Sacramentes*.

FINIS.



# THE XXIII. ARTICLE,

VVHETHER A MOVSE &c.

The B. of Sarisburie.

Or that a Housse, or any other Moozme, or Beaste may  
eate the Bodie of Chyriste: For so some of our Aduersaries  
haue saide, and taught.

M. Hardinge. The 1. Diuision.

Iuel con-  
trarieth  
him selfe.

VVhereas M. Iuel imputeth this vile asseueration but to some of the aduersaries of his side, he  
seemeth to acknowledge, that it is not a doctrine vniuersally taught and receiued. The like may be  
saide for his nexte Article. And if it hath bene saide of some onely, and not taught vniuersally of  
al, as a true doctrine for Christen people to beleue: how agreeth he with himselfe, sayinge after  
the rehearsal of his number of Articles, the same, none excepted, to be the highest mysteries,  
and greatest keies of our Religion. For if that were true, as it is not true for the greatest parte,  
\* then shoulde this Article haue bene affirmed and taught of al. For the highest and greatest  
pointes of the Catholike Religion be not particular, but of vniuersal teachinge.

\* By this rule  
the greatest  
pointes of M.  
Hardinges Ca-  
tholique Reli-  
gion may wel  
come in questiō.

The B. of Sarisburie.

Here it appeareth, that M. Hardinge somewhat mistaketh his Catholique  
Paisters, and thinketh it now an errour, to say, That a Housse may eate the Bo-  
die of Chyriste: and therefore he calleth this parte of his owne Doctrine, A vile as-  
seueration. But if this Assseueration of M. Hardinges owne Doctours, & greatest  
Doctours be so vile, then vile were they, that firste diuised it. And yet I cannot  
wel see, how he may so lightly recant the Doctrine, that he was bozne, & brought  
vp in, and condemne his owne felowes of villante, without blame.

How be it, One good excuse he seemeth to haue, that this parte of his Religion  
was neuer vniuersally receiued, nor counted Catholique. And therefore he saith,  
It is no keie of his Religion. If M. Hardinge wil measure al the reste in this sorte,  
I feare mee, very fewe partes of his whole Religion wil proue Catholique. And  
yet the firste diuisions, and setters forth, and maintainers hereof, took this euer-  
more for a principal keie, as without whiche the rest of their Doctrine coulde not  
stande. Yet were they euermore accounted, bothe as vniuersal for their Lear-  
ninge, and as Catholique for their Religion, and as constante in the same, as  
M. Hardinge.

But in dede, the Olde holy Fathers, S. Ambrose, S. Augustine, S. Hierome,  
S. Chrysostome neuer hearde of this strange Doctrine: nor, if they had hearde it,  
would euer haue taken it for Locke, or keie of their Religion: but would rather haue  
thought him woozthy to be lockte vp, as a madde man, that woulde either haue  
taught it, as greates numbers haue done: or els haue doubted of it, as M. Hardinge  
dothe. Now let vs see, by whome this Doctrine hath bene maintained. So, whe-  
ther it haue bene holden for Catholique, or no, it wil soone appeare.

Yet notwithstandinge, I muste protest befoze hande, that the speeches, that  
they haue vsed in this behalfe, are so Blasphemous, and so vile, that for the Reue-  
rence, I beare to the glorious Bodie of Chyriste, I can neither heare them, nor vt-  
ter them without hozroure.

Firste of al, Thomas of Aquine saith thus: Quidam dixerunt, quod cum pri-  
mum Sacramentum sumitur à Mure, vel à Cane, definit ibi esse Corpus. & sanguis Chri-  
sti: Sed hoc derogat veritati huius Sacramenti: Some haue saide, that, as soone as the  
Sacrament is touched of a Mouſe, or a Dogge, the Bodie, and Bloude of Chyriste straightway

Thom. par. 3. De  
Euchar. que. 79.  
arti. 3.

CCG 2

departeth



departeth from it. But this is a derogation to the truth of this Sacramente. By these wordes, *M. Hardinges* iudgemente is utterly condemned, as uttered against the truth, and in the derogation of this Sacramente.

*M. Hardinge* maie not wel calle in question, whether this Doctoure were Catholique, or no. For *Christe* saide vnto him by a vision in his dreame, Bene scripsisti de me *Thoma*: O *Thomas*, thou hast written ful wel of mee. And therefore he is called, Doctor Angelicus, an Angelical Doctoure, for that in *Hardinge*, and iudgemente he so far surmounted al other Doctours, and was accompted moſte Catholique.

Concil. Arela-  
ten. 3. can. 6.

In the Councel of Arle it is written thus: Qui non beneduxerit Sacrificium, & Mus, vel aliquod animal comederit illud, quadraginta dies peniteat: Who so keepeth not the Sacrifice wel, and due, and a Mous, or any other beaste happen to eate it, let him be put to penance fourtie daies.

Iohan. De Burgo  
De Custodia Eu-  
charist. ca. 10.  
Alexan. par. 4.  
ques. 45. m. l.

*Iohannes de Burgo* saith, Mus comedens Hostiam, suscipit Corpus Christi: The Mous eateinge the Sacramente, receiveth the Bodie of *Christe*.

*Alexander de Hales* saith thus, Quidam dicunt, Vbicunque ponantur species, siue in mundo loco, siue in immundo, siue in Ventre Muris, ibi est Corpus Christi. Et in hoc non derogatur Corpori Christi, nec Sacramento: Some saie, Where so ever the Fourmes be laide, whether it be in a faire place, or in a fouse, or in the belly of a Mous, there is the Very Bodie of *Christe*. And this is no hinderance, neither to the Bodie of *Christe*, nor to the Sacramente.

Againe he saith, Si Canis, vel Porcus deglutiret Hostiam Consecratam integram, non video, quare Corpus Domini non simul traheretur in ventrem Canis, vel Porci: Yf a Dogge, or a swine shoulde eate the whole Hoste beinge Consecrate, I see no cause, but our Lordes Bodie shoulde enter into the belly of the Dogge, or of the swine.

Gerſon contra  
Flores. lib. 4.

*Gerſon* saith, Brutū sumit Corpus Christi per Accidens, quia sumit illud, in quo est: A brute beaste receiveth the Bodie of *Christe*, because it receiveth that thinge, wherein *Christes* Bodie is contained.

Bonaen. in 4.  
Senten. dif. 13. q.  
1. e.

*Bonaventura* liketh better the contrary Doctrine, as more agreeinge, as he saith, bothe with Civil Honestie, and also with the Iudgemente of common Reason, Hac Opinio est honestior, & rationabilior.

4. Senten. dif. 13.

*Peter Lombarde*, the Maister of al Catholique Conclusions, one that taketh vpon him, to teache al others, when he commeth to this point, he standeth in a mammeringe, and is not hable to teache him selfe. For thus he saith, touching the same: Quid igitur sumit Mus, vel quid manducat? What is it then, that the Mous receiveth? Or, what eateth it? He answereth, Deus nouit: God knoweth: I knowe it not.

Notwithstandinge his Resolution is this: Sanè dici potest, quod Corpus Christi à brutis animalibus non sumitur: It maie very wel be saide, that a brute beaste receiveth not the Bodie of *Christe*. But this Sentence is reuerſed, and not thought Catholique. For the greates Facultie of *Parise* hath geuen this iudgemente vpon the same, Hic Magister non tenetur: Herein the Maister is not allowed.

Therefore, notwithstandinge *M. Hardinges* contrary determination, this Doctrine hitherto appeareth right good, and Catholique.

Antonin. De de-  
f. Etib. Miss. 3.  
par. Summ. 3.

Touchinge suche cases, as herein maie happen, *Antoninus* the Archebishop of Florence writeth thus: Si Mus, aut aliud animal, &c. Yf a Mous, or any other woorme, or beaste happen to eate the Sacramente through negligence of keepinge, let the keeper, through whoes negligence it happened, be enioined to penance fourtie daies. And yf it be possible, let the Mous be taken, and burnt, and let his ashes be buried in, or aboute the Altare. But *Peter of Palus* saith, The Mouses entralles must be drawen: and the Portion of the Sacramente, that there remaineth, yf the Priest be squamishe to receiue it, must reuerſly be laide vp in the Tabernacle, vntil it maie naturally be consumed. But the Hoste so founde in the Mouses

Mowse entrilles may in no wise be throwen oute into the poole: as a certaine prieste sometime used a flee, that he founde in his chalice after Consecratio. But if a man had such a fement zeale (saith he) that his stomake would serue him, to receiue the same without horrour, there were no waie to it, Specially if the man were fastinge. So s. Hugh of Clinice mitcher commens deth Goderanus a Prieste, for receiuinge the like portions caste vp againe by a Leper. But he saide afterwarde, s. Laurence gridyron was nothinge so badde. Vitherto Antoninus.

And, for moze likelihode hereof, this is holden as a Catholique Conclusion of y<sup>e</sup> Ape, Corpus Christi potest euomi: The very Bodie of Christe may be vomited vp againe.

I proteste againe, as befoze, the very blasphemie, & lothesomnesse hereof vnto a godly harte is vntolerable. Neither woulde I haue vsed this vnpleasant rehear- sal, were it not, that it behoueth eche man to know, howe deeply the people hath bene deceiued, and to what villanie they haue bene brought.

This Doctrine hath bene published, & mainteined, in Scholes, in Churches, by the Schole doctours, by the Canonistes, by Preachers, by Bishoppes, by General Conncelles, and by him, that wrote the very Caste, and Foote of Faith. Pet. p. Hardinge doubteth not to saie, it is a vile Asseueration, and was neuer counted Catholique.

These be the Impes of their Transubstantiation. For like as Ixion, in steede of Lady Iuno, hauinge the companie of a Clowde, begate Centauros, y<sup>e</sup> were mon- strous, & ougle fourmes of halfe a man, and halfe a hoise ioined togeather: euen so these menne, in steede of Goddes Holy Mysteries, companieinge with their owne light, and clowdy fantasies, haue brought forth these Strange, ougle, deformed Shapes in Religion, Lothesome to remember, and monstrous to beholde.

#### M. Hardinge. The. 2. Diuision.

Concerninge the matter of this Article, what so euer a Mowse, woorme, or beaste eateth, the Body of Christe now beinge impasible, and immortal, susteineth no violence, iniurie, ne villanie. As for that, whiche is gnawen, bitten, or earen of worme or beaste, whether it be the substance of Bread, as appeareth to sense, whiche is denied, (251) because it ceaseth through vertue of Consecration: or the outwarde forme onely of the Sacramente, as many holde opinion, (252) whiche also onely is broken and chewed of the receiuer, the Accidentes by miracle remaininge without substance: In suche cases happeninge contrary to the intent, and ende, the Sacramente is ordeined, and keppe for, it ought not to seeme vnto vs vncredible, the power of God considered, that God taketh awaie his Body from those outwarde formes, and permitteth \* either the nature of Breade to retourne, as befoze consecration, \* or the Accidentes to supplie the effectes of the substance of Breade: As he commaunded the nature of the rodde, whiche became a Serpente, to retourne so, that it was befoze, when God would haue it serue no more to the vses, it was by him appointed vnto.

\* The graue auctoritie of s. Cyprian addeth greate weight to the balance for this iudgement in weighing this matter, who in his sermon de Lapsis, by the reporte of certaine miracles, sheweth, that our Lordes Body made it selfe a waye from some, that beinge defiled with the sacrifices of Idols, presumed to come to the Communion, er they had done their due penance. One (as he telleth there) thinkinge to haue that blessed Body, whiche he had receiued with others in his hande, when he opened the same to put it into his mouth, founde that he helde Ashes. And thereof s. Cyprian saith, Documentum vnus ostensum est, Dominum recedere, cum negatur: By the example of one man it was shewed, that our Loyde departeth awaie, when he is denied. It is neither wicked, nor a thinge vnwoorthy the Maiestie of that holy Mysterie, to thinke our Lordes Body likewise done awaie, in cases of negligence, villanie, and prophanation.

#### The B. of Sarisburie.

What thisting here is, to auoide this miserable inconuenience: Innocentius thinketh it not good to saie, The Mowse eateth Christes Bodie in the Sacramente. But rather he saith, That Christe, when he seeth the Mowse comminge, geateth him selfe away,

¶ ¶ ¶

De Con. dist. 2.

si quis. In glos.

Fortalium Fi-  
dei. li. 3.

The. 251. Vn-  
trueth. For the  
Bread remai-  
neth stil, as it is  
plaine by the  
olde Catholique  
Fathers.  
The. 252. Vn-  
trueth, As it is  
fully proued  
in the tenth  
Article.

\* The certaintie  
of M. Hardings  
Doctrine.

\* s. Cyprian  
speaketh, nei-  
ther of Mise,  
nor of brute  
beastes &c.

Innocen. 3. De  
Officio Mis.  
and ca. 11.



and leaueth the Sacramente. This Doctours iudgemente *M. Hardinge* alloweth befoze others, and thinketh it best to stande with reason.

But what then is it, that the Moute eateth: Breaue it cannot be. For that is gone, as they saie, by Consecration. It remaineth, that the Moute muste needs eate the Shewes, and Accidentes. How be it, that were a strange kinde of feedinge. But nothinge is strange to *M. Hardinge*. Yet Shewes, and Accidentes cannot nourishe. What is it then, wherewith the Moute is nourished: *M. Hardinge* answereth, Perhaps Almighty God by a Miracle suffereth the Breaue to returne againe to feede the Moute. Or els, if this wil not serue, he saith further, Perhaps God woorketh another Miracle, and by his Omnipotent Power geueth the very Accidentes of Breaue strengthe to nourishe, and increase substance, as if it were Breaue. Thus these menne haue diuised a prettie waie, to feede mife with Miracles.

Thomas in. 1.  
Corin. II.

*Thomas of Aquine* saith, that if a man take ouer muche of the Consecrate Wine, notwithstandinge the Substance of the Wine be ganne, Yet he may be ouer scene by the Accidentes, and so may happen to be dronken by a Miracle.

Here wee see, *M. Hardinge* answereth onely by Perhaps, as betinge not yet wel aduised, what he may say. Whereby it appeareth, his Doctrinne holdeth no certaintie. Therefore, what so euer he say, wee may geue no great credite to his tale, nor take it for Catholique.

Cyprian. serm.  
De lapsis.

*S. Cyprian*, that is here alleged, maketh no manner mention, neither of Fourmes, nor of Accidentes: nor teacheth vs, that the Moute can eate Christes Bodie: nor that Christe conueigheth him selfe away, and leaueth the Sacramente: nor that the Substance of Breaue returneth againe: nor that the Accidentes haue power to nourishe: nor any other like fantasie. Onely he saith, God gaue that wicked man by that Miracle to vnderstande, that for his Infidelitie and Idolatrie, his Grace was so departed from his harte, as the Sacramente was departed from his hande. Therefore this place maketh utterly nothinge to *M. Hardinges* purpose. Notwithstandinge he thought it good, so in this Article to vse the name of *S. Cyprian*, as in the Article befoze he vsed the name of *S. Cyril*: least he shoulde be thought, to passe ouer any Article without a Doctoure.

The best, that may be gathered of *S. Cyprians* wordes, is this, That the wicked receiueth not the Bodie of Christe. Whiche thinge, as it is most true, so it utterly ouerthroweth the whole substance of *M. Hardinges* Doctrinne.

De Con. dist. 2.  
Tribus gradib.  
In Glosa.

Nowe, good Christian Reader, that thou maist see, how aptely *M. Hardinges* Doctours agree together, notwithstandinge so many of them telle vs, and holde it for most certaine, That a Moute may eate the very Bodie of Christe, and receiue whole Christe, God, and Man into his belly: Yet others of them contrariwise telle vs, and holde it likewise for most certaine, That a Faithful Christian man, be he neuer so godly, yet cannot receiue the Bodie of Christe into his Belly. For thus they write, Certum est, quod, quam cito species teruntur dentibus, tam cito in Caelum rapitur Corpus Christi: It is certaine, that, as soone as the Fourmes of the Breaue be touched with the teeth, straightwaie the Bodie of Christe (is not receiued into the belly, but) is caught vp into Heauen. And he saith not, Perhaps, as *M. Hardinge* dothe: but, Certum est, It is certaine, and out of question, and therefore Catholique.

Hugo De Sacram. li. 1. par. 8.  
Ca. 13.  
Bonauen. in 4. senten. dist. 13. que. 2.  
Durand. li. 4.

And *Hugo* a greate Schole doctour, suche a one, as *M. Hardinge* may not wel denie, saith thus: Quando in manibus Sacramentum tenet, Corporaliter tecum est Christus: quando ore suscipis, Corporaliter tecum est. Postquam autem Corporalis sensus in percipiendo deficit, deinceps Corporalis Præsentia querenda non est: VVhile thou holdest the Sacramente in thy hande, Christe is Bodily with thee: while thou receivest the Sacramente with thy Moute, Christe is Bodily with thee. But after that (the Sacrament is passed further, and) thy Bodily sense beginneth to faile, thou maist no lenger looke for Bodily

Bodily Presence. Thus they graunte, that a Housle may receiue the Bodie of Chyriste into his belly: and yet they denie the same vnto a Man. Suche is the certaintie, and Constancie of this Doctrine.

But, to conclud, and to geue some certaine Resolution in this vncertaine, and doubtfull Doctrin, it behooueth vs to vnderstande, that, as S. Augustine saith, there is greate difference betwene Chyristes Bodie, and the Sacramente. For the Sacramente is Corruptible: Chyristes Bodie is Clozious, & void of al corruption. The Sacramente is in the Earth: Chyristes Bodie is in Heauen. The Sacrament is receiued by our Bodily Mouth: Chyristes Bodie is receiued onely by Faith, whiche is the mouth of our Soule. And who so vnderstandeth not this difference, vnderstandeth not the meaning of any Sacramente.

Now, to applie the same to this purpose, The Housle, or other Worme may receiue the substance of the Breade, whiche is the outwarde corruptible Element of the Sacramente: But the very Bodie of Chyriste it selfe, whiche is in Heauen, cannot be receiued, but by Faith onely, and none otherwise.

S. Augustine speaketh thus in the personne of Chyriste: Ego sum Cibus gran- *August. Confes-*  
dium: Cresce, & manducabis me: I am the foode of greate ones: Growe, and thou shalt *tion. lib. 7. ca. 13*  
eat me. Againe he saith, Hoc est Manducare illam escam, & illum potum Bibere, in *August. in 10-*  
Christo manere, & Christum manentem in se habere: This is the Eatinge of that Foode, *han. tracta. 26.*  
and the Drinking of that Drinke, for a man to abide in Chyriste, and to haue Chyriste abidinge in him.

Chrysostome saith, Magnus iste Panis replet Mentem, non Ventrem. Iste Panis, & *Chrysostom. ex*  
noster est, & Angelorum: This greate loafe (meaninge thereby the Bodie of Chyriste, *varijs locis in*  
that is in Heauen) filleth the Minde, and not the Belly. This is our Breade, and the *Matthe. hom. 9.*  
Breade of Angels. As the Angels receiue it, so wee receiue it.

And to conclud, so saith S. Hilarie: The Breade, that came downe from Heauen, is *Hilarius De*  
not receiued, but of him, that hath our Lorde, and is the member of Chyriste. *Trinita. li. 8.*

By the Olde learned Fathers vndoubted Iudgement, this is the onely Eating of the Fleashe of Chyriste: wherein Wise, and Brute Beastes, and wicked menne, that are worse then brute beastes, haue no portion. And if these holy Fathers were now aliue, doubtlesse they would saie to M. Hardinge, and to his felowes: O curui in terras animi, & Coelestium inanes: O you, that lie groouelinge on the ground, and haue no sense of thinges aboone.

FINIS.





## THE XXIII. ARTICLE,

OF INDIVIDVVM

VAGVM.

*The B. of Sarisburie.*

**O**r, that, when Christe saide, Hoc est Corpus meum, this woorde, Hoc, pointed not the Breade, but, Individuum Vagum, as some of them say.

*M. Hardinge.*

What so ever, Hoc, pointeth in this saicinge of Christe after your iudgement, M. Iuel, right meaninge and plaine Christian people, (who through Goddes grace have received the loue of truth, and not the efficacy of illusion, to beleue lyinge) beleue verily, that in this Sacrament after consecration, is the very Bodie of Christe, and that vpon credite of his owne woordes, Hoc est Corpus meum. They that appointe them selues to folowe your Genueian doctrine in this pointe, deceived by that ye teache them (Hoc) to pointe the Breade, and by sundrie other varruthes, in steede of the very Bodie of Christe in the Sacrament rightly ministred verily present, shal receiue nothing at your Communion, but a bare peece of Breade not woorth a pointe. As for your some saye, Who site of the wil haue, Hoc, to point Individuum Vagum, firste learne you wel, what they meane, and if their meaninge be naught, who so ever they be, handle them as you liste: therewith shal wee be offended neuer a deale. How this woorde, Hoc, in that saicing of Christe is to be taken, and what it pointeth, \* wee knowe, who haue more learnedly, more certainly, and more truly treated thereof, then Luther, Zuinglius, Caluin, Cranmer, Peter Martyr, or any their offspringe.

*M. Hardings  
good opinion  
of him selfe.*

*The B. of Sarisburie.*

In this Article *M. Hardinge* onely vttereth some parte of his choler againste them, whom it pleaseth him to cal Genueians: and daunteth muche his owne learning, as learned men seldome vse to do, with reproche, and disdaine of others: and in the ende, touchinge the mater, saithe vtterly nothinge. Yet is there not lightly any doubt, that amaleth, & troubleth the best learned of his side, so muche, as this.

For, their fantasie of Transubstantiation presupposed to stande in force, if they say, That Christe by this Pronowne, Hoc, meante the Breade, that he helde in his hande, Then must it needes folow, that the very Substance of that Breade, was the very Bodie of Christe. For by this position, that must needes be the purpose, and meaninge of these woordes.

If they saye, Christe by the same Pronowne meante the Accidentes, and shewes of the Breade, Then muste it folow, that the same Accidentes, and shewes of Breade were the Bodie of Christe. But so shoulde an Accidente be a Substance: whiche error were muche woorse, and farre more insensible, then the former.

If they saye, This Pronowne, Hoc, signified the Bodie of Christe it selfe, Then the meaninge of these woordes, This is my Bodie, must needes be this: My Bodie is my Bodie. But this (saith *Holcote*) were vniuely spoken, and to no purpose. And by this exposition, Christes Bodie shoulde be there, befoze the woordes of Consecration were pronounced: and so there shoulde be no Vertue, or force in Consecration: or rather there shoulde be Consecration, befoze Consecration: and so, Consecration, without Consecration.

Vpon these seve woordes they haue builde by their whole Religion. This is the

*Holcote in. 4.  
sen. que. 3.*

the foundation of al together. Therefore M. Hardinge shoulde not so lightly, and so disdainfully have passed it over without answer. Otherwise, this change beinge so greate, as it is supposed, wee shal not know, neither what thinge is changed, nor whereof Christes Bodie is made presente.

Neither is there any iuste cause, wherefore M. Hardinge should be thus angrie with the Geneuans in this behalfe. For he knoweth right wel, that this netwe fantasie, of Individuum Vagum, is no parte of their Doctrine.

But briefly to touche, how pitifully the learned of M. Hardinges side haue entangled them selues in this case, first of al Gerson saith thus, Dicendum est, quod Hoc, demonstrat substantiam Panis: Wee must say, that this pronowme, Hoc, signifieth the substance of the Breade. By this Doctour, the Substance of Breade is Christes Bodie.

Gerson contra  
Eloret. li. 4.

Occam saith, Hoc, refertur ad Corpus Christi: This pronowme, Hoc, hath relation to the Bodie of Christe. By this Doctour, the Bodie of Christe is the Bodie of Christ.

Occam in. 4.  
Senten. dist. 13.

Yet Petrus Alliacensis saith, Hoc, demonstrat Corpus Christi: alioqui falsa est propositio: Hoc, pointeth the Bodie of Christe: Otherwise, Christes saingge is not true.

Petrus Alliac.  
in 4. Sent. dist. 13.

Thomas of Aquine goeth learnedly to worke, and expoundeth it thus: Hoc, id est, hoc contentum sub istis speciebus, est Corpus meum: This, that is to saye, this thinge contained vnder these Fourmes, is my Bodie.

quæ. 5.  
Thomas in. 4.  
Senten. dist. 2.  
arti. 16.

But al these expositions seeme to impozte some inconuenience. For hereby it may be gathered, that the Breade is Transubstantiate, and, as they imagin, Christes Bodie made presente, before the Woordes of Consecration.

Therefore Iohannes de Burgo thought it good, to healepe the mater with a Dissinanie, in this sorte, Hoc sub hac specie præsens, vel de propinquo futurum, est Corpus meum: This thinge, that either is present already vnder these fourmes, or anon will be present, is my Bodie.

Iohannes de Burgo  
de Forma Ver-  
bor. requisita  
c. ca. 4.

By al these Doctours iudgements, the meaning of Christes Woordes is none other, but this, My Bodie is, or shalbe my Bodie. Whiche exposition (as Wolcote saith) is Childishe, Vaine, fantastical, and to no purpose.

Holcote in. 4.  
Senten. quæ. 3.  
Holcote eodem  
loca.

And therefore Wolcote him selfe saith, Hoc, significat quiddam vtrique termino Commune: & termino, A quo, & termino, Ad quem. This Pronowme, Hoc, signifieth a certaine thinge, that is indifferently Common, as wel to the Breade, as to Christes Bodie. But what thinge, that Indifferent thinge should be, it were harde to knowe.

Doctour Durande saingge al these inconueniences, and difficulties, and not knowinge how to geate out, in the ende concludeth thus: Super hoc dicunt quidam, quod per pronomen, Hoc, nihil significatur: Sed illud materialiter ponitur: Here vpon some say, that this Pronowme, Hoc, signifieth nothinge at al: but is put Materially, and Absolutely, without any manner signification.

Durandus li. 4.

But hercof groweth an other doubt greater, then any of al the rest. For if this Woorde, Hoc, signifie nothinge at al, what sorte then can it haue, to worke Consecration?

Innocentius weighing these things indifferently al together, is driuen to say, That Christe Consecrated the Sacramente, not by these Woordes, Hoc est Corpus meum, But by his blissinge, that wente before.

Innocen. 3. De  
Offi. Miss. par. 3.  
ca. 6. c. ca. 14.  
Scotus in 4. Sen-  
tent. dist. 8. quæ. 3.

Likewise is John Duns driuen to say, touchinge the same: Illa propositio, Hoc est Corpus meum, non est Consecratiua, nec vt Vera, nec vt Falsa: sed vt est propositio neutra: This sentence, Hoc est Corpus meum, is not the Sentence of Consecration, neither as it is True, nor as it is False: but onely as it is a Sentence neither bitweene bothe, that is to say, neither true, nor false.

Al this notwithstandinge, D. Steuen Cardiner, not greatly regardinge the Authozitie of any of these Doctours, in his first booke of the Sacrament, intituled,

The



The Diuels so-  
phistrie. fol. 24.

The Diuels Sophistrie, writeth thus, Christe spake plainly: This is my Bodie, makinge demonstration of the Breade. Whiche last exposition beinge true, of this pronowne, Hoc, signified the material Breade, that Christe helde in his hande, then, by M. Hardinges Doctrine, that Very Material Breade was in Brede, and Verily the Bodie of Christe.

But of the same pronowne, Hoc, signified not that same Material Breade, that Christe helde in his hande, then was not that same Material Breade changed into the Substance of Christes Bodie.

Thus the best learned of that side are vtterly amased at this mater, and reme-  
mber the man his owne waile, and knowe not, what maie please them best.

Pet M. Hardinge thinketh it sufficient, thus to conclude with a courage,  
How that worde, Hoc, is to be taken, and what it pointeth, we knowe, who haue more  
learnedly, more certainly, and more truly treated hereof, then Luther, Zuinglius, Caluine,  
Cranmere, Peter Martyr, or any their offspringe. Of M. Hardinge, & his felowes knowe  
so muche, as here he seemeth to take vpon him, he hath the greater cause, to geue  
God thanks. What so euer he haue, he hath receiued it. God geue him grace, to  
vse it wel.

D. Ste. Gardi-  
ner.

He woulde seeme, not to knowe, who they be, that woulde force vs to this fan-  
sie of his Individuum Vagum. And therefore he saith, if their meaninge be naught,  
handle them as ye list. How be it, he cannot be so ignorant herein, as he woulde seeme  
to be. For although perhaps he be not muche acquainted with the Doctrine, yet  
he cannot choose, but knowe the Doctoure. Him I mean, of whom he hath bor-  
rowed good stoare of mater, sometimes a whole lease, and more togeather, towarde  
the buildinge of his booke.

Mar. Anton.  
Constantius.

He, notwithstandinge he were once perswaded, that Christe by this pronowne,  
Hoc, made demonstratiō of the Breade, yet afterwarde thought al that not worth  
a pointe, but vtterly changed his whole minde, and thought it better to saie, that  
Christe by the same pronowne, Hoc, pointed not the Breade, that he helde in his  
hande, but onely Individuum Vagum. And that, for the better vnderstandinge of  
his Reader, he calleth, Individuum in Genere, Individuum Entis, Vnum Substantie,  
Vnum Entis, Individuum Insignitum, Individuū Individui. This fan-  
tasy he so warranteth, and forceth euerywhere, as if Christes Wordes coulde beare none other  
exposition.

Tertullian. cons-  
tra Marcion.  
lib. 4.

De Con. Dist. 2.  
Hoc est. In Glofa  
Hieronym. in  
Esa. li. 2. ca. 5.

Thus therefore he imagineth Christe to saie: This thinge, that ye see mee holde in  
my hande, is not two thinges: It is onely one certaine thinge. But what one certaine thinge it  
is, I cannot tel: but, sure I am, I receiue it is not.

Thus are they driuen, to wander in Vanities, and too seke by strange, and  
monstrous fowmes of speache, suche as the Ancient Catholike Doctours neuer  
knewe, lest they shoulde seeme plainly, and simply to saie, as the learned father  
Tertullian saith, Hoc est Corpus meum, hoc est, Figura Corporis mei: This is my  
Bodie, that is to say, this is a Figure of my Bodie: Or, as it is written in their owne De-  
crees: Vocatur Corpus Christi, id est, Significat Corpus Christi: It is called the Bodie of  
Christe, that is to saie, It signifieth the Bodie of Christe.

S. Hierome saith, Tam diu quarunt Heretici noua veteribus adiungere, & eadem  
recentioribus immutare, donec eos & sensus humanus, & verba deficiant: The manner of  
Heretiques is, so longe to mingle, and binde newe thinges with the Olde, and stil to alter  
new for newe, vntil bothe their wittes, and their speache beginne to faile them.

Here note, good Reader, that in this whole Article M. Hardinge hath alleged  
no manner Doctour, nor Olde, nor Newe. The reason thereof is this: for that of  
the Olde Doctours, he had none to allege: and of his Newe Doctours, he was  
ashamed.

F I N I S.

631

## THE XXV. ARTICLE, VVHETHER THE FOVRMES BE THE SACRAMENTE.

*The B. of Sarisburie.*

**Oz, that the Accidentes, oz Fourmes, oz Shewes of  
Bzeade, and wine be the Sacramentes of Chyristes Bo-  
die, and Bloude, and not rather that Bzeade, and wine  
it selfe.**

M. Hardinge. The. I. Division.

For as muche, as by the almighty power of Gods woorde pronounced by the Priestte in the Consecration of this Sacrament, the Bodie and Bloude of Chyriste are made (253) Really Present, the Substance of Bzeade (253) tounred into the Substance of the Bodie, and the Substance of wine into the Substance of the Bloude: the Bzeade (whiche is consumed a waie by the fier of the Diuine Substance, as Chrysostome saithe, and now is become the Bzeade whiche was formed by the hande of the Holy Ghoste in the Wombe of the Virgine, and decocted with the fier of the Passion in the Aulter of the Crosse, as S. Ambrose saithe: Ye can not be the Sacrament of the Bodie, nor the wine of the Bloude. Neither can it be saide that the Bzeade, and wine whiche were before, are the Sacramentes, for that the Bzeade is become the Bodie, and the wine the Bloude, and so now they are not: and if they be not, then neither be they Sacramentes. Therefore that the outwarde formes of Bzeade, and wine which remaine, be the Sacramentes of Chyristes Bodie, and Bloude, and not the very Bzeade, and wine it selfe: it foloweth by sequels of reason, or consequent of vnderstandinge, deduced out of the firste truth, whiche of S. Basile in an Epistle, ad Soropolitanos, speakinge against certayne, that went about to raise up againe the olde Heresie of Valentinus, is called. Τὸ ἐν διανοίας ἀνόλῳδον. Of whiche sequels of reason in the matter of the Sacrament many conclusions may be deduced in case of wante of expresse Scriptures. VVhiche wate of reasoninge Basile vsed against Heretikes, as also sundry other Fathers, where manifest Scripture might not be alleaged.

The. 253. Vn-  
truth, euer pre-  
sumed, and ne-  
uer prooued.

In homil.  
Paschali.

De Conf.  
Dist. 2. cap.  
Omnia.

Epist. 67.  
In Latino  
codice.

*The B. of Sarisburie.*

M. Hardinge presumeth, that his newe fantasie of Transubstantiation must needes stande for good. And therefore imagininge, that the Bzeade, and wine are wholly remooued, and cannot be the Sacramentes, he thinketh, he maie wel conclude, that the Fourmes, & Shewes, yare leaste behinde, must needes be y Sacramentes. But this error is soone reprooued by the consente of al the Olde Catholique Fathers of the Church. S. Augustine saithe, Quod uidetis, Panis est: The thinge that ye see (speakinge of the Sacramente) is (not a Fourme, oz an Accidente, but) Very Bzeade. S. Chrysostome, Theodoretus, Celasius, and other learned Fathers confesse by manifeste, and expresse wordes, That there remaineth stil in the Sacramente the Very Nature, and Substance of Bzeade, and wine. Therefore this Doctrin is builde vpon a false ground, and cannot stande.

Augustin. ad  
Infantes.  
Chrysostom. ad  
Cesarium.  
Celasius contra  
Eutychem.  
Theodoret. Dia-  
log. 1. c. 2.

But Chrysostome saithe, The Bzeade is consumed by the force of the Diuine Presence: And S. Ambrose, saithe M. Hardinge, reporteth the same. It is greates frowardnesse, whatsoeuer any one, oz other of the Fathers happen to vtter in vehemencie, and heate of talke, to dissemble the manner of their speache, and to draue, and force the same violently to the rigoure of the letter. Paulus saithe, In fraudem Legis facit, qui, saluis verbis Legis, sententiam eius circumuenit: He dooth wronge to the Lawe, that, folowinge onely the bare wordes, defraudeth the meaninge of the Lawe.

De LL. & Sen-  
tus. con. e. lon.  
Con. Contra.  
Cyprian. lib. 2.  
Epist. 3.

S. Cyprian saithe, Passio Christi est Sacrificium, quod offerimus: The Sacrifice, that wee offer, is the Passion of Chyriste.

Chry.



*Chrysostom. in  
Epist. ad Hebrae.  
homi. 16.  
Chrysostom. in  
Encanij.  
De Confe. Dis. 2.  
Quid sit san-  
guis.*

**Chrysostome saith,** Baptisma Christi Sanguis eius est: The Baptisme of Christe is Christs Bloude.

And againe he saith, In Mysterijs Sanguis ex Christi latere hauritur: In the time of the holy Communion, the Bloude of Christe is drawen out of his side.

**S. Gregorie saith,** Christus iterum in hoc Mysterio moritur: In this Myserie (of the holy Communion) Christe is put to Death againe.

I trowe, **M. Hardinge** will not so straitly force vs to belene, onely vpon the sight of these bare woordes, either that the holy Communion is Christs Passion: or, that the Water of Baptisme is Christs Bloude: or, that Christe is slaine, and put to Death in the time of the Holy Mysteries: Or, that Christs Bloude at that time is drawen, and potored from his side, and that, without healpe of Figure, Merily, Really, and in deede.

By such manner of amplification, and kinde of speache **S. Chrysostome** saith, The Breade is consumed: not for that there remaineth in the Sacramente no Breade at al, but for that, in comparison of the Death of Christe, that there is laide foorth, and represented before vs, the material Breade seemeth nothinge. For otherwise **Chrysostome** most plainly confesseth, that the Nature of Breade remaineth still. These be his woordes, In Sacramento manet Natura Panis: In the Sacramente there remaineth still the Nature of Breade.

*Chrysostom. ad  
Cassianum.  
In Encanij.*

And, as he saith, The Breade is Consumed, Euen so in the same place he seemeth to saie, The Priest is Consumed. His woordes be these: Ne putes, te accipere Diuinum Corpus ab Homine: Thinke not, that thou receivest the Diuine Bodie, of a Man.

*Chrysostom. in  
Matthe. hom. 3.*

And to like purpose he speaketh of the Sacramente of Baptisme: Non Baptizaris a Sacerdote: Deus ipse tenet Caput tuum: Thou art not Baptized of the Priest: It is God him selfe, that holdeth thy Heade.

*Chrysostom. in 1.  
Corin. cap. 2.  
Chrysostom. in  
Matthe. hom. 83.*

Thus the holy Fathers intreatinge of the Sacramentes, vse to auance our mindes from the Sensible, and corruptible Elementes, to the cogitation of the Heauenly thinges, that thereby are Represented. And therefore **Chrysostome** saith, Mysteria omnia interioribus oculis videnda sunt: Wee must beholde al Mysteries with our inner eies: Whiche inner eies doubtlesse haue no regarde to any corruptible, and outwarde thinge.

*Augusti. De Do-  
ctrina Christia-  
na lib. 3. ca. 28.*

Hereby the feeblenes of **M. Hardinges** sequelle maie soone appeare.

True it is, that he further saith, In case of want of the Scriptures, wee maie sometime guide our selues by discourse, and drifte of Reason. Notwithstandinge **S. Augustine** saith, Hæc consuetudo periculosa est: The custome hereof is very dangerous. But in this case **M. Hardinge** wanteth neither the Scriptures, nor the Authoritie of Antient Doctours.

It is plaine by the manifeste woordes of **S. Paule**, of **S. Chrysostome**, of **S. Augustine**, of **Theodozetus**, of **Gelasius**, and of other moe holy Fathers, bothe Greekes, and Latines, that in the Sacramente, after the woordes of Consecration, the very Nature, and Substance of the Breade remaineth still. It were mutche for **M. Hardinge**, to forsake al these, and to trust onely to a bare Wite of simple Reason.

#### **M. Hardinge. The 2. Diuision.**

And whereas there must be a likenesse between the Sacramente, and the thinge of the sacra-  
mente, (for if the sacramentes had not a likenesse of thinges whereof they are sacramentes, pro-  
perly, and rightly they shoulde not be called sacramentes: as the Sacramente of Baptisme, whiche is  
the outwarde washinge of the flesh, hath a likenesse of the inward washinge of the soule) and  
no likenesse here appeareth to be between the fourmes that remaine, and the thinge of the sacra-  
mente, for they consist not, the one of many cornes, the other of grapes, for thereof cometh not Ac-  
cident, but Substance: hereto maie be saide, it is ynough, that these sacramentes beare the likenesse  
of the

*Augustini  
Epist. 11.  
ad Bonifa-  
cium Episc.*

De conse.  
dist. 2. cap.  
Hoc est  
quod dici-  
mus.

of the Body and Bloude of Christe, for as muche as the one representeth the likenesse of Breade, the o-  
ther the likenesse of VVine, whiche S. Augustine calleth (254) Visibilem Speciem elementorum,  
the visible forme of the Elementes.

The B. of Sarisburie.

What meaneth M. Hardinge, thus to encombre him selfe with these balne,  
and miserable folies? S. Augustine saith, A Sacrament muste haue a Resemblance,  
or Likenesse of that thinge, whereof it is a Sacramente. For without this Resemblance, or  
Likenesse, he saith, a Sacramente is no Sacramente.

Therefore M. Hardinge commeth in with his Fantasie, and telleth vs, that  
his Fourmes, and Accidentes are the Resemblance, and Likenesse of the Bodie of  
Christe. But, alas, wherein standeth this Comparison of Resemblance, and Like-  
nesse? Wherein are M. Hardinges Accidentes, and Christes Bodie like togea-  
ther? Certainly M. Hardinge him selfe, notwithstandinge he can say many  
thinges, yet he cannot truly say, that Christes Bodie is either rounde, or plaine, or  
white, or thinne, or any way like vnto his Accidentes.

Yet must there be a certaine likenesse in effectes betwene the Sacrament, and  
the thinge it selfe, whereof it is a Sacramente. Of whiche effectes, the one is  
Sensible, and wrought outwardly to the Bodie: the other is Spiritual, & wrought  
inwardly in the minde. As for example, in the Sacramente of Circumcision, the  
Outwarde Visible Cuttinge in the Fleashe, was a Resemblance of the Inwarde  
Spiritual Cuttinge of the Harte. In the Sacramente of Baptisme, the Out-  
warde Washing of the Bodie, is a Resemblance of the Inwarde Spiritual  
Washing of the Soule.

Likewise in the Sacramente of the Holy Communion, as the Breade Out-  
wardly Feedeth our Bodies: so bothe Christes Bodie Inwardly, and Spiritu-  
ally Feede our Soules. Thus is Feedinge an effecte common vnto them bothe.  
And therein standeth the Resemblance, and Likenesse of the Sacramente. There-  
fore Rabanus Maurus saith, Quia Panis Corporis Cor confirmat, ideo ille congru-  
enter Corpus Christi nominatur: Et, quia Vinum sanguinem operatur in Carne, ideo il-  
lud refertur ad Sanguinem: Because the Breade confirmeth the Harte of our Bodie, there-  
fore is the same conveniently called the Bodie of Christe: And because VVine worketh  
Bloude in our Fleashe, therefore the VVine hath relation vnto the Bloude of Christe.

Now, if M. Hardinge, touchinge this effecte of Feedinge, wil compare his Ac-  
cidentes with Christes Bodie, then must he say, That wee Eate Accidentes, and  
Drinke Accidentes, and be Feeded with Accidentes, and Live by Accidentes: even  
as in the Inner man wee Eate Christe, and Drinke Christe, and be Feeded with  
Christe, and Live by Christe. Otherwise he muste confesse, that, touchinge the ef-  
fecte of Feedinge, his Accidentes haue no Resemblance of Christes Bodie: and  
therefore can in no wise be called Sacramentes.

But, saith M. Hardinge, the Accidentes Represente the likenesse of Breade: and the Breade  
that was, Representeth the Bodie of Christe. Here is an other subtle diste of M. Har-  
dinges reason: from Accidentes, to Breade: and from Breade, to Christes Bodie.  
And so wee haue here sanse vpon sanse: and one Likenes vpon an other: but nei-  
ther Scripture, nor Councel, nor Doctour, either Greeke, or Latine: or Olde, or  
Newe, to auouche the same.

But here appeareth a marvellous peruerse order in Nature. For by M. Har-  
dinges diste, neither can the Breade Signifie Christes Bodie, but onely when  
the Breade is abolished, & nothing leaste to Signifie: nor can these Accidentes Sig-  
nifie the Breade, but onely, when there is no Breade remaininge there, to be Sig-  
nified. And so the effecte of M. Hardinges diste, and of this Resemblance pas-  
seth from nothinge to nothinge, and standeth in nothinge.

¶ ¶ ¶

Here

A strange Re-  
semblance.

The. 254. vn-  
truth: For S.  
Augustine by  
these woordes  
meante the very  
Substance of  
Breade.

August. epist. 23.  
ad Bonifacium.

Raban. Maurus  
l. 1. ca. 31.

Augustin.  
Epist. 22.  
ad Bonifa-  
cium Episc.



Here it behoued M. Hardinge to haue foreseene the inconueniences, that might haue folowed. For if the Accidentes of the Breade be the Sacrament, for as much as in one peece of Breade there be sundrie Accidentes, it must needs folow of these positions, that in one peece of Breade be sundrie Sacramentes, and so, sundrie Sacramentes in one Sacramente. Innocentius him selfe espyed this inconuenience: and therefore he demaundeth this question; Cum sint multe species, quomodo non sunt multa Sacramenta?

Innocen. De of-  
ficio Miss. ca. 38.

But this Resemblance, or Likenesse S. Augustine calleth, Visibilem Speciem Elementorum, The visible Forme of the Elementes. By whiche wordes (saith M. Hardinge) he meante onely the Shewes, and Accidentes of the Breade.

In dede S. Augustines wordes be true: but M. Hardinges Exposition is not true. For S. Augustine by this worde, Species, meante not the outwarde Fournes, or Shewes, as it is supposed, but the very Kinde, and Substance, and Nature of the Breade.

Ambro. De illis  
qui mittunt  
sterijs. ca. 9.

So S. Ambrose saith, Ante benedictionem Verborum Coelestium, alia Species nominatur: post Consecrationem Corpus Christi significatur. Before the Blessinge of the Heavensly Woordes, it is called (not an other Fournie, or an other Shew, but) an other Kinde, or Nature: But after the Consecration, Christs Bodie is signified. Whiche thing may also plainly appeare by S. Augustine him selfe in the same place. For thus he writeth: Panis, qui Corpus Christi est, suo modo vocatur Corpus Christi, cum revera sit Sacramentum Corporis Christi &c. Vocaturq; ipsa immolatio Carnis Christi, quae Sacerdotis manibus fit, Christi Passio, Mors, Crucifixio: non rei Veritate, sed Significante Mystero. He saith (not the Fournie, not the Shew, not the Accidente, but) The Breade, that is the Bodie of Chryste (not verily, or in dede, but) after a manner is called the Bodie of Chryste: where as it is in dede a Sacrament of the Bodie of Chryste &c. And the Oblation of the Fleashe of Chryste, that is made with the Priestles hande, is called the Passion, the Deathe, and the Crucifixe of Chryste: not in Trueth of the mater, but by a Myserie Signifyinge.

De Con. dist. 2.  
Hoc est, quod  
dicimus.

M. Hardinge. The. 3. Division.

Thus the Formes of Breade and Vine are the Sacramentes of the Bodie and Bloude of Chryste, not onely in respecte of the thinge signified, whiche is the unite of the Church, but also of the thinge contained, whiche is the verie Fleashe and Bloud of Chryste, whereof the trueth it selfe saide: The Breade that I shal geve, is my Fleashe for the life of the worlde.

1020, 6.

The B. of Sarisburie.

In the ende M. Hardinge, not onely without any Authority, either of Scriptures, or of Councils, or of Doctors, but also without any manner shew, or dytce of Reason, concludeth in this sorte: Thus the founnes of Breade, and Wine are the Sacramentes of the Bodie, and Bloude of Chryste. Thus M. Hardinge byingeth in his Conclusion without premises. By M. Hardinges iudgement, S. Augustine was not wel aduised, when he called the Holy Myserie, Sacramentum Panis, & Vini: The Sacrament of Breade, and Wine. He shoulde rather haue called it, by this Conclusion, The Sacramente of Fournes, and Shewes. And whereas S. Augustine saith, Accedat Verbum ad Elementum, & fit Sacramentum: whereby he meaneth, that the Breade it selfe is made a Sacramente: M. Hardinge wil rather expounde it thus: Let the Woorde come to the Element, or Creature of Breade: and then the Accidentes thereof are made a Sacramente.

De Fide ad Pe-  
trum. ca. 19.

August. in Iohā.  
tracta. 80.

Matthe. 26.  
Cyprian. li. 2.  
epist. 3.  
Cyprian. in O-  
ration. Domini.

Verily, touchinge the Wine, Chryste him selfe calleth it, not Fournes, or Accidentes, but the Frute, or, as Cyprian termeth it, the Creature of the Vine, Creaturam Vitis.

S. Cyprian calleth the Breade after Consecration, Panem ex multorum granorum

rum adunatione congestum: Breade made (not of Fourmes, and Accidentes, but) of the (Substance, and) mouldinge of many Comes.

S. Cyrille saith, Credentibus Discipulis Fragmenta Panis dedit: Christe vnto his Disciples beleeuinge in him, gave (not Accidentes, or Shewes, but) Fragmentes, or peeces of Breade. Cyril. in Iohan. li. 4. ca. 24.

Irenaeus saith, Of the same Breade, and V Vine after Consecration, Augetur, & consistit Carnis nostrae Substantia, is increased, and consisteth the Substance of our Fleashe. Irenaeus, li. 5.

Here must M. Hardinge needes saie, as Marcus Constantius saide befoze him, that Accidentes are the Fruite of the Vine: that Coznes, and grapes be likewise Accidentes: that Fragmentes, and peeces of Breade be nothinge els but Accidentes: that the Substance of our Bodies is nourished, and increased, and standeth by Accidentes. Thus are their Accidentes Fuga miserorum. They can proue, and reprove al by Accidentes: and without their Accidentes they can doo nothinge. And thus, as badde Surgians, they make one Salve to serue for al soares. Ad Obiectū. 27.

S. Gregorie saith, O Timothee, depositum custodi, deuitans profanas vocum nouitates. Quia, cum laudari Haeretici, tanquam de excellenti ingenio, cupiunt, quasi noua quaedam proferunt, quae in Antiquorum Patrum libris Veteribus non tenentur. Sic fit, ut dum videri desiderant sapientes, miseris suis auditoribus stultitiae semina spargant. O Timothee, keepe that, thou hast received: and beware of the wicked nouelties of wordes. For these Heretiques seekinge the commendation of the excellencie of their witte, bringe forth newe things, that in the Olde bookes of the Anciente Fathers are not founde. And so it happeneth, that while they would be taken for wise menne, they scatter amongst their poore hearers the seedes of Folie. Gregor. in Iobum. li. 18. ca. 14.

Certainely, M. Hardinge, and his selowes, as of Shewes they haue made Sacramentes: euen so of the Holy Sacramentes, and whole Religion of Christe, they haue leaste nothinge to the simple people, but a sight of Shewes.

FINIS.

¶ ¶ ¶ 2





# THE XXVI. ARTICLE, OF HIDINGE, AND COVERINGE.

The B. of Sarisburie.

**Or, that the Sacramente is a Signe, or Token of the Bodie of Christe, that liethe hidden underneathe it.**

M. Hardinge.

The 255. Vn-  
truth. For the  
Outwarde  
Fourme was ne-  
uer by any Olde  
Father called  
the Sacrament.

That the outwarde forme of Bread, (355) which is properly the sacrament, is the signe of the Bodie of Christe, we confesse, yea of that Bodie, which is couerth in, or vnder the same, which S. Augustine calleth, *Carnem Domini forma Panis operam*: The Fleashe of our Lord couered with the forme of Breade. But what is meant by this terme (Lyeth) we knowe not. As through Faith grounded vpon Gods woordes, we knowe that Christes Bodie is in the sacrament, so that it lyeth there, or underneathe it, by which terme it may seme a scoffe to be vttered, to bringe the Catholike teaching in contempt, or that it suterh, or standeth. We denie it. For lyinge, sittinge, and standing, no- teth situation of a Bodie in a place, accordinge to distinction of members, and circumscription of place, so as it haue his partes in a certaine order correspondent to the partes of the place. But after such manner the Bodie of Christe is not in the sacrament, but without circumscription, order, and habitude of his partes to the partes of the Bodie, or place enuironninge. Whiche manner of Beinge in, is aboue all reache of humaine vnderstandinge wonderouse, straunge, and singular, not defined, and limited by the lawes, or bondes of nature, but by the almighty power of God. To conclud, the Beinge of Christes Bodie in the sacrament is to vs certaine, the manner of his Beinge there to vs vncertaine, and to God onely certaine.

In Libro  
Senten.  
Prosperi.

The B. of Sarisburie.

The entrie of this Article, is the Conclusion of y<sup>e</sup> laste. So artificially M. Hardinge Untruethes are wouen togeather. The outwarde Fourme of Breade, saith he, is the Sacramente. But withal he should haue added, that this Fourme, and manner of speache is onely his owne, peculiere onely to him selfe, and certaine his felowes of that side: neuer vsed by any of al the Olde Doctours, and Fathers of the Church, either Greeke, or Latine: or Learned, or Unlearned: or Catholike, or Heretique: or one, or other.

In the 12. Arti-  
cle, and 14. Di-  
uision.

These woordes of S. Augustine are alleged, and answered before. That holy learned Father neuer saide, neither that the Fourmes, and Accidentes be the Sacrament: nor that Christes Bodie is Really hidden vnder the same: nor in this place speaketh any one worde at al of any Accidentes.

Philippen. 2.

But the woordes, wherein M. Hardinge is deceived, are these: *Forma Panis*. Whiche woordes signifie, not the outwarde Fourmes, and Accidentes, as he vntrely expoundeth them: but the very kinde, and Substance of the Breade. So S. Paule saith, *Christus cum in Forma Dei esset, Formam Serui accepit*: Christe beinge in the Forme (or Nature) of God, tooke vpon him the Forme (or Nature) of a Seruante. By whiche woordes S. Paule meante, that Christe was very God in Substance, and that he tooke vpon him the very Substance of a Man. So S. Hierome expoundeth the same woordes, speakinge in the Personne of Christe: *Declinaui ad eos deserens Regna Caelorum, ut cum eis uiscerer, assumpta Forma Serui*: I wente downe to them leauinge the Kingedome of Heaue, that I might eate with them, hauinge taken the Forme of a Seruante. I thinke, M. Hardinge wil not saie, Christe took a Bodie of Fourmes, and Accidentes, that he might be conuersante, and liue with menne.

Hieronym. in  
Osee. li. 3. cap. 2.

Augustin. ad  
Dardan. epist. 57

So S. Augustine saith, *Secundum hanc Formam, non est putandus ubiq; diffusus*: Christe (not accordinge to the Shewes, or Accidentes of his Bodie, but) accordinge to this

to this Kinde, this Nature, and this substance of his Bodie, maie not be thought to be formed, and spreade into al places. Thus S. Paule, S. Augustine, S. Hierome, and other learned fathers vse this woorde Forma, for Nature, and Substance: and not for Accidentes.

And as touching the other woorde, Opera, Couered, S. Augustine meaneth not thereby, that Christes Bodie is Really contained, and couered under the saide Fourme, or kinde of Breade: but onely that it is there, as in a Sacramente, or in a mysterie. In this sense S. Augustine saith, Gratia Dei in Veteri Testamento velata latebat: The Grace of God laie hidden couered in the Olde Testamente. And againe, In Veteri Testamento occultabatur Nouum, id est, occulte significabatur: The Newe Testamente was hidden in the Olde, that is to saie, It was secretly signified in the Olde.

Here, least M. Hardinge should take these wordes strictly, and grossely, as he dothe the reste, and saie, The Newe Testamente in deede, & Really was couered in the Olde, S. Augustine him selfe hath preuented him, and opened his owne meaning in this wise, as it is saide before: Occultabatur, id est, occulte significabatur: It was Couered, that is to saie, it was secretly signified. By whiche exposition, beinge S. Augustines, M. Hardinge might haue learned likewise to expounde these wordes, Caro opera forma Panis, id est, occulte significata: The Fleashe couered in the Fourme, or substance of Breade: that is to saie, Primly signified in the Fourme, or substance of Breade.

But M. Hardinge thought it best, to leaue the mater, and to make his quarel to the woordes, This woorde, Liethe, saith he, importeth a scoffe, where-with to bringe his Catholique teachinge into contempt. Werily this must needes be a marueilous tender, and a miserable Doctrine, that maie no waies be touched without suspicion of a scoffe. But why is he more angrie with vs, for vttering these woordes, Liethe hidden, then he is with his owne Doctours vttering the same?

In his Close vpon the Decrees it is written thus, Species Panis, sub qua lateat Corpus: Species Vini, sub qua lateat Sanguis: The Fourme of Breade, vnder whiche is hidde the Bodie: The Fourme of Wine, vnder whiche is hidden the Bloude. These be his owne felowes woordes: they are not ours.

Vvillihelmus Hasslingenensis one of M. Hardinges Newe Doctours saith thus, Quarite Dominum, dum inueniri potest. In Templo inuenitur Materiali: Ibi lateat sub specie Panis: seeke the Lorde, while he maie be founde. He is founde in the Material Church of soane: There he is hidden vnder the Fourme of Breade.

An other like Doctour saith thus, Ibi est Corpus Christi in tanta quantitate, sicut fuit in Cruce. Vade mirum est, quomodo sub tam modica specie tantus homo lateat: The Bodie of Christe is there, as greate in quantitie, as he was vpon the Crosse. Therefore it is marueilous, how so greate a man can be hidde vnder so smal a Fourme.

Of this woorde, Hidden, so necessarily importe a scoffe, then must M. Hardinge needes thinke, that his owne Doctours scoffe at him, and laugh him to scozne. Certainly, it is no indifferent dealinge, the woordes beinge al one, so fauourably to allowe them in his owne booke, and so bitterly to mislike them in al others.

Perhaps he wil saie, It is no Catholique Fourme of speache, to saie, Christe liethe in the Sacramente. And yet I see no greate reason, but it maie stande as wel with the Catholike Doctrine, to saie, Christe liethe in the Sacrament, as, Christe sitteth in the Sacramente. Yet Iohannes a S. Andrea, a greate Doctour, and a special Patrone of that side, is wel allowed to write thus, and that without any manner controlmente, or suspicion of scoffe: Id temporis contentio nulla erat, vtrum Corpus Christi consideret Eucharistia: At that time there was no strife, whether Christes Bodie were sittinge in, or vpon the Sacramente, or no. Thus was it lawful for him to write: and his writings are taken for good, and Catholike.

Augustin. De Spiritu & Litera cap. 15.

Augustin. De Baptif. contra Donat. li. 1. c. 15.

De Con. Dis. 2. Hoc est. In Glo. 14.

Vvillih. Hasslingenensis in sermone De Aduert. 14. Vixit Anna 1300. Ludolphus in Vita Christi. par. 2. ca. 56.

Iohan. a S. Andrea in Epistola ante Liturgias.



But *M. Hardinge* saith, *Christs Bodie is in the Sacrament, without Circumscription, or Respects of place, strangely, VVonderously, and singularly, and by the might of Goddes Omnipotent power: and the manner of his Beinge there is knowne onely vnto God. These be faire, and orient, and beuotifull colours, but altogether without ground: and, to vse the termes of M. Hardinges Religion, they are nothings els, but Accidentes, and shewes without a Subiect.*

It is a strange, and a marvellous mater, that this presence of *Christe* in the Sacrament, beinge so certaine, and so singular, as *M. Harding* seemeth to make it, yet al the Olde Learned Catholique Fathers should so lightly passe it ouer in silence, without any manner mention, as if it were not worth the hearinge: or that *M. Hardinge* should so assuredly, and so certainly know it, and yet God him selfe should not know it: Or, that God should know it, and yet, beinge a mater so singular, and so necessarie to be knowne, shoulde neuer reuele the same to any, either of the Learned Fathers, or of the Holy Apostles, or make them priue to that knowledge.

In dede, it becometh vs to humble our hartes vnto the miracles, and marvellous woorkes of God. But every *M. Hardinges* fantasie is not a Miracle. The Heretique *Paras* saide, euen as now *M. Hardinge* saith, *Deo nihil est difficile: Vnto God nothinge is harde.* But *Tertullian* that learned Father answered him then, euen as wee now answer *M. Hardinge*: *Si tam abrupte in presumptionibus nostris viamur hac sententia, quiduis de Deo confingere poterimus: If wee so rashly vse this sentence to seme our Presumptions (or fantasies), wee may imagine of God, what wee like.*

*S. Steuen* saw *Christe* in Heauen, Standinge: *S. Paule* saith, *Christe* is now at the Right hande of God, Sittinge: whiche thinge also wee confesse in the Articles of our Faith. But in the Sacrament, saith *M. Hardinge*, *Christe* is Presente without any manner suche Circumscription, or Circumstance, or order of place: that is to say, as greate in quantitie, as he was vpon the Crosse, & yet neither Standing, nor Sittinge, nor Lyinge, nor Leaninge, nor kneeling, nor Wallowinge, nor Reasting, nor Mouinge, nor hauinge any manner Proportion, or Position of his Bodie, either vpperwarde, or downewarde: or backwarde, or forwarde: A very Bodie, and yet not as a Bodie: In a place, and yet not as in a place.

This is *M. Hardinges* Catholique Doctrine, without Scripture, without Councel, without Doctoure, without any likinge, or sense of Reason. Yet must every man receiue the same at *M. Hardinges* hande, as the Singulare, Strange, Wonderful, Omnipotent Woorkes of God.

To Conclude, *Christs* Bodie is in the Mystical Breake of the Holy Communion, not Really, or Corporally, or in dede, as *M. Hardinge* sancteth, but as in a Sacramente, and in a Mysterie: euen as the Bloud of *Christe* is in the Water of Baptisme.

FINIS.

*Tertull. contra  
Praxeam.*

*Act. 7.  
Coloss. 3.*

## THE XXVII. ARTICLE,

## OF IGNORANCE.

The B. of Sarisburie.

**O**r, that Ignorance is the Mother, and cause of true  
Deuotion, and Obedience.

M. Hardinge.

Maister Iuel had greete neede of Articles, for some shewe to be made against the Catholike Church, when he aduised himselfe to put this in for an Article. Verily this is none of the highest Mysteries, nor none of the greatest keyes of our Religio, as he saith it is, but vntruely, and knoweth that for an vntrueth. For him selfe imputeth it to D. Cole, in his replies to him as a straunge saieing by him vttered in the Disputacion at VVestminster, to the wonderinge of the most parte of the honorable, and worshipful of this Realme. If it were one of the highest mysteries, and greatest keyes of the Catholike Religion, I trust the most parte of the honorable, and worshipful of the Realme, woulde not wonder at it. Concerninge the matter it selfe, I leaue it to D. Cole. He is of age to answer for himselfe. VVhether he saide it or no, I knowe not. As he is learned, wise, and godly, so I doubt not, but, if he saide it, therein he had a good meaninge, and can shewe good reason for the same, if he maie be admitted to declare his saieinge, as wise men woulde the Lawes to be declared, so as the minde be taken, and the word spoken not alwaies rigorously exacted.

The B. of Sarisburie.

Here M. Hardinge allegeth no Doctour, but Doctour Cole. And touchinge the mater it selfe, he thinketh this error wel excused, for that it is not y principal keye of his Religion. How be it, he, that in mosse honozable Assemblie doubted not openly to pronounce these wordes, I telle yovv, Ignorance is the Mother of Deuotion, was thought then to esteeme the same, as no smal keye of his Religion. Verily it appeareth by the whole practise, and policie of that side, they are fully persuaded, that without deepe Ignorance of the people, it is not possible for their Church to stande.

Therefore they chase the Simple from the Scriptures, and drowne them in Ignorance, and suffer them vtterly to knowe nothings: neither the Profession, they made in Baptisme: nor the meaninge of the holy Mysteries: nor the Price of Christes Bloude: nor wherein, or by whom they maie be saued: nor what they desire of God, either when they praie together in the Church, or when they priuately pray alone.

They shut vp the Kingedome of Heauen before menne: and neither wil they enter them selues, nor suffer others, that woulde enter. And, as it is witten by the Prophete Esai, Dicunt videntibus, Nolite videre: They saie vnto them, that see, Stoppe yome eies, and see no more. As the people is, sutch is the Priest: and as the Priest is, sutch is the people. The blinde is sette to guide the blinde.

Thus they walter in darkenes, and in the shadowe of Deathe. And yet, as it is witten in the Booke of Wisedome, Non satis est illis errasse circa scientiam Dei: sed in magno viuientes inscitie bello, tot & tanta mala Pacem appellant: They thought it not sufficient, to be deceived, and blinded in the Knowledge of God: but liuinge in sutch a Warre of ignorance, al these euilles they calle Peace, And make the people beleue, it is Obedience, Catholique Faith, and Deuotion: Or rather, as Ireneus writeth against the Valentian Heretiques, Veritatis Ignorantiam, Cognitionem vocant: Ignorance of the Trueth, and blindenesse, they calle Knowledge.

¶ 4

By these

Matthe. 23.

Esai. 30.

Esai. 24.

Matthe. 15.

Sapient. 14.

Irene. li. 2. ca. 19.



Iudic. 16.

Iohan. 12.

Concil. Toletan.

4. Can. 24.

Augustin. in

Psalm. 33. con-

cion. 1.

Diffin. 38.

Si iuxta.

Gregor. in Pa-

storali. li. 1. ca. 1.

Origen. in Nu-  
mer. homi. 27.

Numer. 11.

1. Thessal. 4.

1. Corin. 14.

Iohan. 5.

Ephes. 4.

By these Policies they ouerrule the Church of God, and keepe the people in Obedience: euen as the Philistines, after they had once shorne of Samsons heare, and boared out his eyes, notwithstandinge the strengthe, and sturdinesse of his Bodie, were hable to leade him whither they listed, at their pleasure. For he that walketh in the darke, knoweth not, whither to goe.

In the Councel of Toledo in Spaine it is written thus, Mater omnium errorum Ignorantia: Ignorance is the Mother (not of Deuotio, but) of al errors: Like as S. Augustine also saith, Erat in illis Regnum Ignorantiae, id est, Regnum Erroris: There was in them the Kingedome of Ignorance, that is to saie, the Kingedome (not of Deuotion, but) of Error.

S. Hierome saith, Scripturarum Ignorantia, Christi Ignorantia est: The Ignorance of the scriptures is the Ignorance of Christe.

And S. Gregorie saith, Qui ea, quae sunt Domini, nesciunt, a Domino nesciuntur: Who so knowe not the thinges, that pertaine vnto the Lorde, be not knowne of the Lorde.

But aboue al others, these woordes of the Anciente learned Father Origen are specially woorthie to be noted: Daemonibus est super omnia genera tormentorum, & super omnes penas, si quem videant Verbo Dei operam dare, scientiam Diuinae Legis, & Mytheria Scripturarum intentis studijs perquirentem. In hoc eorum omnis flamma est: in hoc vruntur incendio. Possident enim omnes, qui versantur in Ignorantia: Vnto the Diuels it is a tormente, aboue al kindes of tormentes, and a paine aboue al paines, yf they see any man readinge the Woordes of God, and with seruente studie searchinge the Knowledge of Goddes Lawe, and the Mytheries, and secretes of the Scriptures. Herein standeth al the flame of the Diuels: In this fiere they are tormented. For they are seased, and possessed of al them, that remaine in Ignorance.

To be shorthe, Moses wished, that al the whole people might haue understandinge, and be hable to prophecie. S. Paule wished, that the whole people might daily more, and more increase in the knowledge of God: and saith, VWho so contineyeth in Ignorance, and knoweth not, shal not be knowen.

God the God of Light, and Trueth, remooue al Ignorance, and darknesse from our hartes: that wee maie shie the Sprite of error, and knowe the Voic of the Create Shephearde: that we growe into a ful perfit man in Christe Iesu, and be not blowen awaie with euery blast of vaine Doctrine: that wee maie be hable to knowe the Onely, the True, and the Liuinge God, and his onely begotten Sonne Iesus Christe: to whom with the Father, and the Holy Ghoste, be al honour, and glorie, for euer, and euer. Amen.

F I N I S.

# AN ANSWERE TO

M. Hardinges Conclusion.



**A**s the rest of your Booke, M. Hardinge, may in many respectes seeme very weake, so is there no parte thereof more weake, then your Triumphe at the ende, before the Conquest. Ye saie, ye haue fully answered the Offer, whiche you call a Challenge: and haue auouched the Negatiues: and haue fully prooued al that laye in question, by Scriptures, by Examples of the Primitiue Church, by Olde Councelles, and by Ancient Fathers. *VV* hereby it appeareth, ye haue some good liking in that, ye haue doone. It had beene more modestie, to haue leaste the Commendation, and iudgement thereof vnto your Reader: who comparing your Prouses with the Answeres, and layeing the one to the other, might be hable to iudge indifferently bitweene bothe. For it may wel be thought, that while ye ranne alone, ye were euer the foremoste: and, that makinge your owne a warde, ye would hardly pronounce against your selfe.

The proufes, that ye haue shewed vs, are common, and knowen, often alleged, and often answered: and now brought in, as a companie of maimed Souldiers, to make a shew. But from you, and from suche conference, and healpe of felowes, your learned frendes looked for some freasher maters.

That ye charge mee with ambition, and selfelooue, and seekinge of praise, although it be the weakest of al other your shiftes, yet it is an affection incident vnto the children of Adam: and some men suspecte, that M. Harding is not fully emptie of the same. But, he that made the harte, is onely meete to searche, and to iudge the harte. As for mee, as I am nothinge, so I know nothinge. God forebidde, that I should glorie in any thinge, sauing onely in the *Cal. 6.* Crosse of Iesus Christe.

But where it pleaseth you, so horribly to pronounce your Definitive sentence, that euerlastinge damnation shalbe the ende of our game, I might wel answer you with S. Paule: *Nolite ante tempus iudicare: Iudge* *1. Corin. 4.* *not before the time.* It seemeth ouer muche for you, so vnadvisedly to take vpo you the office, and person of Christe without Commission. For S. Iohn saith, God hath geuen al iudgement (not vnto M. Harding, but) vnto Christe his *Iohan. 5.* Sonne: who, no doubt, wil inquire further of your iudgement. Your owne Gelasius saith, *Neminē grauari debet iniqua sententia: A vronge* *ful sentence may hurt no man.* It behooueth vs, patiently to waite for the Iudgement seate of God. In that day al the secretes of darkenesse shalbe reueled. *1. Corin. 4.*



Psal. 3.

Apoc. 21.

led. The wicked, and vngodly cried out against the Prophete Dauid: Non est salus ipsi in Deo eius: He hath no health, he hath no comforte in his God. But Dauid turned him selfe vnto God, and saide: O Lorde, thou receiuest mee: thou art my glorie: thou listest vp my heade. If damnation be the ende of al their trauailes, that seeke onely the glorie of God, and the Trueth of his Gospel, where then shal they be, that so wilfully haue dishonoured the name of God, and haue burnt his Gospel without cause, and haue condemned it as open Heresie? Certainly, Renegates, Infidelles, Liers, Blasphemers, and Idolaters shal haue their portion in the Lake, that flameth vvith fier, and Brimstoane. The Lordes mouthe hath spoken it. This doubtlesse shalbe the ende of their game.

Now, say you, it remaineth, that I perfourme my promise. Yea verily: but, notwithstandinge al that ye haue hitherto saide, muche more it remaineth, that you beginne againe, and assay better, to prooue your purpose: that is, that ye leaue your Surmises, and Gheasses: and allege one, or other sufficient Clause, or Sentence, for any of these maters, that, ye say, ye haue prooued. For that ye haue hitherto shewed vs, as vnto any indifferent Reader it may soone appeare, is ouer weake, and wil not serue.

4. Regum. 4.

Esa. 40.  
Augustin. De  
Ordin.

I graunte, ye haue alleged Authorities, sundrie, and many, such as I knew longe before: VVith what faith, I doubt not, but by Conference it may soone appeare. Verily, M. Hardinge, I neuer denied, but you were hable to misreporte the Anciente Learned Doctours of the Churche, and to bringe vs the names, and shadowes of many Fathers. The Heretiques of al ages were likewise hable to doo the same. But what credite may wee yelde to suche Allegations? VVhat Errour was there euer so plaine, what Abuse so horrible, but ye haue beene hable to mainteine the same by some coloure of Scriptures, and Fathers? Ye haue defended your Holy VVater by the example of Elizabeth, and by the woordes of the Prophete Ezechiel: Your Pardones, by the Prophete Esaie: the open filthinesse, and abomination of your stewes, by the name, and Authoritie of S. Augustine. Suche credite ye deserue to haue, when ye come to vs in the name of holy Fathers.

Ye saye, ye haue shaken downe al the holdes of our side: and that, who so seeth it not, is starke blinde, and seeth nothinge. So easily, and with so smal adoo, this whole mater is brought to passe. So Iulius Cesar sometime, to declare the marueilous speede, and expedition of his victorie, expressed the same briefly in these three woordes, Veni: Vidi: Vici. I came to them: I sawe them: I conquered them.

Here in few woordes to trauerse the special pointes, and corners of your whole

whole Booke, and to shew, by what force, and inginnes yee haue atchieued this enterprife, First ye haue prooued your Priuate Masse, by VVemen, Boyes, Children, Laiemenn, Fables, Dreames, and Visions: your Halfe Communion, by Sicke folke, Deathbeddes, Infantes, and Madde men. Of Christes Institution, of the Scriptures, of the certaine practise of the Apostles, of the General, and known vse of the Primitiue Church, of the Anciente Coimcellles, of the Olde Canons, of the Holy Catholique Fathers, sauinge onely your bare Gheasses, you bringe nothinge. Of your vnfruitful manner of praieinge in a strange vnknown tongue, ye allege, neither Authoritie, nor Example. Touchinge the Supremacie of Rome, whiche is the keepe, and Castle of your whole Religion, ye wander far, and wide, and many times beside the way: yet haue ye not founde any Ancient Father, that euer entitled the Bishop of Rome, either the Vniuersal Bishop of the whole worlde, or the Head of the Vniuersal Church. Thus ye proceede with your Real presence: and so forth with the rest.

Ion intreate vncourteously the Holy Fathers, with suche your Translations, Expositions, and Construtions, not as may best expresse their meaning, but as may best serue to further your purpose. Ye racke them: ye alter them: ye put to them: ye take fro them: ye allege sometime the ende without the beginninge: sometime the beginninge without the ende: Sometime ye take the bare woordes against the meaninge: sometime ye make a meaninge against the woordes. Ye imagine Councelles, that were neuer holden, and Canons of Councelles, that neuer were seene. Ye bringe forged pamphlettes vnder the names of Athanasius, Anacletus, and other Godly Fathers: by whom, you wel know, and cannot choose but know, they were neuer made. Your greatest groundes be Surmises, Gheasses, Coniectures, and likelyhoodes. Your Argumentes be Fallacies, many times without either Moode, or Figure: the Antecedente not agreeing with the Consequente, nor one parte ioined with an other. Your Vntruthes be so notorious, and so many, that it pitieth mee, in your behalfe, to remember them. But the places be euident, and crie Corruption, and may by no shift be denied. And, to forgeate al other your Inconstancie, touchinge the former times, euen now in this selfe same Booke, whiche ye wishe vs to receiue, and so to receiue, as the rule, and standarde of our Faith, ye say, and vsay: ye auouche, and recante: and, either of forgeatfulnesse, or for that ye mislike your former saieinges, you are often contrary to your selfe. Ye haue sought vp a companie of new petite Doctours, Abdias, Amphilocheus, Clemens, Hippolytus, Leontius, and suche others, Authours void of Authoritie, ful of Vanities, and Childishe fables. And



no greate maruile. For who so wanteth wood, is often driuen to burne turfes. It had ben good, ye had brought some other Doctours, to prooue the credite of these Doctours. Ye make no difference bitweene Syluer, and Drosse: bitweene Corne, and Chaffe: bitweene Olde, and New: bitween True, and False. Ye saie, Christe sheadde his Bloude in deede, and verily at his Laste Supper: and that at the same instant of tyme, he offered him selfe in his Bodie likewise in Heauen in deede, and verily before God his Father. And these ye cal necessary pointes of the Christian Faith.

Artic. 17. diu.  
40. 7.

These are the contentes of your Booke: this is the substance of your proues. Thus, I feare mee, ye know, ye dally, and deale not plainly: thus, ye know, ye abuse the patience, and simplicitie of your Reader. And did you imagin, M. Hardinge, that your Booke shoulde passe onely emonge children, or that it shoulde neuer be examined, and come to trial? or, did you thinke, that onely with the sounde hereof, ye should be hable to beate downe, and to vanquishe the trueth of God?

As for your Eloquence, and furniture of woordes, as it serueth wel, to make the mater more salehable in the sight of the simple, so it addeth but smal weight vnto the Trueth. Wise men are leade with choise of mater, not with noice of woordes: and trie their golde, not onely by the sounde, whiche often deceiueth, but also by the touche stoane, and by the weight. Although your Eloquence may woorke miracles in the eares of the vnlearned, that cannot iudge, yet it cannot turne, neither water into Vine: nor Darknesse into Light: nor Error into Trueth. There is no Eloquence, there is no coloure against the Lorde.

VVhere as it liketh you, so bitterly, as your manner is, to cal vs Heretiques, and to say, VVee sit in the Chaire of Pestilence, and that the people learneth of vs dissolution of manners, and libertie of the Fleashe, and vvalketh vtterly vvithout sense, or feare, or care of God, It standeth not with your credite, thus with manifest vntuethes, and common sclaunders to enuegle your Reader. Balach, when he sawe, he coulde not preuaile against the people of God by force of armes, he began to raile against them, and to curse them, thinkinge, that by suche meanes he shoulde preuaile.

Numer. 22  
23.

But it is not alwaies Heresie, that an Heretique calleth Heresie. Athalia, when she vnderstoode, that loas the right Enheritour of the Crowne of Iuda, was proclaimed Kinge, flew in her furie into the Temple, and cried out, Treason, Treason. Yet was it not Kinge loas, but she her selfe, that had wrought the Treason. The Arian Heretiques called the true Christians, that professed the Faith of the Holy Trinitie, sometime Ambrosians, some  
time

4 Regum. 11.

time Iohannites, and sometime Homousians: allowing onely them selues to be called Catholiques. The Valentimian Heretiques condemned al others, as Grosse, and Earthly, and them selues onely they called Ghostly. The sheepe oftentimes seemeth to straye without the folde, whiles the VVoulfe lurketh, and praieth within. Verily, M. Hardinge, who so hateth the intolerable outrage of your Abuses, and pitieth the miserable seducinge, and mocking of the people, and mourneth for the Reformation of the House of God, and desireth to treade in the steppes of the Ancient Catholique Godly Fathers, whose Doctrines, and ordinances ye haue forsaken, and with al submission, and humilitie of minde, referreth the whole iudgement, and order hereof vnto the vndoubted Woorde of God, he may not rightly be called an Heretique.

Touchinge loosenesse of life, I marueile, ye can so soone forgeate, either your Church of Rome, where, as S. Bernarde saide in his time, From the Heade to the Foote, there was no parte whole: Or the Popes Holinesse owne Palace: where, as the same S. Bernard saith, Mali proficiunt, boni deficient: The vicked grow forewarde, the godly go backward.

Bernard. in cō-  
uersione Pauli.

De Considera-  
tio. lib. 4.

In Conci. De  
lectorum Car-  
dinalium

Verily, wee haue neither Steves, nor Concubines, nor Corteghianes sette out, and deckt as Ladies, nor Priestes, nor Prelates to waite vpon them, as, by your owne frendes Confession, there are in Rome. There is no Vertue, but wee auance it: there is no Vice, but wee condemne it. To be shorte, a light wanton emongest vs, if she were in Rome, might seme Penelope.

Ye saye, There are none, but a few, light, vnstable personnes of our side. And therefore of good wil, and friendship ye counsel mee to returne to you againe. But a few, say you? and the same vnstable, and light personnes? Surely, M. Hardinge, if you could beholde the wonderful woorkes, that God hath wrought in the Kingedomes, of Englande, Fraunce, Denmarke, Polonia, Suecia, Bohemia, and Scotlande: and in the noble states, and Common Weales of Germanie, Heluetia, Prussia, Russia, Lituania, Pomerania, Austria, Rhetia, Vallis Tellina, &c. ye woulde not greatly finde fault with the number: nor thinke, that they, whom it hath pleased GOD in al these Kingedomes, and Countries to calle to the knowledge, and feelinge of his holy Gospel, are so fewe. And if ye could also consider the extremitie, and crueltie of your side, and the abundance of innocent bloude, that so constantly hath been yelded for the testimonie of the Trueth, ye woulde not so lightly cal them, either vnstable, or light personnes. Certainly, they, whom you seeme so lightly to esteeme, are Kinges, Princes, Magistrates, Councillers, and the grauest, and greatest learned Fathers of Christendome. If it please God of



his mercie to blisse, and increase, that he hath begonne; within fewe yeres ye shal finde but few, that wil so lightly be deceiued, and folowe you. In al Countries they flee from you, and forsake you. Ie can no longer hold them, but either by Ignorance, or by force, and Tyrannie. The people, whom it liketh you to calle Dogges, and Swine, are neither so beastly, nor so vn sensible, and voide of Reason, but that they are hable now, to espie them, by whom they so often haue beene deceiued. They are hable now to discern the Trueth, from Falshead: and the true Shephearde, from a stranger: and lamente your pitiful case, that are so suddainely fallen backe, and walter so miserably in your error.

Where as you in so earnest sorte, and with sutch protestation of frendship, counsel mee to leaue Christe, and to folowe you: as your counsel ioined with Trueth, were very hol some, so standinge with manifest Vntrueth, it is ful of danger: and the more vehemente, the more dangerous. Certainly, Heretiques, and Infidelles, to increase their factions, haue euermore vsed the like perswasions. But wee may heare no Counsel against the Counsel of GOD. Aristotle sometime saide, Socrates is my frende, and so is Plato: but the frendship of Trueth is best of al. Wee cannot beare witnesse against GOD: wee cannot say, Good is Il, and Il is Good: Light is Darknesse, and Darknesse is Light. Wee cannot be ashamed of the Gospel of Christe: it is the mighty power of God vnto Saluation.

And, with whom then woulde ye haue vs to ioine? Examine the weight, and circumstance of your Counsel. VVhom should wee flee? Whom shoulde wee folowe? Leauē affection: leauē fauour of partes: and iudge vprightly. VVoulde ye haue vs, to ioine with them, that haue burnte the VVoorde of God: and scornefully calle it a Shippemans hose, and a Nose of VVaxe? That maintaine manifest, and known errors? That calle Goddes people Dogges, and Swine? That say, Ignorance is the Mother of true Deuotion: That force the people to open Idolatrie? That forbidde Lawful marriage: and licence Concubines, and Common Stewes? That haue diuised vnto them selues a strange Religion, without either Scriptures, or Ancient Councils, or Olde Doctours, or Example of the Primitiue Church? That haue turned their backs to God: that haue deceiued the people? That haue made the house of God a Caue of Theeues? VVhom so many Kingdomes, and Countries, and infinite thousandes of Godly people haue forsaken? From whom the holy Ghost by expresse woordes hath commaunded vs to departe? For so it is written, Come a way from her, O my people, that ye be not partetakers of her sinnes: least ye be also partetakers of her plagues.

VVoulde

TO M. HARDINGES CONCLVSION.

*Woulde ye counsel vs, M. Hardinge, to forsake the VVoorde of Life, and the companie of al them, that haue geuen their Bodies, and Bloud for the testimonie of Christe, and to ioine with these?*

*Ye saie, VVee may haue the Example, and Companie of one Staphylus, and Balduinus, and VVicelius, that haue doone the like. Ye might also haue added the Example, and Companie of Iudas the Traitor: of Iulianus the Renegate: and of others the like, of whom S. Peter saithe, They are turned backe, to feede vpon their vomite, as shamelesse Dogges: and to vvallovv againe in their mire, as filthy Syvine.*

2. Petr. 2.

*I wil saye nothinge of you, M. Hardinge. Notwithstandinge ye know, whose examples ye haue folowed.*

*Tertullian saithe thus: Christus ait, Fugite de Ciuitate in Ciuitatem. Sic enim quidam argumentabatur: sed & ipse fugitiuus: Christe saide, Flee from Citie to Citie: So there is one that vsed to reason: but he him selfe vvas a Fugitiue.*

Tertullian. De Fuga in persecutione.

*I consider wel their dooinges, and stande in horroure of their endes: Some suche of your side haue died in miserable desperation, with terrible witnesse against them selues, that they had wrought against their owne Conscience: as it is faithefully testified vnto the worlde. One of these three, as it is reported, and openly published, by them that know him best, hath altered his whole Faithe seuen times within the space of seuentene yeeres: and therefore is wel resembled to the Olde Apostata Ecebolius. S. Peter saith, It had been better for them, neuer to haue knowen the vway of Righteousnesse, then hauing once receiued know vledge, after vvarde to turne avay from the holy Commaundement. It is an horrible thinge, to falle into the Handes of the Liuinge God. S. Paule saithe, VVho so hath once receiued the light of God, and hath felte the svvetenesse of the Heauenly gifte, and hath beene partaker of the Holy Ghoste, and hath once tasted of the good VVoorde of God, and after vvarde falleth avay, It is not possible for suche a one, to be renewed by repentance. I wishe you in GOD, and vnfaignedly, M. Hardinge, to be ware hereby. These woordes, and Examples are marueilous horrible.*

2. Petr. 2.

Hebra. 10.

Hebra. 6.

*Although these, and suche others can denie God, yet God cannot denie him selfe. VVhat, saithe S. Paule, if certaine of them be fallen avay? Shal their infidelitie make frustrate the Faithe of GOD? God forbidde. For GOD is True: and al menne are liers.*

2. Timoth. 2.

Roman. 3.

*Of your personne, as I promised, I wil say nothinge. Goddes woorkes be woonderful. He calleth, vvhom he vvil: and vvhom he vvil, he maketh harde. He called Paule from his horse: Elizæus from the Plough: the Apostles from their Nettes: and the Theefe on the Crosse, vpon the Suddaine.*

Roman. 9.

*But if some simple one, or other, of them, whom you so vncourteously haue despised*



despised, should say thus vnto you: M. Harding, not longe sithence ye taught vs the Gospel, euen in like sorte, and fourme, in al respectes, as it is taught vs now. Wee remember bothe your woordes, and also the manner, and courage of your vtterance. Ye tolde vs of the Paper walles, and painted Fiers of Purgatorie: Ye saide, Rome was the sinke of Sodome: ye saide, your Masse was a heape of Idolatrie, and the Mysterie of Iniquitie: ye wished your voice had beene equal with the greate Belle of Ofeney, that ye might ringe, as ye then saide, in the dul eares of the deafe Papistes. Noman was so vehement, and so earnest, as you. The whole Vniuersitie, and Citie of Oxforde, the Crosse at Paules, and other like places of greate concourse can wel recorde it. Ye bade vs then beleue you vpon your credite: and wee beleued you. The Prince died: an other was placed. Suddainely ye had quite forgotten al, that ye had taught vs before: and had as suddainely learned other thinges, al contrary to the former: whiche, ye tolde vs, ye neuer knew before: and yet, with one face, and one conscience, ye required vs earnestly to beleue you stil, euen as we had donne before. As though your bare woorde were the rule of our Faith: and, what so euer you shoulde saye, true, or false, wee simple people were bounde of necessitie to beleue you. How be it, wee thinke, if ye telle vs Trueth now, then ye deceiued vs before: if ye tolde vs Trueth before, then ye deceiue vs now. And thus it cannot be denied, but this way, or that way, ye haue deceiued vs. And how may wee know, whether you speake, as you thinke, or dissemble with vs now, as ye did before? Surely S. Iames sheweth vs, That a man of double minde is euer vnconstante in al his vvaies.

Iacob. 1.

Wee marueiled, how ye coulde attein to al the Doctrine, specially in so short a time: but moste of al, in suche perfection. For, the Scriptures are large: and wee heare say, the Councelles are sundrie: the Doctours Volumes are longe, and many. So suddainely in seuen daies, to reade them al, and so to reade them, it was not possible. You may by yon eloquence persuaide vs many thinges. But this one thinge ye can neuer persuaide vs. You wanted time: it is not credible: it was not possible. Therefore ye must needes say, ye were taught these thinges, euen as the Prophetes were, by Reuelation.

If any of al your olde hearers woulde thus put you in remembrance, alas what answere coulde you make him?

But, it was not you, M. Hardinge: it was the time. If the time had beene one, you had stil continued one. But ye were forced to know, that ye knewe not: and to thinke, that ye thought not: and so, to beleue, that ye beleued not. How be it, S. Hilarie saith, *Quz ex necessitate est, Fides nō est: Forced Faith is no Faith.*

Ye say,

Ye saye, VVho so euer shal attempte to ansvvare your Booke, shal sweate in vaine. His labour shalbe, as vvvas the Commendation of Baldenesse, or of Ignorance, or of Folie: as a floorishe, as a Smoke, as a Smooder, and as, I know not what. The force of your Eloquence is so invincible: No Trueth is hable to withstande it. Suche affiance ye woulde seeme to haue in the bewtie of your Cause.

Here, I beseeche you, geue mee leaue, once againe to put you in remembrance of the Contentes, and Substance of your trauailes. Thinke you in sooth, M. Harding, or woulde ye haue vs to thinke, that your maimed Allegations, your vntrue Translations: your wrested Expositions: your Counnelles neuer holden: your Canons neuer, nor made, nor seene: your Epistles neuer VVritten: you Amphilocheus, your Abdias, your Clemens, your Leonatus, your Hippolytus, and other like fabulous pamphlettes, and forgeries, so lately founde out, so longe lacked, and neuer missed: your Additions, your Diminutions, your Alterations, your Corruptions of the Doctours: your Contrarieties, and Contradictions against your selfe: your Surmises, your Gheasfes, your Dreames, your Visions: your Elenches, your Fallacies, your seely Syllogismes, without either Moode, or Figure, or Sequele in Reason: and, to conclude, your Vntruethes, so plaine, so euidente, so manifest, and so many can neuer be answered? Is Simple Trueth become so weake? Or, is Errour, and Falshead growen so stronge?

O M. Harding, you know right wel the weakenesse of your side. No man seeth it better, then your selfe. If you wil dissemble, and say, ye see it not, Open your eies: beholde your owne Booke: and you shal see it. You haue forced the Olde Doctours, and Anciente Fathers, to speake your minde, and not their owne. And therefore they are now your Children: they are no Fathers: they are now your Scholars: you haue set them to Schoole: they are no Doctours. You shoulde haue brought some Trueth for prouise of your purpose: The Worlde wil not now be leadd with Lies.

These be cases, not of VVitte, but of Faithe: not of Eloquence, but of Trueth: not inuented, or diuised by vs, but from the Apostles, and Holy Fathers, and Founders of the Church, by longe succession brought vnto vs. VVe are not the Diuisers thereof, but onely the Keepers: not the Maisters, but the Scholars. Touchinge the Substance of Religion, wee Beleue, that the Anciente, Catholique, Learned Fathers Beleued: wee doo, that they did: wee saie, that they saide. And marueile not, in what side so euer ye see them, if ye see vs ioine vnto the same. It is our greate Comforte, that wee see, their Faithe, and our Faithe to agree in one. And wee pitie, and lament your



AN ANSWEARE TO M. HARDINGES CONCLVSION.

miserable case, that hauinge of your selues erected a Doctrin, contrarie to al the Anciente Fathers, yet woulde thus assay to colour the same, and to deceiue the people onely with the names, and titles of Anciente Fathers.

Cyprian. li. 1.  
epist. 3.

S. Cyprian saith, Lies can neuer deceiue vs longe. It is Night, vntil the Day springe. But, v when the day appeareth, and the Sunne is vp, bothe the Darkenesse of the Night, and the Theastes, and Robberies, that in the darknesse were committed, are faine to geue place. Now the Sonne is vp: your Smooder is scattered. God with his Truthe wil haue the victorie. The Heauens, and the Earth shal perishe: But the VVorde of God shal neuer perishe.

O M. Hardinge, O fight no lenger against GOD. It is harde to kike against the spurre. To maineteine a faulte known, it is a double faulte. Vntrueth cannot be shielded, but by Vntrueth. Errorr cannot be defended, but by Errorr. And the mouthe, that speaketh Vntrueth, killeth the soule.

God directe our Hartes, that wee be not ashamed of his Gospel: but that wee may see it, and be seene to see it. God make vs the vessels of his mercie: that wee may haue pitie of Sion, and builde vp againe the broaken walles of his Hierusalem, to the Honoure, and Glorie of his Holy Name, Amen.

Vigilius contra Eutychem, li. 1.

Hæc est Fides, & professio Catholica: quam Apostoli tradiderunt: Martyres roborauerunt: & Fideles hucusq; custodiunt.

This is the Faith, and Catholique profession: whiche the Apostles haue deliuered: the Martyrs haue Confirmed: and the Faithful keepe vntil this day.

F I N I S.

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